AN

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AN

ARABIC-ENGLISH LEXICON

BY

EDWARD WILLIAM LANE

IN EIGHT PARTS

PART 6 غ – ف

LIBRAIRIE DU LIBAN

Riad el-Solh Square

BEIRUT – LEBANON

1968

كَلِمَة النَّاشِر

يَشْمُلُ الكِتابُ الأوّلُ مِنْ « مَدِّ القامُوس » لِلدكتور ادوَرْد لين جَميعَ الألفاظِ الفِياسيَّة وَمُشْتتّاتِها وَاَساليبَ استعِمَالاتها ، وَيَقَع في ثمانيَةِ مُجَلّداتٍ ؛ وَقَد استَغَرقَ تأليفُه نَيِّفاً وَ ثَلاثينَ سَنَة .

امَّا الكِتابُ الثَاني الذي كَانَ الدّكتُور لين يُزْمِعُ اِصدَارَهُ ، وَهو يَشْمُلُ الألفَاظَ وَالأوابدَ اللّغويّةَ النَادِرةَ ، فَقَد حَالَتْ وَفَاة المؤلِفِ عَام ١٨٧٦ دُون إكمالِه قَلَم يَصدر قَطّ .

وَقد قالَ الدّكتورج.ب. بادجَر في تعريفٍ لَه بمعجم لِين : « اِنّ هٰذا العَمَلَ الرَائعَ في شمولهِ وَغِنَاه ، في بحثهِ العَميق وَدِقّتهِ ، وَفي بَسَاطَةِ ترتيبهِ ، لَيَفُوق اِلِىَ حَدٍّ بَعيدٍ اَيَّ مُعجَمٍ كَان ، في أيّة لغَةٍ في العَالَم . »

PUBLISHER'S NOTE

Edward William Lane's ARABIC - ENGLISH LEXICON Book I contains all the classical words, their derivatives, and there usages. It appears in eight separate volumes and took the author more than thirty years to compile.

Book II, which Dr. Lane contemplated and which was to contain rare words and explanations, was incomplete at the time of his death in 1876 and therefore never appeared.

In describing Lane's Lexicon, Dr. G. P. Badger wrote, "This marvelous work in its fullness and richness, its deep research, correctness and simplicity of arrangement far transcends the Lexicon of any language ever presented to the world."

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AN

ARABIC-ENGLISH LEXICON,

DERIVED FROM THE BEST AND THE MOST COPIOUS EASTERN SOURCES;

COMPRISING A VERY LARGE COLLECTION
OF WORDS AND SIGNIFICATION OMITTED IN THE **ḲÁMOOS**,
WITH SUPPLEMENTS TO ITS ABRIDGED AND DEFECTIVE EXPLANATION,
AMPLE GRAMMATICAL AND CRITICAL COMMENTS,
AND EXAMPLES IN PROSE AND VERSE

COMPOSED BY MEANS OF THE MUNIFICENCE OF THE MOST NOBLE

ALGERNON,
DUKE OF NORTHUMBERLAND, K. G.,
ETC. ETC. ETC.,

AND THE BOUNTY OF

THE BRITISH GOVERNMENT:

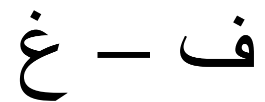
BY EDWARD WILLIAM LANE

HON. DOCTOR OF LITERATURE OF THE UNIVERSITY OF LEYDEN, CORRESPONDENT OF THE INSTITUTE OF FRANCE, ETC.

IN TWO BOOKS:

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATION COMMONLY KNOWN
TO THE LEARNED AMONG THE ARABS:
THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN.

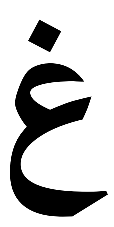
BOOK I.—PART 6.



EDITED, WITH A MEMOIR,
BY
STANLEY LANE POOLE.

WILLIAMS AND NORGATE,
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AND 20, SOUTH FREDERICK STREET, EDINBURGH.

1877.



The nineteenth letter of the alphabet: called غَيْنٌ. It is one of the letters termed حَلْقِيَّة [or faucial], (L, TA,) its place of utterance being the upper part of the fauces, near to that of ح, (TA in art. غين,) the same place as that of خ, (L, TA,) [from which it differs in being pronounced with the voice, for] it is of the letters termed مَجْهُورَة [or vocal], (L, TA, and K in art. غين,) and of those that are termed مُسْتَعْلِيَة [q. v.]; one should not reiterate the voice in uttering it, so as to exceed what is right, nor neglect exactness in respect of its place of utterance, so as to render it obscure, but should make it thoroughly distinct, and clear: it is not an augmentative letter: and [it is said that] it is not substituted [for another letter]: (K in art. غين:) [but this is a mistake; for] it is substituted for two letters; for خ, in غَطَرَ بِيَدِهِ, aor. يَغْطِرُ, meaning خَطَرَ, aor. يَخْطِرُ, mentioned by IJ and several others, (MF, TA,) and in غَطَرَ بِذَنَبِهِ for خَطَرَ; (TA in art. خطر;) and for ع, in لَغَنَّ for لَعَنَّ, mentioned by Ibn-Umm- Kásim and others, (MF, TA,) [and in نَشُوغٌ for نَشُوعٌ,] and in اِرْمَغَلَّ for اِرْمَعَلَّ, and also in الغَيْنُ as signifying " thirst " and " the clouds. " (TA in art. غين.) — [As a numeral, it denotes A thousand.] غب 1 غَبَّتِ الإِبِلُ, (S,) or المَاشِيَةُ, (Msb, K,) aor. ـَ3ـغَب, inf. n. غَبٌّ (S, Msb, K) and غُبُوبٌ, (Msb, K,) The camels, (S,) or cattle, (Msb, K,) came to water, (S,) or drank, (Msb, K,) on alternate days; one day and not the next day. (S, Msb, K.) — — Hence, (IAth, TA,) غَبَّ said of a man means He came visiting at intervals of some days, or after some days. (AA, IAth, TA.) [See also غِبٌّ: and see غُبَيْسٌ.] — — And غَبَّ عَنِ القَوْمِ, (Ks, S, Msb, K,) aor. ـُ3ـغَب, the verb in this case being of the class of قَتَلَ, [but this is contr. to analogy, as well as to the derivation,] inf. n. غِبٌّ, with kesr, He came to the people, or party, day after day: (Msb:) or, as also ↓ اغبّ القَوْمَ, he came to the people, or party, on alternate days, coming one day and not the next: (Ks, S, K:) or he came to them once in two days or more. (TA.) It is said in a trad., فِى عِيَادَةِ المَرِيضِ ↓ أَغِبُّوا وَأَرْبِعُوا Visit ye the sick on alternate days and after intervals of two days: (S, TA:) not every day, lest he find your visits to be troublesome. (TA. [See also art. ربع.]) And you say, ↓ أَغْبَبْتُهُ, inf. n. إِغْبَابٌ, meaning I visited him [once] in every week. (A.) — — And hence غَبَّتْ said of a fever. (Msb.) غَبَّتِ الحُمَّى and ↓ أَغَبَّت signify the same: (S:) you say, غَبَّتْ عَلَيْهِ الحُمَّى, The fever came upon him, (Msb,) or attacked him, (K,) one day and intermitted one day; (Msb, K;) as also ↓ أَغَبَّتْهُ and ↓ أَغَبَّتْ عَلَيْهِ. (K.) [See also غِبٌّ.] — — You say also, غَبَّ عِنْدَنَا, (S, L, K,) and ↓ اغبّ, (L, K,) He passed the night, or a night, at our abode. (S, L, K.) Hence the saying, رُوَيْدَ الشِّعْرَ يَغِبَّ [so accord. to the TA, حَتَّى being understood, accord. to the explanation of Meyd, but in the CK, and in one of my copies of the S, and in Freytag's Arab. Prov. i. 522, يَغِبُّ,] (S, K,) i. e. Leave thou the poetry until some days shall have passed, that thou mayest see what will be its result, whether it will be praised or dispraised: (Meyd, TA:) or it may be from غَبَّت said of a fever, and may thus mean, leave thou the poetry to be kept back from people, [or to be intermitted,] i. e. do not repeat it to people in an uninterrupted manner, lest they become weary. (Meyd. [See also art. رود.]) — — And [hence] غَبَّ, (T, S, L, Msb, K,) aor. ـِ3ـغَب, (L, Msb,) inf. n. غَبٌّ and غِبٌّ and غُبُوبٌ and غُبُوبَةٌ, (L,) said of food, (L, Msb,) and of dates, or especially of flesh-meat as some say, (L,) It remained throughout a night, whether it became corrupt or not: (L, Msb:) and, said of food, it became altered [for the worse] in its odour: (L:) or, said of flesh-meat, it became stinking: (T, S, K;) as also ↓ اغبّ: (T, K:) and it (a thing) became corrupt. (TA. [See also 2.]) — — غَبَّتِ الأُمُورُ means The affairs, or events, came to, or arrived at, their ends, conclusions, latter or last parts or states, issues, or results. (S, TA.) — — And غَبَّ الشَّىْءُ فِى نَفْسِهِ, aor. ـِ3ـغَب, inf. n. غَبٌّ, [app. meaning The thing came into his mind,] is a phrase mentioned by Th. (TA.) 2 غبّب فِى الحَاجَةِ, (S, O,) inf. n. تَغْبِيبٌ, (K,) He was remiss; or did not exert himself, or act vigorously or strenuously; (S, O, K;) in the needful affair: (S, O:) [and] so ↓ تغبّب فيها [if not a mistranscription]. (Thus in a copy of the A.) [Hence,] كَتَبَ إِلَيْهِ يُغَبِّبُ عَنْ هُلْكِ المُسْلِمِينَ, (TA,) or هَلَاكِ المسلمين, (thus in the O,) (tropical:) He wrote to him not acquainting him with the great number that had perished of the Muslims: (O, TA:) a metaphorical mode of expression; as though he were remiss, or fell short, in making known the essential state of the case. (TA, from a trad.) — — And غبّب signifies also It (a thing) became very corrupt. (TA. [See also 1, last sentence but two.]) — غبّب الشَّاةَ, (O, L, *) inf. n. as above, (L, K,) He (a wolf) seized the sheep, or goat, by its throat, (O, K,) and fixed his canine teeth in it: (O:) or attacked the sheep, or goat, and broke its neck: and also left it with some remains of life in it. (L.) And غبّب الذِّئْبُ فِى الغَنَمِ The wolf made, or did, mischief among the sheep, or goats. (TA.) — — And [hence, app.,] غبّب عَنِ القَوْمِ, (S, O,) inf. n. as above, (K,) He repelled from, or defended, the people, or party: (S, O, K:) so say Ks and Th. (TA.) 4 أَغْبَ3ـَ see 1, in seven places. — — You say also, لَا يُغِبُّنَا عَطَاؤُهُ His gift will not come to us on alternate days, but will come every day. (S, O, K. *) — — And اغبّت الحَلُوبَةُ The milch camel yielded milk on alternate days. (A.) And اغبّت الإِبِلُ The camels did not yield milk every day. (TA.) — — See again 1, last sentence but two. — اغبّ الإِبِلَ He watered the camels on alternate days: (S, O, Msb: *) from غِبٌّ [q. v.]. (S, O.) — And أَغَبَّنِى is said by Th to signify وَقَعَ بِى [app. meaning He fell upon me in fight]. (TA.) 5 تَغبّب is app. from الغِبُّ in the sense of العَاقِبَةُ, and thus syn. with تَعَقَّبَ signifying He looked to the consequence, end, issue, or result, of an affair: see its part. n. مُتَغَبِّبٌ, below.] — — See [also] 2, first sentence. 8 اغتبّت الخَيْلُ see اغتبّت. R. Q. 1 غَبْغَبَ He acted dishonestly in buying and selling. (AA, TA.) غُبٌّ A sea dashing so that it goes far, or runs, upon the land: (JK, K, TA:) pl. غُبَّانٌ. (TA.) — — And Depressed land: pl. [of pauc.] أَغْبَابٌ and [of mult.] غُبُوبٌ (K, TA) and غُبَّانٌ. (TA.) غِبٌّ [a subst., like ظِمْءٌ,] A coming (of camels, S, O) to water on alternate days; coming to the water one day and not the next day: (S, O, K:) or after [being kept from it] a day and two nights: or pasturing one day and coming to the water the next day; and this is the غِبّ of the ass. (TA.) [And وِرْدُ الغِبِّ signifies The coming of camels to the water in the second of two nights (as is shown by the context of a passage in which it occurs in the S and O and K voce طَلَقٌ), or in the second of two days.] But the saying of a rájiz, وَحُمَّرَاتٌ شُرْبُهُنَّ غِبُّ means And hummarahs [a species of birds] whose drinking is every hour or every little while

(كُلَّ سَاعَةٍ). (S, O.) — — Also [for سَيْرٌ غِبٌّ] A journey of two days [whereof one is without any watering of the camels; i. e. in the case of which they are watered only on the first and third of three days]. (TA in art. نبج.) — — And A visiting once in every week: (S, O, K:) so says El-Hasan: (S, O:) or at intervals of some days: after some days: (AA, IAth: [see also its verb:]) from the same word used in relation to camels. (IAth.) One says, زُرْ غِبًّا تَزْدَدْ حُبًّا [or, accord. to common usage, حِبًّا, to assimilate it to غِبًّا, Visit once a week, or at intervals of some days; not frequently, or not every day: so thou shalt have more love: a prov., respecting which see Freytag's Arab. Prov. i. 587; where غُبًّا is put for غِبًّا]. (S, O.) [See another ex. voce تَرَجَّلَ, last sentence.] The saying of Zeyd-el-Fawáris يَرَانِى العَدُوُّ بَعْدَ غِبِّ لِقَائِهِ means [The enemy will see me] after the day of meeting with him by a day. (Ham p. 732.) — — And The coming, or attacking, of a fever one day and intermitting one day: from the same word used in relation to camels. (S, O, Msb.) — — And A tertian fever; that attacks one day and intermits one day: (K, TA:) you say حُمَّى غِبٌّ [a tertian fever]; using it as an epithet: (TA:) and حُمَّى الغِبِّ. (Msb in art. ثلث.) — — And The end; conclusion; latter, or last, part or state; issue; or result; syn. عَاقِبَةٌ, (S, A, MA, O, Msb, K,) and آخِرٌ; (S, * O, * TA;) of an affair, (S, A, O, Msb,) of any kind, (S, O,) or of a thing; (K;) as also ↓ مَغَبَّةٌ, (MA, O, Msb, K,) and ↓ مِغَبٌّ. (MA.) And [hence] غِبَّ means After; syn. بَعْدَ: thus in the phrases غِبَّ الأَذَانِ [After the call to prayer] and غِبَّ السَّلَامِ [After salutation or the salutation]: and one says, غِبَّ الصَّبَاحِ يَحْمَدُ القَوْمُ السُّرَى [After daybreak, the party commend nightjourneying: but more commonly, عِنْدَ الصَّبَاحِ: see art. سرى]. (TA.) — — مَآءٌ غِبٌّ means Distant water: (A, TA:) and مِيَاهٌ أَغْبَابٌ distant waters. (A, K, TA.) غُبَّةٌ A sufficiency of the means of subsistence: (O, K, TA:) and so غُضَّةٌ. (TA.) — And غُبَّةُ, (S, O,) without ال, (K,) [and imperfectly decl.,] is the name of An eaglet that belonged to the Benoo-Yeshkur, (S, O, K,) and to which a certain story, or tradition, relates. (S, O,) غَبَبٌ and ↓ غَبْغَبٌ The flesh that hangs down under the part beneath the chin and lower jaw: (K;) or what hangs down beneath that part of an ox or cow [i. e. the dewlap], and beneath the beak of the cock: (S, O:) and the wrinkled skin of the part where the lower hairs of the chin grow: and the former word, what hangs down under the part beneath the lower jaw of the ox or cow and of the sheep or goat: and the غبغب is [what hangs down under the part beneath the lower mandible] of the cock and of the bull [i. e. the wattle of the cock and the dewlap of the bull]: (Lth, TA:) and this is also used in relation to an old woman: (Ks, TA:) and, metaphorically, in relation to the chameleon: and in like manner in relation to the stallion-camel, [as meaning the part below the under jaw,] as the camel has really no غبغب: (TA:) [the pl. of غَبَبٌ is أَغْبَابٌ: see طِمْطِمٌ.] غَبِيبٌ: see غَابٌّ. — Also A small and narrow water-course, from the hard and elevated part of a mountain, or of a tract of land: or in plain. or level, land: (TA:) and a watercourse that is not deep, and in which are [trees of the species called] طَلْح: pl. [of pauc.] أَغِبَّةٌ and [of mult.] غُبَّانٌ. (JK.) — [And An affair or a business (" res, negotium "). (Freytag, from the Deewán of Jereer.)] غَبِيبَةٌ Milk (S, O, K) of sheep or goats (S, O) drawn in the early morning, upon which other is milked at night, and which is then churned (S, O, K) on the morrow: (S, O:) [and] accord. to IAar, camel's milk such as is termed مُرَوَّب [q. v.]: and the milk that is termed رَائِب [q. v.]: (TA:) A'Obeyd is related on the authority of Sh to have assigned this last meaning to غبيبة (TA, voce غُبَيَّةٌ.) and غِبِّيَّةٌ: see غُبَّيَّةٌ, in art. غب. غَابٌّ [part. n. of غَبَّ]. You say إِبِلٌ غَابَّةٌ and غَوَابُّ Camels coming to water, or drinking, on alternate days. (As, S, O, K.) — — And Flesh-meat that has remained throughout a night: (S, O:) or stinking flesh-meat: (TA:) or food, and dates, and, as also ↓ غَبِيبٌ, flesh-meat, that has remained throughout a night, whether it have become corrupt or not: (L:) and applied also to bread. (S and K in art. بيت.) — — And نَجْمٌ غَابٌّ means A fixed star [app. because of its twinkling, or shining with intermitted light]. (A.) غَبْغَبٌ: see غَبَبٌ. — Also A place where victims are sacrificed: (O, TA:) or الغَبْغَبُ, (S, O, K, TA,) particularly, (TA,) a small mountain, (S, O, K, TA,) which is the place of sacrifice, (S, O,) in Minè: (S, K:) or the place in which was ElLát, at Et-Táïf: or the place where they used there to sacrifice to El-Lát: or غَبْغَبٌ is an appellation of any place of sacrifice in Minè. (TA.) — — And الغَبْغَبُ is the name of An idol (صَنَمٌ), (O, K, TA,) which they used to worship in the Time of Ignorance, and upon which (عَلَيْهِ) they used to sacrifice; (O, TA; *) and IDrd says that some called it الغَبْغَبُ [q. v.], with the unpointed ع: (O:) or a stone which was set up before the idol, for, or [dedicated] to, Menáf, opposite the corner of the Black Stone [of the Kaabeh]; and there were two [whereof each was] thus called. (TA.) تَغِبَّةٌ False testimony: (K, TA:) of the measure تَفْعِلَةٌ, [being originally تَغْبِبَةٌ,] from غَبَّبَ الذِّئْبُ فِى الغَنَمِ, or from غَبَّبَ signifying " it became very corrupt. " (IAth, TA.) رَجُلٌ مَغِبٌّ [A man having a tertian fever, as is indicated in the TA,] is mentioned on the authority of AZ, in the form of an act. part. n. (TA.) — And المُغِبُّ means The lion. (O, K.) مِغَبٌّ: see غِبٌّ, last sentence but two. مَغَبَّةٌ: see غِبٌّ, last sentence but two. مُغَبَّبَةٌ A ewe, or goat, that is milked on alternate days. (IAar, S, K.) — And مُغَبَّبٌ A bull having a غَبَب [or dewlap]. (Ham p. 293.) [مُتَغَبِّبٌ app. A man looking to the consequence, end, issue, or result, of an affair; like مُتَعَقِّبٌ: see a verse in the Ham p. 154, and the verse next preceding it: and see its verb, above.] غبث 1 غَبَثَ, (S, O,) aor. غَبَثَ, (TK,) inf. n. غَبْثٌ, (S, O, K,) He moistened, and beat up, or mingled, [the preparation of curd called] أَقِط with clarified butter. (Fr, S, O, K.) [See also عَبَثَ, of which it is a dial. var.; and عَبَثَتِ المَرْأَةُ, and عَبَثَ الأَقِطَ.] 9 اغبثّ, inf. n. اِغْبِثَاثٌ, He, or it, was, or became, أَغْبَث, (S, O, K,) i. e., of a colour inclining to that of dust, (S,) or dust-coloured. (O.) غُبْثَةٌ [formed by transposition from بُغْثَةٌ] A colour inclining to that of dust: (TA:) or dustcolour. (O.) غَبِيثَةٌ [The preparation of curd called] أَقِط moistened, and beaten up, or mingled, with clarified butter. (Fr, S, O, K.) [See also غَبِيثَةٌ, of which it is a dial. var.] — — And I. q. غبيثة in its [other] meanings. (O, * K.) أَغْبَثُ i. q. أَبْغَثُ, (S, O, K,) from which it is formed by transposition, (S, O,) Of a colour inclining to that of dust: (TA:) or dust-coloured. (O.) غبر 1 غَبَرَ, (S, Msb, K,) aor. غَبُرَ, (S, Msb,) inf. n. غُبُورٌ, (Msb, K,) He, or it, (a thing, S) remained, lasted, or continued: (S, Msb, TA:) and (Msb) he (a man, JK) tarried, stayed, or waited. (JK, Zbd, Msb, K.) — — And He, or it, passed, passed away, or went away. (Msb, K.) It is sometimes used in this latter sense; (Msb;) and thus it has two contr. significations. (Msb, K.) — — And It was future. (KL.) — See also 9. — غَبِرَ: see 5, last two sentences. — — Also, this last, aor. غَبَرَ, (S, K,) inf. n. غَبَرٌ, (S,) said of a wound, (S, K,) It was, or became, in a corrupt state: (K:) or it became in a healing state, and then became recrudescent: (S:) or it was always recrudescent: and it became in a healing state upon, or over, corruptness: (IKtt, TA:) or it healed externally while in a withering state internally. (L.) — — And [hence, perhaps,] غَبِرَ said of a man, (assumed tropical:) He bore rancour, malevolence, malice, or spite; or hid enmity, or violent hatred, in his heart. (IKtt, TA.) 2 غبّر النَّاقَةَ: see 5. — — [Hence, app., as inf. n. of the pass. verb,] التَّغْبِيرُ signifies The milk's becoming drawn up or withdrawn [from the udder]. (TA.) — غبّرهُ, inf. n. تَغْبِيرٌ, He sullied, or sprinkled, him, or it, with dust. (K.) — — See also 4, in two places. — — [Hence,] تَغْبِيرٌ signifies also A reciting of poetry, or verses, in the praising, or glorifying, of God, in which the performers trill, or quaver, and prolong, the voice; whence the epithet مُغَبِّرَة; as though the persons thus called, being affected with a lively

emotion, danced, and raised the dust: thus accord. to Lth: (TA:) or the saying لَا إِلٰهَ إِلَّا ٱللّٰهُ, (IDrd, IKtt, K, TA,) in the praising, or glorifying, of God: (K, TA:) or it signifies, (IDrd, TA,) or signifies also, (IKtt, K, TA,) the reiterating the voice in reciting [the Kur-án] &c. (IDrd, IKtt, K, TA) Esh-Shá- fi'ee is related to have said that, in his opinion, this تَغْبِير was instituted by the زَنَادِقَة [pl. of زِنْدِيقٌ, q. v.], in order that they might turn away [others thereby] from the [simple] praising, or glorifying, of God, and from the reciting of the Kur-án. (Az, TA.) — غبّر ضَيْفَهُ, inf. n. as above, He gave his guest, to eat, غُبْرَان [meaning dates thus termed]: (TA:) the verb thus used is like لَهَّجَ [and لَمَّجَ &c.]. (L, TA.) — مَا غَبَّرَتْ إِلَّا لِطَلَبِ المِرَآءِ is a saying mentioned by AZ [app. meaning She did not oppose and then acquiesce save for the purpose of obstinate disputation]: see غَبَرٌ. (TA.) 4 اغبر He (a man) raised the dust; (S, Msb, K;) as also ↓ غبّر, (S, K,) inf. n. تَغْبِيرٌ. (S.) [Hence,] غَبَّرَ ↓ فِى وَجْهِهِ [so, evidently, but written in the TA without any syll. signs, lit. He raised the dust in his face; meaning,] (assumed tropical:) he outwent him; outstripped him; went, or got, before him. (TA.) — — And اغبر فِى طَلَبِ الحَاجَةِ (assumed tropical:) He strove, laboured, exerted himself, or employed himself vigorously or diligently, in seeking after the thing that he wanted; (ISk, S, K;) he hasted, made haste, or was quick, in doing so; as though, by reason of his eagerness and quickness, he raised the dust. (TA.) — — أَغْبَرْتُ فِى الشَّىْءِ (assumed tropical:) I set about, or commenced, doing the thing. (IKtt.) — — أَغْبَرَتْ عَلَيْنَا السَّمَآءُ (assumed tropical:) The sky rained upon us vehemently. (S, * K, * TA.) — See also 9. 5 تغبّر النَّاقَةَ He milked the camel, drawing what remained in her udder; (Z, Sgh, K, TA;) as also ↓ غَبَّرَهَا. (Ham p. 527.) — — Hence the following saying, of a people who had increased and multiplied, on their being asked how it was that they had increased: كُنَّا لَا نَلْتَبِئُ الصَّغِيرَ وَلَا نَتَغَبَّرُ الكَبِيرَ (assumed tropical:) We used not to take the first seed of the young, nor the remainder of the seed of the old; meaning the marrying them, from eagerness to procreate. (TA. [But لَا is there omitted in both clauses, and نَلْتَبِسُ is put by mistake for نَلْتَبِئُ.]) [See also art. لبأ.] — — And hence, (TA,) تغبّر مِنَ المَرْأَةِ وَلَدًا (S, K) (assumed tropical:) He got offspring from the woman [she being old]. (K.) It is related that a certain man, (S, K, TA,) an Arab of the desert, (Z,) 'Othmán, accord. to the K, but correctly, as in the Genealogies of Ibn-El-Kelbee, Ghanm (غَنْمٌ) with gheyn moved by fet-h, and a quiescent noon, (TA,) the son of Habeeb (K, TA) the son of Kaab the son of Bekr the son of Yeshkur the son of Wáïl, (TA,) married a woman advanced in age, (S, Z,) Rakáshi the daughter of 'Ámir, (K,) and it was said to him, "She is old: " (S, * K, * TA:) whereupon he said, لَعَلِّى أَتَغَبَّرُ مِنْهَا وَلَدًا (S, K) May-be I shall get from her offspring: (TA:) and when a son was born to him, he named him غُبَرُ, (S, K,) like عُمَرُ; (S;) and he became the father of a tribe. (TA.) — تغبّر also signifies He, or it, became sullied, or sprinkled, with dust; (TA;) as also ↓ غَبِرَ. (L.) You say also غَبِرَ ↓ التَّمْرُ The dates, or dried dates, became dusty. (TA.) 9 اغبرّ, (S, K,) inf. n. إِغْبِرَارٌ, (S,) It was, or became, dust-coloured; of a colour like dust; (S, K;) as also ↓ غَبَرَ, (K,) inf. n. غُبُورٌ and غُبْرَةٌ; (TA;) and ↓ أَغْبَرَ, (K,) inf. n. إِغْبَارٌ. (TA.) — — It (a day) became very dusty. (Aboo-'Alee, K.) غُبْرٌ A remain, remainder, remnant, relic, or residue, (S, K,) of a thing; (K;) generally, of the blood of the menses, (K,) and of milk in the udder: (S, K:) as also ↓ غُبَّرٌ: (Msb, K:) or ↓ غُبَّرٌ is a pl. of غُبْرٌ: [but if so it is extr.:] (TA:) or the pl. of غُبْرٌ is أَغْبَارٌ: (S, K:) and ↓ غُبَّرٌ is pl. of ↓ غَابِرٌ [used as an epithet in which the quality of a subst. is predominant]; (A'Obeyd, TA;) and signifies remains, &c.: (A'Obeyd, S, TA:) and ↓ غُبَّرَاتٌ is a pl. pl.; i. e., pl. of ↓ غُبَّرٌ. (A'Obeyd, TA.) You say بِهَا غُبْرٌ مِنْ لَبَنٍ In her (the camel) is a remain of milk. (S.) And ↓ غُبَّرُ الحَيْضِ signifies The remains [of the blood] of the menses; (S;) as also غُبْرُهُ. (Ham p. 37.) And غُبَّرُ ↓ المَرَضِ The remains of the disease. (S.) And in like manner, غُبَّرُ ↓ اللَّيْلِ (S) The last part, and the remains, of the night. (TA.) It is said in a trad. of 'Amr Ibn-El-Ás, مَا تَأَبَّطَتْنِى الإِمَآءُ وَلَا المَالِى ↓ حَمَلَتْنِى البَغَايَا فِى غُبَّرَاتِ [Female slaves did not carry me under their armpits,] i. e., female slaves did not have the office of rearing me, nor did prostitutes carry me in the remains of the rags used for the menses. (TA.) And in another trad., أَهْلِ ↓ غُبَّرُ مِنْ أَهْلِ الكِتَابِ ↓ فَلَمْ يَبْقَ إِلَّا غُبَّرَاتُ or الكِتَابِ, accord. to different relations, i. e. And there remained not save remains of the people of the Scripture, or the remains &c. (TA.) And in a trad. of Mo'áwiyeh, بِفَنَائِهِ أَعْنُزٌ دَرُّهُنَّ غُبْرٌ [In the court of his house were some she-goats whose flow of milk was a mere remain of what it had been,] meaning, little. (L.) [See also غَابِرٌ.] غِبْرٌ (assumed tropical:) Rancour, malevolence, malice, or spite; or concealed enmity and violent hatred: (K, TA:) like غِمْرٌ. (TA.) غَبَرٌ A remaining, lasting, or continuance; (TA;) and so ↓ مَغْبَرٌ. (Ham p. 225.) — — [And by some of the grammarians it is used as signifying The future: see also غَابِرٌ.] — Also A certain disease in the interior of the foot of a camel. (K.) — — And A morbid affection in a vein, that will hardly, or in nowise, be cured. (TA.) [See also غَبِرٌ.] — — دَاهِيَةُ الغَبَرِ (said by A'Obeyd to be from the phrase جُرْحٌ غَبِرٌ [q. v.], TA) means A calamity, or misfortune, (JK, S, K,) of great magnitude, (S,) which, (JK, S,) or the like whereof, (K,) is such that no way of escape therefrom will be found: (JK, S, * K: *) or a trial, or an affliction, that will hardly, or in nowise, depart: (TA:) or a person who opposes thee, disagreeing with thee, and then returns, or has regard, to thy saying; (K, TA;) whence the saying, mentioned by AZ, مَا غَبَّرَتْ ↓ إِلَّا لِطَلَبِ المِرَآءِ. (TA. [See 2, last sentence.]) — — صَمَّآءُ الغَبَرِ, occurring in a verse of El- Hirmázee in praise of El-Mundhir Ibn-Járood, to whom it is applied, is expl. by Z as meaning The serpent that dwells near to a small water in a place where it collects and stagnates, and that will not be approached. (TA.) And [it is said that] الغَبَرُ signifies Water little in quantity. (O.) — Also Dust, or earth; syn. تُرَابٌ. (K.) [See also غُبَارٌ.] جُرْحٌ غَبِرٌ A wound in a corrupt state: (K:) or that becomes in a healing state upon, or over, corruptness, and then becomes recrudescent after having healed. (TA.) — — Hence, عِرْقٌ غَبِرٌ A vein constantly becoming recrudescent; (S, TA;) called in Pers. [and hence in Arabic] نَاسُور [q. v.]. (TA.) — نَاقَةٌ غَدِرَةٌ غَبِرَةٌ غَمِرَةٌ A she-camel that remains, or lags, behind the other camels in being driven. (L in art. غدر.) غُبَرٌ A kind [or species] of fish; as also ↓ غَوْبَرٌ. (O, K.) غَبْرَةٌ A sullying, or sprinkle, of, or with, dust. (TA.) غُبْرَةٌ Dust-colour; a colour like dust: (S, L, K:) and a dusty hue of complexion arising from grief or anxiety and the like. (L.) — — See also غُبَارٌ. غَبَرَةٌ: see غُبَارٌ: — and see also أَغْبَرُ, latter half. غَبْرَآءُ: see غُبَيْرَآءُ. [For other meanings, see the masc., أَغْبَرُ.] غُبْرَانٌ Two ripe dates upon one base; pl. غَبَارِينُ: (K, TA:) so says A'Obeyd: or two, or three, full-grown unripe dates upon one base; and it has no pl. of its own radical letters: or, accord. to AHn, several small green dates that come forth upon one base. (TA.) غُبْرُورٌ A certain small bird of the passerine kind, (O, L, K, TA,) dust-coloured: (O, L, TA:) so says AHát in the "Book of Birds: " pl. غَبَارِيرٌ: (O:) it is the same as is mentioned in an earlier part of this art. in the K by the name of ↓ غُبْرُون, which is a mistranscription. (TA.) غُبْرُونٌ: see what next precedes. غُبَارٌ and ↓ غَبَرَةٌ signify the same, (S, L, K,) as also ↓ غُبْرَةٌ; (IAar, K:) i. e. Dust; syn. رَهَجٌ: (L:) or the first, dust raised and spreading: (L:) or what remains of dust raised and spreading: (B, TA:) and the second, the moving to and fro of dust. (L.) — — You say طَلَبَ فُلَانًا فَمَا شَقَّ غُبَارَهُ (assumed tropical:) [He pursued after such a one but did not cleave his dust;] i. e., he did not

overtake him. (TA.) And مَا يُشَقُّ غُبَارُهُ, and مَا يُحَطُّ غُبَارُهُ, (assumed tropical:) He is not to be outgone, outstripped, or got before. (TA.) [See also بَاعَ فُلَانٌ عَلَى بَيْعِ فُلَانٍ, in art. بيع.] — — لَا غُبَارَ عَلَيْهِ (assumed tropical:) [There is no dust upon it; meaning, it (a phrase or the like) is clear, or perspicuous, or free from obscurity; like the saying لَا عَفْرَ فِيهِ, or لَا عَفْرَ لَهُ]. (TA, in many places.) غَبِيرٌ A sort of dates. (K, TA.) غُبَيْرَآءُ [dim. of غَبْرَآءُ]: see أَغْبَرُ, in two places. — — Also A certain plant [or tree], (K,) well known, (S,) growing in the plains; (TA;) [the service-tree, or sorb: or its fruit: so called in the present day: as is also the " inula undulata: "] and so ↓ غَبْرَآءُ: (K:) so called because of the colour of its leaves; the fruit of which, when it appears, becomes intensely red: (TA:) or the former is the tree, and the latter is the fruit: or the converse is the case: (K:) the sing. and pl. are alike: all this says AHn, in his " Book of Plants. " (TA.) — Also A kind of beverage, (شَرَاب, S, K, or نَبِيذ, Msb,) which intoxicates, made by the Abyssinians, (S,) from ذُرَة [or millet]; (S, Msb, K;) also called سُكُرْكَة: (Mgh, Msb, K:) or wine [or cider] made from the wellknown fruit of the same name [the service-apple]. (Th, TA.) [See also مِزْرٌ.] It is said in a trad., إِيَّاكُمْ وَالغُبَيْرَآءَ فَإِنَّهَا خَمْرُ العَالَمِ (S, Mgh, TA) Avoid ye the beverage called غبيراء; for it is like the wine that is commonly known of all men: there is no distinction to be made between the two drinks (Mgh, TA) with respect to prohibition. (TA.) In another trad., it is called غُبَيْرَآءُ السَّكَرِ; to distinguish it from a kind of غبيراء made of dates, or dried dates. (Mgh.) غُبَّرٌ and غُبَّرَاتٌ: see غُبْرٌ, passim. غَابِرٌ Remaining; lasting; continuing: (Az, S, IAmb, Mgh:) this is the sense in which it is used by the Arabs: (Az:) or it is the meaning most commonly obtaining among them: (IAmb:) tarrying; staying; waiting: pl. غُبَّرٌ: (K:) and the pl. of غَابِرَةٌ is غَوَابِرُ. (TA.) You say قَوْمٌ غُبَّرٌ [A people remaining, &c.]. (TA.) And غُبَّرُ النَّاسِ The later of mankind. (TA.) And هُوَ غَابِرُ بَنِى فُلَانٍ He is the relic of the sons of such a one. (TA.) And الغَابِرُ مِنَ اللَّيْلِ What remains of the night. (TA.) And جَوْفُ اللَّيْلِ الغَابِرُ The last division of the night. (Mgh.) And العَشْرُ الغَوَابِرُ مِنْ شَهْرِ رَمَضَانَ The remaining, or last, ten nights of the month of Ramadán. (TA.) And قَطَعَ اللّٰهُ غَابِرَهُ وَدَابِرَهُ [May God cut off the last, and what remains, of him, or it: or may God extirpate him]. (TA.) See also غُبْرٌ — Passing; passing away; going away: past: syn. مَاضٍ; (Az, S, IAmb, Mgh;) or ذَاهِبٌ: (K:) so accord. to some of the lexicologists: (Az:) or so used sometimes, as, for instance, by the poet El-Aashà: (IAmb:) thus it bears two contr. significations. (S.) You say, أَنْتَ غَابِرٌ غَدًاوَذِكْرُكَ غَابِرٌ أَبَدًا [Thou passest away to-morrow, but thy fame remaineth for ever]. (TA.) — [Future time. See an ex. in the first of the verses cited voce حَيْثُ. The meaning of " remaining " seems equally appropriate in that verse: but غابر is often used by grammarians in the last of the senses expl. above.] غَوْبَرٌ: see غُبَرٌ. الغَابِرَةُ means البَاقِيَةُ [The lasting, or everlasting, state of existence]; (K, TA;) i. e. الآخِرَةُ [the latter, or last, state]. (TA.) أَغْبَرُ Dust-coloured; of a colour like dust: (S:) [fem. غَبْرَآءُ: and pl. غُبْرٌ.] — — الأَغْبَرُ (assumed tropical:) The wolf; (K, TA;) because of his [dusty] colour: like الأَغْثَرُ. (TA.) — — And الغَبْرَآءُ (assumed tropical:) The female of the حَجَل [or partridge]. (K.) — — Also (الغَبْرَآءُ) (tropical:) The earth; (S, IAth, Msb, K;) because of its dusty colour; or because of the dust that is upon it: (TA:) opposed to الخَضْرَآءُ, which means " the sky," or " heaven. " (IAth.) — — And you say, جَآءَ عَلَى غَبْرَآءِ الظَّهْرِ (assumed tropical:) He came on foot: (Z, TA:) [i. e.] he came upon the earth, or ground; and so جَآءَ عَلَى غُبَيْرَآءِ ↓ الظَّهْرِ: (M, TA:) or the latter means, he returned without his having obtained, or attained, anything: (T, TA:) or he returned without his having been able to accomplish the object of his want. (El-Ahmar, TA.) And تَرَكَهُ الظَّهْرِ ↓ عَلَى غُبَيْرَآءِ (assumed tropical:) He left him in the possession of nothing: (M, TA:) accord. to Zeyd Ibn-Kethweh, it is said by one who has contended in an altercation with another and overcome him so as to become master of all that was in his hands: in all the copies of the K, [probably in consequence of an omission by an early transcriber,] it is expl. as meaning he returned disappointed, or unsuccessful; and so تركه على غَبْرَآءِ الظهر. (TA.) — — بَنُو الغَبْرَآءِ (assumed tropical:) The poor, needy, or indigent; (S, IB, K, TA;) [to which is strangely added in one of my copies of the S and the guests;] so called because of their cleaving to the dust: (IB, TA:) and غَبْرَآءُ النَّاسِ likewise means the poor of mankind: or, as some say, the former means strangers from their homes: (TA:) or strangers, (K,) or persons, (TA,) who assemble together for [the drinking of] beverage, or wine, without mutual acquaintance: (K, TA:) or persons who contribute equally to the expenses which they have to incur in journeys: all of these meanings have been assigned to it in explaining a verse of Tarafeh: [see EM p. 85:] and it is also expl. in the A as meaning persons of whom one knows not to what family, or tribe, they belong: (TA:) and [it is said that] اِبْنُ غَبْرَآءَ signifies the thief, or robber. (T in art. بنى.) — — غَبْرَآءُ also signifies (assumed tropical:) Land abounding with coverts of the kind termed خَمَر [q. v.]: (TA:) and land abounding with trees; (K;) or so أَرْضٌ غَبْرَآءُ; (TA;) as also ↓ غَبَرَةٌ. (K.) — Also (assumed tropical:) Herbage in plain, or soft, land. (Sgh, K.) [This is said in the TA to be more probably with ث; but I do not find any meaning like this assigned to غَثْرَآءُ.] — — And (assumed tropical:) A species of plant. (S. [App. that called غُبَيْرَآءُ, q. v.]) — — وَطْأَةٌ غَبْرَآءُ (assumed tropical:) A footstep, or footprint, that is becoming obliterated, or effaced: (S, A, K:) or such as is recent. (K. [See also دَهْمَآءُ, voce أَدْهَمُ.]) — — And عِزٌّ أَغْبَرُ (assumed tropical:) Might departing; (K, TA;) becoming effaced. (TA.) — — سَنَةٌ غَبْرَآءُ (assumed tropical:) A year of drought; (IAth, K;) a year in which is no rain: (TA in art. شهب:) pl. غُبْرٌ: so called because of the dustiness of the tracts of the horizon therein from paucity [or want] of rain, and of the ground from there being no herbage. (IAth.) — — And جُوعٌ أَغْبَرُ (assumed tropical:) Severe hanger or famine. (TA.) مَغْبَرٌ: see غَبَرٌ, first sentence. مُغْبَرٌّ A camel the interior of whose foot is in a withering state. (As, TA.) مُغَبِّرَةٌ A party of men praising, or glorifying, God, by saying لَا إِلَهَ إِلَّا اللّٰهُ, and reiterating the the voice in reciting [the Kurán] &c.: (Lth, K, TA:) accord. to Zj, (TA,) so called because of their exciting men to be desirous of the غَابِرَة, which means the بَاقِيَة [or lasting, or everlasting, state of existence], (K, TA,) and to be undesirous of the evanescent, which is the present, state (TA.) [See 2.] مِغْبَارٌ A palm-tree (نَخْلَةٌ) that becomes overspread with dust. (AHn, K.) — And A she-camel that abounds with milk after the abounding therewith of those that have brought forth with her. (K.) مُغْبُورٌ i. q. مُغْثُورٌ [q. v.]: (Kr, K:) the latter is the more approved term. (TA.) غبس 1 غَبَسَ, (K,) aor. غَبُسَ, (TK,) inf. n. غَبْسٌ; (TA;) and غَبِسَ, aor. غَبَسَ, inf. n. غَبَسٌ and غُبْسَةٌ; (IKtt, TA;) and ↓ أَغْبَسَ, (K,) in some copies of the K, erroneously, اِغْبَسَّ; (TA;) and ↓ اِغْبَاسَّ; (As, K;) It (the night, TA) was, or became, dark. (K.) [See also غَبِشَ.] — غَبَسَ وَجْهَهُ He blackened his face. (TA.) 4 أَغْبَسَ see 1. — — اغبس الذِّئْبُ, inf. n. إِغْبَاسٌ, [The wolf was, or became, of the colour termed غَبَس, and غُبْسَة.] (TA.) 11 إِغْبَاسَّ see the first paragraph. غَبَسٌ The darkness of the end, or last part, of the night; as also غَبَشٌ: (Lth:) or the darkness of the beginning, or first part, of the night; and غبش, that of the end, or last part, thereof: (TA:) or the former has the first of the abovementioned significations; as also غَلَسٌ; and غبش, the second of those significations. (ElKhattábee, MF.) [See also غَبَشٌ.] And Darkness [absolutely]; as also ↓ غُبْسَةٌ: or ↓ both signify whiteness in which is a duskiness or dinginess: (K:) or the former, (S,) and ↓ the latter, (A,) a colour like that of ashes; (S, A;) i. e., whiteness in which is a duskiness or dinginess: (S:) or ↓ the latter, a hue between dust-colour inclining to

black and dust-colour properly so called: (IDrd:) or a colour between black and yellow. (TA.) [See also غَلَسٌ.] غُبْسَةٌ: see غَبَسٌ, in four places. لَا آتِيكَ مَا غَبَا غُبَيْسٌ means I will not come to thee ever: (S, K:) but the origin of this saying is unknown: (K:) IAar said that he knew it not: (S:) or, accord. to him, it means, while time lasts: it seems that he did not know it at first, and then thus explained it: (T, TA:) accord. to some, غُبَيْسٌ is an abbreviated dim. of أَغْبَسُ, and means the wolf; (S, K; *) and غَبَا is originally غَبَّ, the ا being substituted for one of the letters of duplication, as in تَقَضَّى for تَقَضَّضَ; (S;) and the saying means I will not come to thee as long as the wolf comes now and then (يَأْتِى غِبًّا) to the sheep or goats. (S, K. *) أَغْبَسُ Ash-coloured; (Mgh;) of a colour like that of ashes; (S;) of a dingy, or dusky, white; applied to a wolf: (S, K:) or it is an epithet applied to any wolf: or, applied to a wolf, light, or active, and greedy: fem. غَبْسَآءُ: (TA:) pl. غُبْسٌ. (K.) — — Applied to an ass, Black. (TA.) — — وَرْدٌ أَغْبَسُ, applied to a horse, [app., Of a dusky bay colour;] i. q. سَمَنْد; (Mgh, K;) what the Persians call by the latter term: (S, TA:) it is [a colour] desired by them. (TA.) غبش 1 غَبِشَ, aor. غَبَشَ, (inf. n. غَبَشٌ; TK) and ↓ أَغْبَشَ; It (the night) had somewhat remaining of it: (K, TK:) or was dark in its end, or last part, (O, K, TK,) with a darkness intermixed with whiteness: (TK:) or both of these verbs; (TA;) or غَبَشَ, (aor. غَبِشَ; TA) and ↓ أَغْبَشَ; (A'Obeyd, O, TA;) it (the night) was, or became, dark, (A'Obeyd, O, TA,) in its end. (O.) [See also غَبَشٌ, below: and see عَبِسَ.] — غَبَشَهُ, (aor. غَبِشَ, TA) i. q. غَشَمَهُ [He wronged him, &c.]. (Aboo-Málik, O, TA. [See also 5.]) — — And He deceived him, عَنْ حَاجَتِهِ [of the object of his want]. (Lh, O, TA.) 4 أَغْبَشَ see 1, in two places. 5 تغبّشهُ He wronged him: (O, K: [see also 1:]) or he made a false claim upon him: (K, TA:) or so تغبّشهُ بِدَعْوَى بَاطِلَةٍ: (O:) so says As: (O, TA:) and تعبّشهُ is a dial. var. thereof. (TA.) غَبَشٌ The darkness [or duskiness] of the end, or last part, of the night; (S, K;) as also ↓ غُبْشَةٌ: (K, TA:) or of the part next to daybreak: or when daybreak commences: and sometimes in the beginning, or first part, of the night: (TA:) or the remains of darkness mixed with the whiteness of daybreak, so that the true dawn (الخَيْطُ الأَبْيَضُ) becomes distinguished from the false dawn (الخَيْطُ الأَسْوَدُ); as also غَبَسٌ and غَلَسٌ: (Az, TA:) or a remaining portion of the night; (S, K;) as also غَبَشُ الصُّبْحِ: (Mgh:) or intense darkness: pl. أَغْبَاشٌ. (S, Mgh, K.) أَغْبَاشُ اللَّيْلِ and أَغْبَاسُهُ both signify The remains of the night. (Yaakoob, TA.) [See also غَبَسٌ.] غُبْشَةٌ: see غَبَشٌ. أَغْبَشُ: see غَبِشٌ. — — Also Intense blackness with smoothness; like دُلْمَةٌ; in the colours of beasts or horses and the like. (TA.) غَابِشٌ A wronger, &c., syn. غَاشِمٌ, (AZ, O, TA,) in the K, erroneously, غَامِش, (TA,) of others: (AZ, O, TA:) and a dishonest adviser, syn. غَاشٌّ, (K, TA,) of them: (TA:) and a deceiver. (K, TA.) أَغْبَشُ A dark night; as also ↓ غَبِشٌ. (IDrd, K.) — — A beast or horse or the like of the colour termed غُبْشَةٌ: fem. غَبْشَاءُ. (TA.) غبط 1 غَبَطَهُ, aor. غَبِطَ, (S, K,) inf. n. غَبْطٌ, (S,) He felt with his hand his (a ram's) أَلْيَة [i. e. rump, or tail, or fat of the tail,] in order to see if he were fat or not: (S, K:) and he felt it (his back) with his hand in order to know whether he were lean or fat: (Lth, K: *) and in like manner the verb is used in relation to a she-camel. (TA.) — غَبَطَهُ, aor. غَبِطَ; (ISk, Az, S, Msb, K;) and غَبِطَهُ, aor. غَبَطَ; (Ibn-Buzurj, Sgh, K;) inf. n. غَبْطٌ (ISk, Az, S, Msb, K) and غِبْطَةٌ, (S, K,) or the latter is a simple subst.; (Msb;) He regarded him [with unenvious emulation, i. e.] with a wish for the like of his condition, (ISk, Az, S,) meaning a good condition, (Az,) or for the like of that which he had attained, (Msb,) or for a blessing, (K,) and that it might not pass away, (ISk, K,) or without desiring that it should pass away, (Az, S, Msb,) from the latter person: (ISk, Az, S, Msb, K:) the doing so is not حَسَدٌ, (Az, S, Msb,) for this implies the desire that what is wished for may pass away from its possessor; (Az, Msb;) or it is a kind of حَسَد, of a more moderate quality: (Az:) or غِبْطَةٌ and غَبْطٌ have the signification shown above, and are also syn. with حَسَدٌ; (K;) this latter meaning is assigned to غَبْطٌ by IAar; and it is said that the Arabs use غَبْطٌ in the sense of حَسَدٌ metonymically; (TA;) [so that غَبَطَهُ and غَبِطَهُ may also mean (tropical:) he envied him; &c.; see an ex. in a prov. cited voce بَطْنٌ; but it is said that] حَسَدٌ, when it is for courage and the like, is syn. with غِبْطَةٌ, and then it implies admiration, without a wish that the thing admired may pass away from its possessor. (Msb in art. حسد.) You say, غَبَطَهُ بِهِ, (S,) and عَلَيْهِ, (IAth,) and فِيهِ, (Msb,) He regarded him with a wish for the like of it, meaning a thing or state which he had attained, without desiring that it should pass away from the latter person. (S, IAth, * Msb.) Mohammad was asked, "Does الغَبْط injure? " and he answered, "Yes, like as الخَبْط injures: " or, accord. to the relation of A'Obeyd, "No, save as الخَبْط injures the [trees called] عِضَاه: " (Az, TA:) [see خَبَطَ:] by الغبط meaning, accord. to some, الحَسَد: (TA:) or a kind thereof, of a more moderate quality; injurious, but not so injurious as الحسد whereby one wishes that a blessing may pass away from his brother; الخبط meaning the beating off the leaves of trees; after which they become replaced, without there resulting any injury therefrom to the stock and branches: moreover, الغبط sometimes occasions the smiting of its object with the evil eye. (Az, TA.) [See also غِبْطَةٌ, below.] — Accord. to IKtt, غَبَطَ signifies also He lied; but perhaps it is a mistranscription for عَبَطَ, which has this meaning; for it is not mentioned by any other. (TA.) 2 غَبَّطَ It is said in a trad., جَآءَ وَهُمْ يُصَلُّونَ فَيَجْعَلَ يُغَبِّطُهُمْ; thus it is related, meaning, [He came to them while they were praying, and he began] to incite them to wish for the like of that action: if related without teshdeed, [يَغْبِطُهُمْ,] the meaning is, to regard them with a wish for the like condition, because of their forwardness to prayer. (Nh, K.) 4 أَغْبَطَ see 8. — اغبط الرَّحْلَ عَلَى ظَهْرِ البَعِيرِ, (S,) or على الدَّابَّةِ, (K,) He kept the saddle constantly (S, K) upon the back of the camel, (S,) or upon the beast, (K,) not putting it down from him. (S.) — — إِغْبَاطٌ also signifies The continuing constantly riding. (ISk.) And أَغْبَطُوا عَلَى رِكَابِهِمْ فِى السَّيْرِ They kept the saddles on their travellingcamels night and day, not putting them down, in journeying. (ISh.) — — Hence, (A, TA,) أَغْبَطَتْ عَلَيْهِ الحُمَّى (tropical:) The fever continued upon him; (S, K, TA;) as though it set the غَبِيط upon him, to ride him; like as you say, رَكِبَتْهُ الحُمَّى, and اِمْتَطَتْهُ, and اِرْتَحَلَتْهُ: (A, TA:) or clave to him: (TA:) or did not quit him for some days; as also أَغْمَطَتْ, and أَرْدَمَتْ. (As.) — — And أَغْبَطَتِ السَّمَآءُ (tropical:) The sky rained continually. (S, Msb, K, TA.) And أَغْبَطَ عَلَيْنَا المَطَرُ (tropical:) The rain continued upon us incessantly, rain following close upon rain. (Aboo-Kheyreh.) — — And أَغْبَطَ النَّبَاتُ (tropical:) The herbage covered the land, and became dense, as though it were from a single grain. (K, TA.) 8 اغتبط He was, or became, regarded [with unenvious emulation, i. e.,] with a wish for the like of his condition, without its being desired that it should pass away from him: (S:) or he was, or became, in such a condition that he was regarded with a wish for the like thereof, without its being desired that it should pass away from him: (Táj el-Masádir, TA:) or he rejoiced, or became rejoiced, in being in a good condition; (K;) or in blessing bestowed upon him: (TA:) or he was grateful, or thankful, to God for blessing, or bounty, bestowed upon him: (L:) and the same, (K,) or ↓ أَغْبَطَ, inf. n. إِغْبَاطٌ, accord. to the L, (TA,) he was, or became, in a good state or condition; in a state of happiness; (L, K;) and of enjoyment, or wellbeing. (L.) You say, لَقِىَ مَا يُغْتَبَطُ عَلَيْهِ [He met with, or experienced, that for which one would be regarded with unenvious emulation, i. e., with a wish to be in the like condition, without its being desired that it should pass away from

him]. (TA in art. فوز.) — The saying, خَوَّى قَلِيلًا غَيْرَ مَا اغْتِبَاطِ cited by Th, but not expl. by him, is held by ISd to mean [He (referring to a camel) lay down, or did so making his belly to be separated somewhat from the ground], not resting upon a wide غَبِيط [q. v.] of ground, but upon a place not even, and not depressed. (TA.) غَبْطٌ [originally an inf. n.]: see غِبْطَةٌ. — Also, and ↓ غِبْطٌ, Handfuls of reaped corn or seed-produce: pl. غُبُوطٌ, (K, TA,) and, it is said, غُبُطٌ: or [rather] accord. to Et-Táïfee, غُبُوطٌ signifies the handfuls which, when the wheat is reaped, are put one by one; and غَبْطٌ is the sing.: or, as AHn says, غُبُوطٌ signifies the scattered handfuls of reaped corn or seed-produce; one of which is termed غَبْطٌ. (TA.) غِبْطٌ: see the next preceding paragraph. غُبْطَةٌ A strap in the [leathern water-bag called] مَزَادَة, (Ibn-'Abbád, O, K,) like the شِرَاك [of the sandal], (Ibn-'Abbád, O,) which is put upon the extremities of the two skins [whereof the مزادة is mainly composed] and then strongly sewed. (Ibn-'Abbád, O, K.) غِبْطَةٌ A good state or condition; (S, L, Msb, K;) a state of happiness; (L, K;) and of enjoyment, or wellbeing; (L;) as also ↓ غَبْطٌ, in the saying, اَللّٰهُمَّ غَبْطًا لَا هَبْطًا, meaning, O God, we ask of Thee a good state or condition [&c.], (S, K,) and we put our trust in Thee for preservation that we may not be brought down from our state, (S, TA,) or that we may not be abased and humbled: (TA:) or place us in a station for which we may be regarded [with unenvious emulation, i. e.,] with a wish to be in the like condition without its being desired that it should pass away from us, (K, * TA,) and remove from us the stations of abasement and humiliation: (TA:) or [we ask of Thee] exaltation, not humiliation; and increase of thy bounty, not declension nor diminution. (TA.) [See also 1, second sentence.] سَمَآءٌ غَبَطَى (tropical:) A sky raining continually (Jm, K) during two or three days; (Jm;) as also غَمَطَى. (TA.) غَبُوطٌ A she-camel whose fatness is not to be known unless she be felt with the hand. (K, TA.) غَبِيطٌ A [camel's saddle of the kind called] رَحْل, (S, Msb,) for women, (S,) upon which the [vehicle called] هَوْدَج is bound: (S, Msb:) or an elegant kind of رَحْل, depressed in its middle: (TA:) or a vehicle like the pads (أُكُف [in the CK, erroneously, أَكُفّ]) of the [species of camels called] بَخَاتِىّ, (K,) which is tented over with a [framework such as is called] شِجَار, and is for women of birth: (Az, TA:) or, as some say, of which the pad (قَتَب) is made not in the [usual] make of pads (أَقْتَاب): (TA:) or a رحل of which the pad (قَتَب) and the [curved wooden parts called] أَحْنَآء are one [i. e., app., conjoined]: (K:) pl. غُبُطٌ. (S, Msb, K.) The pl. is also applied to the pieces of wood in camels' saddles; and to such are likened Persian bows, (S, TA,) because of their curvature. (IAth.) — — [Hence,] (assumed tropical:) Depressed land or ground: (S, K:) or a wide and even tract of land of which the two extremities are elevated, (K,) like the form of the camel's saddle so called, of which the middle is depressed: (TA:) also (assumed tropical:) a channel of water furrowed in a tract such as is termed قُفّ, (K, TA,) like a valley in width, having between it and another such channel meadows and herbage: pl. as above. (TA.) غَابِطٌ act. part. n. of 1, (S, K,) as expl. in the first sentence: (S:) — and also as expl. in the second sentence: (K:) pl., accord. to the K, غُبُطٌ, like كُتُبٌ; but correctly, غُبَّطٌ, like سُكَّرٌ, as in the L. (TA.) فَرَسٌ مُغْبَطُ الكَاثِبَةِ (tropical:) A horse high in the withers; likened to the form of the غَبِيط; accord. to Lth: in the A, as though he had on him a غبيط. (TA.) — — أَرْضٌ مُغْبَطَةٌ, with fet-h, (K,) i. e., in the form of the pass. part. n., not with fet-h, to the first letter, (TA,) Land covered with dense herbage, as though it were from a single grain. (AHn, K.) — — سَيْرٌ مُغْبَطٌ (assumed tropical:) Journey continued without rest; as also مُغْمَطٌ. (ISh.) حُمَّى مُغْبِطَةٌ (tropical:) Continual fever. (TA.) مَغْبُوطٌ and ↓ مُغْتَبِطٌ Regarded [with unenvious emulation, i. e.,] with a wish for the like condition, without its being desired that it should pass away from him: (S, TA:) in a good state, or condition; in a state of happiness; and of enjoyment, or wellbeing; as also ↓ مُغْتَبَطٌ. (TA.) مُغْتَبَطٌ and مُغْتَبِطٌ: see the next preceding paragraph. غبق 1 غَبَقَهُ, (S, O, K,) aor. غَبُقَ (S, O, TA) and غَبِقَ, (TA,) inf. n. غَبْقٌ; (O, TA;) and ↓ غبّقهُ, inf. n. تَغْبِيقٌ; (TA;) He gave him to drink an eveningdraught, or what is termed a غَبُوق. (S, O, K, TA.) لَا أَغْبِقُ قَبْلَهُمَا أَهْلًا وَلَا مَالًا, in a trad. respecting the companions of the cave [to which allusion is made in the Kur ix. 40], in which the verb is thus written by El-Yooneenee with kesr to the ب, means I did not give to drink to any one [of family nor of cattle] the share [of the evening-draught] of milk of them two. (TA.) 2 غَبَّقَ see the next preceding paragraph. One says also غبّق الإِبِلَ, and الغَنَمَ, He gave to drink to the camels, and the sheep or goats, in the evening: or he milked them in the evening: and ↓ اغتبق النَّاقَةَ he milked the she-camel after sunset. (TA. [See also 5.]) 5 تغبّق He milked in the evening. (Lh, O, K. [See also what next precedes.]) — — And He drank in the evening. (TA. [See also what next follows.]) 8 اغتبق, (S, O, K,) inf. n. اِغْتِبَاقٌ, (TA,) and مُغْتَبَقٌ may be an inf. n. as well as a n. of place, (O, K,) He drank an evening-draught, or what is termed a غَبُوق. (S, O, K. [See also what next precedes.]) — — And اغتبق لَبَنَهَا He drank her (a camel's) milk in the evening. (TA.) — — See also 2. غَبْقَةٌ A single case of the evening-drink, or of what is termed غَبُوق. (TA.) غَبَقَةٌ A string, or cord, (IDrd, O, K,) or a plaited thong (عَرَقَةٌ), (IDrd, O,) which is tied to the transverse piece of wood upon the hump of the bull [in the TA of the camel, or, accord. to the T, of the bull,] when he [draws the plough that] turns over the ground for cultivation, or is used for the drawing of water [to irrigate land in the manner expl. voce سَانِيَةٌ], in order that the piece of wood may be firm. (IDrd, O, K.) غَبْقَانُ, applied to a man, and غَبْقَى [for which the CK has غَبْقَآءُ], applied to a woman, (O, K, TA,) epithets similar to صَبْحَانُ and صَبْحَى, (O,) irregularly formed, for فَعْلَانُ is not to be formed from اِفْتَعَلَ nor from تَفَعَّلَ, (TA,) Who has drunk an evening-draught, or what is termed a غَبُوق. (K.) غَبُوقٌ An evening-draught; i. e. a draught, drink, or potation, [and particularly of milk, but also applied to one of water, and of wine, &c.,] that is drunk in the evening, or the last, or latter, part of the day. (S, O, K. [See also صَبُوحٌ.]) See an ex. in a verse of Khuzaz Ibn-Lowdhán cited voce كَذَبَ. One of the Arabs said to a companion of his, إِنْ كُنْتَ كَاذِبًا فَشَرِبْتَ غَبُوقًا بَارِدًا [If thou be tying, then mayest thou drink a cold evening-draught]; meaning, may there not be milk for thee, so that thou shalt drink water not mixed with anything; this being called by him غبوق by way of comparison: or meaning, may that be to thee in the place of غبوق. (TA.) And one says, لَقِيتُهُ ذَا غَبُوقٍ [lit. I met him at a time of drinking the evening-draught], meaning, in the evening; a phrase used only adverbially; like ذَا صَبُوحٍ: (TA:) and ذَاتَ الغَبُوقِ [which has a similar meaning]. (T in art. ذُو.) — — Also, and with ة, A she-camel whose milk one drinks in the evening: or, accord. to Lh, that is milked after sunset: epithets like صَبُوحٌ and صَبُوحَةٌ. (TA.) مُغْتَبَقٌ an inf. n. [of 8, q. v.]: and also a n. of place [signifying A place in which one drinks the draught termed غَبُوق]. (O, K.) غبن 1 غَبَنَهُ, (S, MA, Msb, K,) aor. غَبِنَ, (Msb, K,) inf. n. غَبْنٌ (S, MA, Msb, K, KL) and غَبَنٌ, or the former is [the inf. n. used in this case, i. e.] in selling [and the like], and the latter is in judgment, or opinion, (K, agreeably with a positive statement in the S,) He cheated, deceived, overreached, or defrauded, him, (S, MA, K, KL, TA,) in selling; (S, MA, K, TA;) he endamaged him, or made him to suffer loss or damage or detriment, (Msb, KL, TA,) in selling, (KL, TA,) &c., (KL,) or in the price, or otherwise: (Msb:) [or] he overcame him in selling and buying. (Msb.) And غُبِنَ He was cheated, or deceived [&c. in a purchase]: (S, K, TA:) and ↓ انغبن [in like manner signifies] he became [cheated or endamaged or] overcome in selling and buying. (Msb.) And it is said that غَبَنَ فِى البَيْعِ,

inf. n. غَبْنٌ, signifies He was unmindful, or inadvertent, [or perhaps غَبَنَ is here a mistranscription for غُبِنَ, signifying thus, and therefore meaning he was made to suffer loss,] in selling or in buying. (TA.) And one says also, غُبِنَ الرَّجُلُ أَشَدَّ الغَبْنَانِ [The man was cheated or deceived &c. with the utmost degree of cheating &c.]. (Ibn-Buzurj, TA.) غَبْنٌ يَسِيرٌ [A petty overreaching or endamaging] is one of which the rate is such as has been estimated [as allowable by custom] by one estimator, not by every one: and غَبْنٌ فَاحِشٌ [An exorbitant overreaching or endamaging] is one of which the rate is such as has not been estimated [as allowable by custom] by any one. (Dict. of Technical Terms used in the Sciences of the Musalmans.) [الغُبْنُ وَالغَبْنُ mentioned by Freytag as occurring in the Fákihet el-Khulafà, and expl. by him as meaning " Fraus omnimoda," should, I doubt not, be الغَبْنُ وَالغَبَنُ, the two inf. ns. mentioned in the first sentence above.] — — غَبَنَهُ, aor. غَبِنَ, inf. n. غَبْنٌ, signifies also He passed by him (i. e. a man) inclining, or leaning, [or bending down, so as as to elude his observation, i. e.] so that he [the latter] did not see him, and was not cognizant of him. (TA.) — — [And it is said in the TA that غَبَنُوا النَّاسَ means None but they obtained it: whence it appears that فِيهِ or the like has been omitted after النَّاسَ: with this addition, the phrase may be rendered, they overreached, or prevented, the other people in respect of it, by obtaining it themselves.] — — هٰذَا يَغْبِنُ عَقْلَكَ, said to a man whom another had cheated (غَبَنَ) in a sale, means This [man] attributes defect, or imperfection, to thy intellect. (TA.) — — قَدْ غَبَنُوا خَبَرَهَا, and غَبِنُوا, aor. of the former verb غَبْنَ, and of the latter غَبَنَ, i. e. لَمْ يَعْلَمُوا عِلْمَهَا [meaning They have not know her case or state or condition, or her qualities], (ISh, K, ast; TA,) is a phrase relating to a she-camel, of which it is said that she is what one would desire a she-camel to be as a beast for riding and in generousness of race, but she is ↓ مَغْبُونَةٌ, [i. e.] one of which the qualities are not known to be as above mentioned. (ISh, TA.) — — غَبَنْتَ رَأْيَكَ [if not a mistranscription for غَبِنْتَ (see غَبِنَ رَأْيَهُ in what follows)] means Thou hast lost, and forgotten, thy judgment, or opinion. (TA.) — — غَبِنَ الشَّىْءَ and فِى الشَّىْءِ, aor. غَبَنَ, inf. n. غَبْنٌ and غَبَنٌ, signify He forgot the thing: or he was unmindful, neglectful, or heedless, of it; (K, TA;) and ignorant of it: (TA:) or he made a mistake in respect of it; (K, TA;) as in the saying, غَبِنَ كَذَا مِنْ حَقِّهِ عِنْدَ فُلَانٍ [he made a mistake in respect of such a thing, of his right, or due, to be required at the hand of such a one]. (TA.) — — غَبِنَ رَأْيَهُ, inf. n. غَبَنٌ (S, Msb, K) and غَبَانَةٌ, (S, * K,) means He was, or became, deficient in his judgment, or opinion: (S:) or he was, or became, weak [therein]: (K:) or his intelligence, or sagacity, and his sharpness, or acuteness, of mind, went away: (Msb:) the parsing of this phrase has been [fully] expl. voce سَفِهَ [q. v.]. (S.) — غَبَنَ الثَّوْبَ, (S, Mgh, Msb, TA,) inf. n. غَبْنٌ, (K,) from مَغْبِنٌ [q. v.], (Msb,) He folded, or doubled, the garment, (T, Mgh, Msb, K, * TA,) it being [too] long. (T, TA,) and then sewed it; (Mgh, Msb;) like خَبَنَهُ [q. v.] (S, Mgh) and كَبَنَهُ. (Mgh.) And غَبَنَ الدَّلْوَ He folded, or doubled, [the edge of] the leathern bucket, to shorten it. (TA: but only the inf. n. of the verb thus used is there mentioned.) — — And غَبَنَ الشَّىْءَ He hid, or concealed, the thing in the مَغْبِن [or armpit or groin or the like]; (TA;) as also ↓ اغتبنهُ. (K, TA.) غَبَنَ الطَّعَامَ is like خَبَنَهُ [i. e. He concealed, kept, or stored, wheat, or food, for a time of dearth, or adversity.] (S.) 3 غَابَنَ see 6, first sentence. 5 تَغَبَّنَ see 10. 6 تَغَابُنٌ signifies Mutual غَبْن [i. e. cheating or endamaging or overcoming in selling and buying: and ↓ مُغَابَنَةٌ signifies the same; or mutual endeavoring to cheat &c: see 3 in art زبن]. (S, MA, K, KL, TA.) Hence, يَوْمُ التَّغَابُنِ [in the Kur lxiv. 9], an appellation of The day of resurrection; because the people of Paradise will then overreach (تَغْبِنُ) the people of Hell, (S, K, TA,) by the state of enjoyment in which the former will become and the punishment which the latter will experience; or, as El-Hasan says, because the former will attribute defect, or imperfection, to the intellects of the latter by reason of the preferring infidelity to faith. (TA.) — — And تغابن له [i. e. لَهُ, but this, I think, is probably a mistranscription for بِهِ,] signifies تَقَاعَدَ [i. e. تقاعد بِهِ, meaning He did not pay him his due,] حَتَّى غُبِنَ [so that he was cheated or endamaged or overcome]. (TA.) 7 إِنْغَبَنَ see 1, second sentence. 8 إِغْتَبَنَ see 1, last sentence but one. 10 استغبنهُ and ↓ تغبّنهُ [app. signify He esteemed him غَبِين, i. e. weak in judgment, and therefore liable to be cheated or endamaged]. (TA in art. زبن: see 10 in that art.) غَبَنٌ [mentioned above as an inf. n.,] Weakness: and forgetfulness. (K.) — And What is cut off from the extremities of a garment, and thrown down, or let fall. (TA.) غَبِينٌ Weak in his judgment, or opinion; (S, K, TA;) and in intellect, and in religion; (TA;) and ↓ مَغْبُونٌ signifies the same. (K, TA.) غَبَانَةٌ [mentioned above as an inf. n. (see غَبِنَ رَأْيَهُ),] Weakness of judgment, or opinion. (S.) غَبِينَةٌ [The act of cheating, deceiving, overreaching, or defrauding; or of endamaging; in selling or the like;] a subst. (S, Msb, K) from [the inf. n.] غَبْنٌ, like شَتِيمَةٌ from شَتْمٌ, (S,) [or] from غَبَنَهُ (Msb, K) used in relation to selling, (K,) or in relation to a price &c. (Msb.) غَابِنٌ Remiss, or languid, in work. (K.) مَغْبِنٌ sing. of مَغَابِنُ, (Mgh, Msb, K,) which signifies The أَرْفَاغ, (S, Mgh, Msb, K,) and the آبَاط, (Mgh, Msb, K,) [i. e. the groins and the armpits, and the like; (see رَفْغٌ;)] or the places of flexure, or creasing, of the skin: the sing. is expl. by Th as signifying any part upon which one folds his thigh. (TA.) مَغْبُونٌ pass. part. n. of 1 signifying as expl. in the first sentence of this art. [q. v.]. (S, Msb, K.) — — See also غَبِينٌ. — — مَغْبُونَةٌ applied to a she-camel: see 1, latter half. غبو 1 غَبِىَ, aor. يَغْبَى, inf. n. غَبًا and غَبَاوَةٌ, [the latter of which is the more common,] He had little [or no] intelligence. (Msb.) — — And غَبِىَ الشَّىْءَ (S, K, TA, in the CK [erroneously] غَبَى,) or الأَمْرَ, (Msb,) and غَبِىَ عَنِ الشَّىْءِ (S, K) or عَنِ الأَمْرِ, (Msb,) aor. as above, (S,) inf. n. غَبَاوَةٌ (S, K) and غَبًا, (K,) He did not understand (S, Msb, K) the thing (S, K) or the affair. (Msb.) And غَبِىَ عَنِ الخَبَرِ He was ignorant of the information. (Msb.) — — And in like manner, غَبِىَ عَلَىَّ الشَّىْءُ, inf. n. غَبًا, [The thing was not understood, or not known, by me; or] I knew not the thing: (S:) [or] غَبِىَ الشَّىْءُ مِنْهُ i. e. خَفِىَ [the thing was hidden from him], (K, TA,) so that he did not know it: (TA:) and غَبَا is used in the dial. of Teiyi for غَبِىَ in the sense of خَفِىَ: (A and TA in art. غبس:) or it is for غَبَّ, like تَقَضَّى for تَقَضَّضَ. (S in that art. [See غُبَيْسٌ: and see also غَبِيَةٌ, in art. غبى.]) 5 تغبّاهُ: see 10. 6 تغابى i. q. تَغَافَلَ, (S, MA, TA,) i. e. He was, or he feigned himself, unmindful, &c. (MA.) So in the phrase تغابى عَنْهُ: (TA: [see تَغَافَلَ and تَغَفَّلَ:]) and one says تغاباهُ [also, app. in the same sense]. (IAar, TA in art. عمش.) 10 استغباهُ and ↓ تغبّاهُ [app. He esteemed him unintelligent, or one having little intelligence] (TA in art. زبن: see 10 in that art.) فِيهِ غَبْوَةٌ and ↓ غُبْوَةٌ and ↓ غُبِيٌّ In him is unmindfulness, forgetfulness, neglectfulness, heedlessness, or inadvertence. (K.) [غَبَاةٌ Stupidity. (Freytag, from El-Meydánee.)] غَبَآءٌ Low, or depressed, ground. (K, TA.) And A thing that is hidden, or concealed, from one. (TA.) — — And Earth, or dust, that is put over a thing to conceal it from one. (TA.) [See also art. غبى.] غَبِيٌّ Having little, (S, Msb,) or no, (K,) intel-ligence: (S, Msb, K:) or one who does not understand deceit, or guile, and the like: (T, TA:) or unmindful, forgetful, neglectful, heedless, or inadvertent: (TA:) and ignorant: (Msb:) pl. أَغْبِيَآءُ (IAth, Msb, TA) and أَغْبِيَآءُ: (IAth, TA:) accord. to J and others, (TA,) it belongs to this art.; (S, TA;) but Aboo-'Alee derives it from شَجَرَةٌ غَبْيَآءُ, [see أَغْبَى in art. غبى,] as though his ignorance hid from him to whom it is applied what is plainly apparent to others. (TA.)

— — [And A hunter, or sportsman, concealing himself. (Freytag, from the Deewán of the Hudhalees.)] غُبِىٌّ: see غَبَاوَةٌ. غَبْوَةٌ an inf. n. of غَبِىَ [q. v.]. (S, Msb, K.) — — هُوَ ذُو غَبَاوَةٍ means He is one to whom things, or affairs, are unapparent, or obscure; or from whom they are hidden, or concealed. (TA.) غُبْوَةٌ: see غَبْوَةٌ. أَغْبَى: see the next article. غبى 2 غَبّاهُ عَنِ الشَّىْءِ, (TA,) inf. n. تَغْبِيَةٌ, (K, TA,) He covered, veiled, or concealed, (K, * TA,) him, or it, from the thing. (TA.) — — And غبّى البِئْرَ He covered the head [or mouth] of the well, and then put over it earth, or dust. (TA.) — غَبّى شَعَرَهُ, (TA,) inf. n. as above, (K, TA,) He shortened his hair: (K, * TA:) of the dial. of 'Abd-el- Keys, and sometimes used by others: (TA:) and he eradicated it (K, TA) at once. (TA.) 4 اغبت السَّمَآءُ, inf. n. إِغْبَآءٌ, The sky rained such rain as is termed غَبْيَة [q. v.]. (AZ, S.) غَبْيَةٌ A rain that is not copious, (S, K,) but exceeding such as is termed بَغْشَة [q. v.]: (S:) or a vehement shower (K, TA) of rain: (TA:) pl. غَبَيَاتٌ. (S.) — — [And app. (assumed tropical:) A shower of arrows.] شَرُّ الغَبَيَاتِ غَبْيَةُ النَّبْلِ which seems clearly to mean (assumed tropical:) The worst of showers is the shower of arrows] is a saying mentioned by As. (TA.) — — Also An abundant pouring of water: — — and likewise (assumed tropical:) of سِيَاط [i. e. stokes of the whip, or lashes]: (K, TA:) thought by ISd to be thus termed as being likened to the غَبَيَات of rain. (TA.) — — And, as being likened to the rain thus termed, (tropical:) A running after another running: [but] A'Obeyd says, it is like a leap in pace or going. (S. [In three copies of the S, I find الغَبْيَةُ كَالوَثْبَةِ فِى السَّيْرِ as the explanation given by A'Obeyd: in one of my copies of the S, الغَبْيَةُ كَالزُّبْيَةِ: and in the TA, الغَبْيَةُ كالزبية فى السير: I have followed the first of these readings, as I cannot doubt its being the right.]) — — Also Dust of the earth. that has risen, or that has spread, or diffused itself; (K, TA;) as also ↓ غَبَآءٌ; thus correctly; but in [some of] the copies of the K غِبَآء, like كِسَآء; [and accord. to other copies غَبًا;] it is like dust in the sky: or, as some say, it is the earth, or dust, with which the head [or mouth] of the well is stopped up, upon the corer. (TA.) [See also art. غبو.] — One says also, جَاؤُوا عَلَى غَبْيَةِ الشَّمْسِ, meaning غَيْبَتِهَا [i. e. They came at, or in the time of, the setting of the sun]: (K, TA;) in which instance it is thought by ISd to be formed by transposition. (TA. [See also 1 in art. غبو.]) غَبَآءٌ: see the next preceding paragraph: — — and see also art. غبو. غُصْنٌ أَغْبَى, and شَجَرَةٌ غَبْيَآءُ, A branch, and a tree, tangled, confused, or dense. (K.) — أُدْخُلْ فِى النَّاسِ فَإِنَّهُ أَغْبَى لَكَ means [Enter thou among the people, for it will be] most concealing for thee. (TA.) سَمَآءٌ مُغْبِيَةٌ A sky raining such rain as is termed غَبْيَة [q. v.] (AZ, S.) مُغَبَّاةٌ i. q. مُغَطَّاةٌ: so in the saying, حَفَرَ مُغَبَّاةً [He dug a pitfall which he afterwards covered over with earth]: and [hence] one says, دَفَنَ لِى فُلَانٌ مُغَبَّاةً ثُمَّ حَمَلَنِى عَلَيْهَا [lit. Such a one covered over a pitfall for me, then urged me to go upon it], meaning (assumed tropical:) such a one caused me to fall in [or by means of] a stratagem that he had concealed. (TA.) — Also i. q. مُفَوَّاةٌ [A land (أَرْضٌ) abounding with فُوَّة i. e. madder]. (TA.) غت 1 غَتَّهُ, (S, K,) aor. ـُ3َ, غَتُ, inf. n. غَتٌّ, (TK,) He fatigued, or wearied, him, (كَدَّهُ,) بِالأَمْرِ [by, or with, the affair]. (S, K.) — — And He forced him to do a thing against his will, so that he afflicted, distressed, or oppressed, him. (TA.) And you say, غَتَّ الدَّابَّةَ شَوْطًا أَوْ شَوْطَيْنِ or wearied, the beast by urging it to run a heat, or two heats. (K, TA.) — — Also He grieved him; (K, TA;) and afflicted, distressed, or oppressed, him. (TA.) And غُتَّ He was grieved [&c.]. (Sh, TA.) — — And He overcame him, or silenced him, بِالكَلَامِ [by speech, i. e. by what he said]. (K, TA.) [Hence] it is said in a trad. respecting prayer, يَا مَنْ لَا يَغُتُّهُ دُعَآءُ الدَّاعِينَ O Thou whom the praying of those who pray does not overcome. (TA.) And [hence, perhaps,] one says, غَتَّ الضَّحِكَ (aor. and inf. n. as above, TA,) He concealed laughter, (S, K, TA,) by putting his hand, or his garment, over his mouth. (TA.) — — Also He squeezed his throat, or throttled him: (K:) and he squeezed his throat for the period of an breath, or of two breaths, or, as some say, more than that. (TA.) It is said in a trad. respecting the mission [of Mohammad], فَأَخَذَنِى جِبْرِيلُ فَغَتَّنِى And Gabriel took me, and squeezed me vehemently, so that I experienced distress as when one is forcibly plunged into water: inf. n. غَتٌّ: and غَطٌّ signifies the same. (TA.) — — غَتَّهُ فِى المَآءِ, (S, K, TA,) aor. and inf. n. as above, (TA,) is syn. with غَطَّهُ; (S, K, TA:) meaning He immersed, or plunged, him, or it, into the water. (TA.) — — And one says, غَتَّهُمُ اللّٰهُ بِالعَذَابِ, inf. n. as above, God plunged them. or may God plunge them, with consecutive plungings, into punishment. (TA.) — — And غَتَّ, aor. and inf. n. as above, He took successive draughts, keeping the vessel to his mouth. (AZ, TA.) And غَتَّ المَآءَ, (K, TA,) and غَتَّ فِى الإِنَآءِ, (TA.) He drank, taking draught after draught, or gulp after gulp, without removing the vessel from his mouth. (K, TA.) — — And غَتَّ الشَّىْءَ الشَّىْءَ He made the part of the thing to follow another part thereof, (K, TA,) whether in drinking or in speaking [&c.] (TA.) — — — It is said in a trad. respecting Mohammad's pool, يَغُتُّ فِيهِ مِيزَابَانِ i. e. Two spouts were pouring forth into it with an uninter rupted pouring: or it is said to mean, two spouts were running into it with a murmuring sound; accord. to which latter explanation we must read يَغِتُّ: and some say that it is يغطّ. (Az., L, TA.) [See also another reading voce عَبَّ.] — — And one says, غَتَّهُ بِجُشْمِهِ He threw his breast upon him. (TA in art. جشم.) — غَتَّ, aor. غَتِ3ِ, It was, or became, bad, or corrupt; said of food; and likewise of speech. (Aboo-Bekr, TA.) [See also غَتَّ.] 2 غَتَّت الطَّعَامَ, inf. n. تَغْتِيتٌ, He made the food bad, or corrupt; as also ↓ اغتّهُ. (Aboo-Bekr, TA.) 4 أَغْتَ3َ see what next precedes. غتٌّ [inf. n. of 1, q. v. — — And] The interval between two draughts, or gulps, while the vessel is kept to the mouth. (TA.) غتم 1 غَتِمَ, aor. غَتَمَ, inf. n. غَتَمٌ, He had an impotence, or an impediment, or a difficulty, in his speech, or utterance; and a barbarousness, or vitiousness, therein, especially in speaking Arabic; i. e., a want of clearness, perspicuousness, distinctness, chasteness, or correctness, therein. (Msb.) — غَتَمَ, said of food (طَعَام), It was, or became, wholesome, or beneficial. (TA.) 4 اغتم الزِّيَارَةَ, (K, TA, in the CK [erroneously] اِغْتَتَمَ,) He visited much, so as to weary. (K, TA.) One says, لَا تُغْتِمِ الزِّيَارَةَ فَتُمِلَّ [Do not thou visit much, so as to weary]. (TA.) — — And they said, كَانَ العَجَّاجُ يُغْتِمُ الشِّعْرَ i. e. El-'Ajjáj used to make poetry cause much wearying: and it is said in the A, أَغْتَمَ آلُ العَجَّاجِ الرَّجَزَ i. e. The family of El-'Ajjáj recited much poetry of the metre termed رَجَز; and he among them. (TA.) 8 اغتتم He suffered from indigestion (K, TA) in consequence of much eating; and became affected by what is termed ↓ غَتْم [app. meaning heat of the stomach so intense as to take the breath] arising from the distress occasioned by repletion. (TA.) غَتْمٌ Intense heat that almost takes away the breath. (S, K.) A rájiz says, (S,) namely, Mes'ood Ibn-Keyd [?] El-Fezáree, (TA,) describing camels, (S in art. فل,) حَرَّقَهَا حَمْضُ بِلَادٍ فِلِّ وَغَتْمُ نَجْمٍ غَيْرِ مُسْتَقِلِّ [The pasturage termed حمض of tracts of country not rained upon and not having fresh herbage rendered them thirsty, and the intense and almostsuffocating heat of a star not high (above the horizon), i. e. not having become high so as to be concealed by the rays of the sun]; i. e. [a star] not high (غَيْرِ مُرْتَفِعٍ) because of the constancy of the heat attributed to it [at the time of its auroral rising]; the heat becoming intense only at the time of the [auroral] rising of الشِّعْرَى, [meaning Sirius, the star to which allusion is here made,] which is in [correctly after] الجَوْزَآء. (S. [See الشِّعْرَى.]) — — See also 8. غُتْمٌ Thick pieces [or clots or lumps] of milk. (TA.) غُتْمَةٌ An impotence, or an impediment, or a difficulty, in speech, or utterance; and a barbarousness, or vitiousness, therein; i. e. a want of clearness, perspicuousness, distinctness, chasteness, or

correctness, therein; meaning, in speaking Arabic; syn. عُجْمَةٌ. (S, Mgh, Msb, K.) غُتْمِىٌّ: see أَغْتَمُ. — — Hence, applied to milk, [and so, accord. to Reiske, as stated in Freytag's Lex., ↓ أَغْتَمُ,] Thick; the pouring forth of which is without any sound. (IAar, K.) — — And One who is heavy in spirit: from غُتْمٌ signifying as expl. above. (TA.) حِيَاضُ غُتَيْمٍ, like زُبَيْرٍ, (so in copies of the K,) [or حياض غُتَيْمٍ, for it is] a proper name for المَنِيَّةُ, (TA,) meaning Death, (K, TA,) like شَعُوبُ, imperfectly decl. [as being a proper name and of the fem. gender]; so says Z; and, accord. to Lh, الغُتَيْمُ signifies the same, but ISd says, "I know it not save as from him. " (TA.) One says, أَوْرَدَهُ حِيَاضَ غُتَيْمٍ [He brought him to death]: and in like manner, وَقَعَ فِى أَحْوَاضِ غُتَيْمٍ [He fell into death], expl. by Lh as meaning he died. (TA.) أَغْتَمُ, (S, Mgh, Msb, K,) and ↓ غُتْمِىٌّ, (S, * K, * TA,) [and ↓ أَغْتَمِىٌّ, occurring in the فاكهة الخلفآء, p. 151, l. 18, as mentioned by Freytag, who explains it as meaning " barbarus,"] One who does not utter anything with clearness, perspicuousness, or distinctness, or with chasteness, or correctness; (S, Mgh, Msb, K, TA;) i. q. أَعْجَمُ: (TA:) fem. of the first, غَتْمَآءُ, applied to a woman: (Msb, TA:) pl. of the first غُتْمٌ (S, Mgh, Msb, K) and أَغْتَامٌ, (Mgh,) or this latter is pl. of the second. (TA.) — — See also أَغْتَمِىٌّ. غُتْمِىٌّ: see the next preceding paragraph. مَغْتُومٌ, Burned by the heat. (TA.) غث 1 غَثَّ, aor. ـِ3; and غَثَّ, (originally غَثِثَ, TA) aor. ـَ3; (S, O, K;) said of flesh-meat; (S, O;) and غَثَّت; said of a شَاة [i. e. sheep or goat]; (S, O, Msb;) inf. n. غَثَاثَةٌ and غُثُوثَةٌ, (S, O, K,) or غَثٌّ; (Msb;) and ↓ اغثّ, (K,) or اغثّت, (S, O,) or both; (TA;) It was, or became, lean, or meagre; (S, O, K:) or غَثَّت, said of a شاة, it was, or became, weak. (Msb.) — — [Hence the saying,] غَثَّ الحَدِيثُ (tropical:) The talk, or discourse, was, or became, [meagre, or] bad, or corrupt; (S, A, O, K;) as also ↓ اغثّ. (S, K.) [See غَثٌّ.] — — And لَا يَغِثُّ عَلَيْهِ شَىْءٌ (assumed tropical:) [Nothing is bad in his opinion; so that] he does not say of anything that it is bad, and therefore leave it. (S, K.) And مَا يَغِثُّ عَلَيْهِ أَحَدٌ (assumed tropical:) [No one is to be disregarded in his opinion; so that] he does not leave any one unasked by him. (T, A, O, K.) And غَثَّتْ عَلَيْنَا مَكَّةُ فَلَا بُدَّ لَنَا مِنْ خُرُوجٍ (assumed tropical:) [Mekkeh has become unpleasing (as though insipid) to us, so that there is for us no avoiding going forth]. (A.) — — And غَثَّ, (S, O, K,) aor. ـِ3, inf. n. غَثٌّ and غَثِيثٌ, (S, O,) is said of a wound, meaning It flowed with thick purulent matter, as also ↓ اغثّ, (S, O, K,) and with dead flesh. (S and O in explanation of the former verb.) 2 غَثَّثَت الإِبِلُ, (El-Umawee, O, TA,) inf. n. تَغْثِيثٌ, (El-Umawee, O, K,) The camels became fat (El-Umawee, O, K, TA) by little and little: (O, K, TA:) [or became somewhat fat; for] one says, غَثَّ بَعِيرِى ثُمَّ غَثَّثَ My camel became lean; then he became somewhat fat. (A, TA.) 4 أَغْثَ3 see 1, in three places. — — You say also, اغثّ فِى مَنْطِقِهِ (tropical:) He [was meagre in his diction; or] spoke badly, or corruptly. (S, TA.) And اغثّ فِى كَلَامِهِ (assumed tropical:) He said that in which was no good. (A, Msb.) — And اغثّ اللَّحْمَ He bought the flesh-meat lean. (S, O.) 5 أَتَغَثَّثُ مَا أَنَا عَلَيْهِ حَتَّى أَتَسَمَّنَ means (assumed tropical:) I do what is of an inferior kind that I may find much; as also ↓ أَسْتَغِثُّهُ: (A, TA:) or أَتَغَثَّثُ حَتَّى أَسْتَسْمِنَ, meaning (assumed tropical:) I deem my doing to be little that I may obtain thereby much recompense. (O.) 8 اغتثّت الخَيْلُ (as also اغتفت and اغتبّت, O) The horses found, or lighted upon, somewhat of the [herbage called] رَبِيع, (O, K, TA,) and became fat in consequence thereof after having been lean. (TA.) 10 استغثّ الجُرْحَ He extracted from the wound the thick purulent matter therein, (S, K,) and the dead flesh, and treated it curatively. (S.) — See also 5. R. Q. 1 غَثْغَثَ, (O,) inf. n. غَثْغَثَةٌ, (K,) He remained, stayed, dwelt, or abode, (O, K,) in a place. (O.) — [And it seems to signify also He washed clothes without an implement of the kind called مِقْصَرَة (q. v.): for — —] غَثْغَثَةٌ signifies also (assumed tropical:) Weak fighting, without a weapon: (O, K:) likened to the غَثْغَثَة of the garment, or piece of cloth, [which is] when it is washed with the hands [app. meaning with the hands only]. (O.) غَثٌّ Lean, or meagre; (S, A, O, K;) as also ↓ غَثِيثٌ; (S, O, K;) both applied to flesh-meat; and the former, with ة, to a شَاة [i. e. sheep or goat]: (S, O:) pl. غِثَاثٌ. (MA.) — — Hence, i. e. as being likened to flesh-meat thus termed, كَلَامٌ غَثٌّ (assumed tropical:) Speech, or language, that is [meagre,] without grace, or beauty. (Ham p. 757.) One says, فِى الكَلَامِ الغَثُّ وَالسَّمِينُ (assumed tropical:) [In speech, or the speech, is what is meagre and what is vigorous; or] what is good and what is bad [or rather what is bad and what is good]. (Msb.) And حَدِيثُكُمْ غَثٌّ وَسِلَاحُكُمْ رَثٌّ (assumed tropical:) [Your talk, or discourse, is meagre, or bad, and your weapons are old and worn out]. (A.) And قَوْمٌ غَثَثَةٌ (assumed tropical:) [A people, or party, meagre, or bad, in speech: غَثَثَةٌ being pl. of غَثٌّ, like as بَرَرَةٌ is of بَرٌّ]. (A. [The meaning that I have given is there indicated by the context.]) غُثَّةٌ A lean, or meagre, شَاة [i. e. sheep or goat]. (TA.) [See also غَثٌّ.] — And A sufficiency of the means of subsistence: (O, K:) like غُفَّةٌ and غُبَّةٌ. (O.) الغَثِيثُ and ↓ الغُثَاغِثُ The lion. (O, K.) غَثَاثٌ [if not a mistranscription for the inf. n. غَثَاثَةٌ] Leanness, or meagreness, of a camel [&c.]. (A, TA.) غَثِيثٌ: see غَثٌّ: — and see what here follows. غَثِيثَةٌ, (S, O,) or ↓ غَثِيثٌ, (A, K,) The thick purulent matter, (S, A, O, K,) and dead flesh, (S, O,) of a wound. (S, A, O, K.) — — And [hence, probably,] the former word, (assumed tropical:) A corrupt, or disordered, state of mind. (S, A, O, K.) So in the saying, لَبِسْتُهُ عَلَى غَثِيثَةٍ فِيهِ [meaning (assumed tropical:) I consorted with him (see لَبِسَ) notwithstanding a corrupt, or disordered, state of mind in him]. (S, O, L, TA. [In a copy of the A, لَسْتُ عَلَى غَثِيثَةٍ, meaning (assumed tropical:) I am not in a corrupt, or disordered, state of mind: but the former, I doubt not, is the right reading.]) — Also A palm-tree (نَخْلَةٌ) that produces ripe dates without sweetness. (O, K.) — — And Foolish, or stupid, in whom is no good: (O, K:) or foolish, or stupid: and also one who speaks that in which is no good. (TA.) الغُثَاغِثُ: see الغَثِيثُ. غثر 1 غَثَرَتِ الأَرْضُ بِالنَّبَاتِ i. q. مَأَدَت (thus in the JK [app. meaning The land became flourishing and fresh with herbage]): or مَادَت (thus in the O and K [i. e. without ء; but the former, I think, is evidently the right: the meaning which I have given may be from غَثَرٌ, q. v., and therefore tropical: and it may be inferred from what here follows that the verb is correctly, or originally, غَثْرَت, fem. of ↓ غَثْرَى]). The epithet applied to such land is ↓ مُغْثَرِيَةٌ. (JK, O, K.) 4 اغثر It (the [species of tree, or shrub, called] رِمْث [&c.]) exuded what is termed مُغْثُور [q. v.]; (K;) as also اغفر. (TA.) — — See also عَيَّرَ, last sentence. 11 اغثارّ It (a garment, or piece of cloth,) had much غَثَر i. e. nap, or villous substance, (K, TA,) and wool. (TA.) Q. Q. 1 غَثْرَى: see the first paragraph. Q. Q. 2 تَمَغْثَرَ He gathered مُغْثُور [q. v.]. (K.) You say, خَرَجَ النَّاسُ يَتَمَغْثَرُونَ, like يَتَمَغْفَرُونَ, The people went forth to gather مَغَاثِير [pl. of مُغْثُورٌ]. (TA.) غَثَرٌ The nap, or villous substance, of a garment, or piece of cloth; (K, TA;) and the wool thereof. (TA.) غَثْرَةٌ Abundance: (TA:) [and particularly] abundance of herbage, and of the goods, conveniences, or comforts, of life; ampleness [thereof] (K, TA.) — — And A portion of property. (TA.) غُثْرَةٌ A dust-colour inclining to خُضْرَة [which here app. means a dingy ash-colour]: (S, TA:) or, as some say, [simply] dust-colour: (TA:) or it is like duskiness (غُبْشَةٌ) mixed with redness. (K, TA.) غَثَرَةٌ: see أَغْثَرُ, last sentence. غَثَار, or غَثَّارٌ, accord. to the CK غُثَارٌ: see أَغْثَرُ. الغَوْثَرُ and الغَثْوَثَرُ: see أَغْثَرُ, former half. غَيْثَرَةٌ A threatening. (K.) — — And Fight, or conflict; and commotion, or tumult: so in the saying, تَرَكْتُ القَوْمَ فِى غَيْثَرَةٍ and غَيْثَمَةٍ [I left the people, or party, in fight, &c.]: (As, TA:) or, accord to IAar, it means the treading, or trampling, of the people, or party, one upon

another, (مُدَاوَسَةُ القَوْمِ بَعْضِهِمْ بَعْضًا,) in fight, or conflict: you say, بَيْنَ القَوْمِ غَيْثَرَةٌ شَدِيدَةٌ [Among the people, or party, is a vehement treading, &c.]. (S, TA.) — See also أَغْثَرُ, last sentence, in two places. أَغْثَرُ, (S,) and [the fem.] غَثْرَآءُ, (K,) Dustcoloured: (K, TA:) or of a dingy, or dusky, colour: (TA:) or of a dingy, or dusky, colour: (TA:) or [of the colour termed غُثْرَة, which is] nearly the same as dust-coloured. (S, K, TA.) 'Omárah says, حَتَّى اكْتَسَيْتُ مِنَ المَشِيبِ عِمَامَةً غَثْرَآءَ أَغْفِرُ لَوْنَهَا بِخِضَابِ [Until I attired myself with a dusky turban of hoariness, the colour of which I concealed with hair-dye]. (TA.) — — أَغْثَرُ is applied as an epithet to a ram That is not red [or brown] nor black ner white; (IAar, TA;) meaning of a dusky, or dingy, colour. (TA.) And it is so applied to a wolf. (IAar, TA.) And الأَغْثَرُ signifies The wolf; (TA;) as also الأَغْبَرُ. (TA in art. غبر.) — — And [in like manner] الغَثْرَآءُ signifies The hyena, or female hyena; (K, TA;) because of its colour: (TA;) as also ↓ غَثَارِ, (O, K, TA,) like قَطَامِ, (O, TA,) determinate; (K, TA;) [accord. to the CK غُثَارٌ, which is wrong;] and accord. to IAar ↓ غَثَارُ, imperfectly declinable. (TA.) — — And الأَغْثَرُ signifies also The lion; and so ↓ الغَثَوْثَرُ: (K:) or the latter, as also ↓ الغَوْثَرُ, the lion that is in a confused, or perplexed, case. (O.) — — And A certain bird, (K, TA,) having confused, or disordered, plumage, (TA,) long in the neck, (K, TA,) in the colour of which is غُثْرَة [q. v.], and which is of the aquatic kind. (TA.) — — أَكَلَتْهُمُ الغَثْرَآءُ [which may be rendered The hyena, or female hyena, devoured them] means (assumed tropical:) they perished. (Z, TA.) — — غَثْرَآءُ applied to [garments of the kind called] أَكْسِيَة [pl. of كِسَآءٌ] (K, TA) and قَطَائِف [pl. of قَطِيفَةٌ] and the like, and to an عَبَآءَة, (TA,) signifies Having much wool (L, K, TA) and nap, or villous substance. (L.) — — الأَغْثَرُ also signifies The [green substance that overspreads stale water, called] طُحْلُب. (S, TA.) — — Also (assumed tropical:) The ignorant man: and the stupid man: likened to the hyena, or female hyena, which is one of the most stupid of beasts, and of which one of the appellations is الغَثْرَآءُ. (IDrd, TA.) — — And الغَثْرَآءُ and الغُثْرُ, (S, K, TA,) which latter is the pl. of الأَغْثَرُ, (S, TA,) (assumed tropical:) The low, base, vile, ignoble, mean, or sordid, or the refuse, or rabble, of mankind; as also ↓ الغَثْرَةُ, (S, K, TA,) said to be originally ↓ الغَيْثَرَةُ, (S, TA,) which signifies the same: (S, K, TA:) and غَثْرَآءُ is also expl. as meaning a mixed assemblage of people (K, TA) of the low, base, vile, ignoble, mean, or sordid, or of the refuse, or rabble, of mankind; (TA;) and so ↓ غَيْثَرَةٌ: (AZ, TA:) or a mixed assemblage of people of various tribes: or the unknown common people: or the commonalty, or generality, of men. (TA.) مِغْثَرٌ: see what next follows. مِغْثَارٌ: see what next follows. مُغْثُورٌ (S, M) and ↓ مِغْثَرٌ (Yaakoob, S, K) and ↓ مِغْثَارٌ (TA) [A sort of manna;] a thing [or substance] which is exuded by the [species of tree, or shrub, called] رِمْث, (S, K,) and by the عُرْفُط, (S,) and the ثُمَام, and the عُشَر, (K,) resembling gum, and sweet, (S,) like honey: (S, K:) it is eaten; (TA;) and sometimes it flows upon the ground, like دِبْس: and it has an unpleasant smell: مُغْثُورٌ is a dial. var. of مُغْفُورٌ [q. v.]: (S, TA:) the pl. is مَغَاثِيرُ. (K.) أَرْضٌ مُغْثَرِيَةٌ: see 1. — — وَجَدَ المَآءَ مُغْثَرِيًا عَلَيْهِ means He found the water to be thronged: (K, TA:) or, accord. to Sgh, (TA,) you say, وَجَدْتُ المَآءَ مُغْثَرِيًا بِالوِرْدِ I found the water to be thronged by the coming thereto. (O, TA.) غثو and غثى 1 غَثَا الوَادِى, (Msb, K,) aor. يَغْثُو, (Msb,) inf. n. غَثْوٌ; (Msb, K;) and غَثَى, aor. يَغْثِى, inf. n. غَثْىٌ; (K;) the latter mentioned by IJ, but the former is that which is [commonly] known to the lexicologists; (TA;) The valley, or water-course, was, or became, full of غُثَآء [q. v.]: (Msb: [and the like is indicated in the K:]) or had in a abundance of camels' or similar dung (بَعْر) and leaves and reeds or canes. (TA.) — — غَثَا اللَّحْمُ, inf. n. غَثْوٌ, The flesh-meat was bad by reason of its leanness. (IKtt, TA.) — — غَثَتِ النَّفْسُ, (S, Msb, K,) aor. تَغْثِى, (S, Msb,) inf. n. غَثْىٌ and غَثَيَانٌ; (S, Msb, K;) and, accord. to Lth, غَثِيَت, aor. تَغْثَى, inf. n. غَثًا, but Az says that this is post-classical; (TA;) i. q. خَبُثَت; (S, K, TA;) and جَاشَت; (TA;) i. e. [The soul, or stomach, heaved; or became agitated by a tendency to vomit; or] became agitated so that the person nearly vomited, by reason of a mixture pouring forth to the mouth of the stomach: (Msb, TA:) or, as some say, غَثَيَانٌ signifies a flowing of the mouth which sometimes, or often, occasions vomiting. (TA.) — — غَثَتِ السَّمَآءُ بِالسَّحَابِ, (K, TA,) aor. تَغْثِى, (TA,) The sky was, or became, clouded, or covered with clouds: (K, TA:) or began to be so. (TA.) — غَثَا السَّيْلُ المَرْتَعَ, aor. يَغْثُوهُ, inf. n. غَثْوٌ; thus accord. to J, [in the S,] but accord. to the K and ISd, غَثَى, mentioned in art. غثى; and in [some of] the copies of the K, المَرْبَعَ is erroneously put for المَرْتَعَ; (TA;) The torrent drew [or washed] together the pasture, and deprived it of its sweetness; as also ↓ اغثاهُ. (S, K.) — — And hence, by way of comparison, (TA,) غَثَى الكَلَامَ, aor. يَغْثِيهِ; (K, TA;) and غَثِيَهُ, aor. يَغْثَاهُ; (K, * TA;) the former verb of the class of رَمَى, and the latter of the class of رَضِىَ; inf. n. غَثْىٌ; (TA;) (tropical:) He mixed, or put together confusedly, the speech, or language. (K, * TA.) — — And غَثَى المَالَ, and النَّاسَ, He beat the cattle, and the people, and dealt blows among them. (K, * TA.) — — غَثِيَتِ الأَرْضُ بِالنَّبَاتِ The land became abundant in herbage: (K, TA:) or began to be so. (TA.) — — And غَثِىَ شَعْرُهُ, inf. n. غَثًى, His hair became matted, or compacted together: mentioned in art. غثى by IKtt: perhaps a dial. var. of عَثِىَ, with the unpointed ع; mentioned before. (TA.) 4 أَغْثَى see the preceding paragraph, latter half. غُثَآءٌ (S, Msb, K) and غُثَّآءٌ (S, K) The rubbish, or small rubbish, or particles of things, or refuse, and scum, and rotten leaves mixed with the scum, (Zj, S, * Msb, * K, TA,) borne upon the surface (S, Msb, TA) of a torrent: (Zj, S, Msb, K, TA:) or dried-up [or decayed] and broken pieces [or leaves and stalks] of herbage, that are seen upon a torrent: so in the Kur lxxxvii. 5: [see أَحْوَى in art. حو:] (TA:) pl. أَغْثَآءٌ. (S, TA.) — — [Hence,] one says, مَالُهُ غُثَآءٌ وَعَمَلُهُ هَبَآءٌ وَسَعْيُهُ خَفَآءٌ (assumed tropical:) [His property is as rubbish borne by a torrent (see Kur xxiii. 43), and his work is as motes that are seen in the rays of the sun (see Kur xxv. 25), and his labour, or earning, is a thing that is unapparent]. (TA.) — — [Hence, also,] غُثَآءُ النَّاسِ (assumed tropical:) The low, or vile, and the refuse, of mankind. (TA.) الأَغْثَى The lion. (K.) غد 1 غُدَّ and غَدَّ, said of a camel: see 4. 2 غُدِّدَ: see 4. — غَدَّدَ, inf. n. تَغْدِيدٌ, He took his [غُدَّة, i. e.] lot, portion, or share. (K.) 4 أَغَدَّ (S, A, O, L, Msb, K) and أُغِدَّ, (O, L, K,) and ↓ غُدَّ, (Az, O, L, K,) this last heard by Az from the Arabs, (L,) [in the CK ↓ غَدَّ, but (though the phrase غُدَّتْ إِبِلُهُمْ occurs there afterwards) غُدَّ may be less correct than غَدَّ, for the part. n. of the former was disallowed by As,] and ↓ غُدِّدَ, (Az, O, K,) He (a camel) had the disease termed غُدَّة [q. v.]; (Az, S, O, L, Msb, K;) or had غُدد [pl. of غُدَّةٌ] between the flesh and the skin. (L.) — — Hence, (A,) أَغَدَّ signifies also (tropical:) He (a man, As, S, A, O) was, or became, angry, (As, S, O, L,) or swollen by reason of anger, as though he were a camel having the disease termed غُدَّة: (A:) and أَغَدَّ عَلَيْهِ he was angry with him; (K;) or he swelled against him and was angry with him. (L.) — — And أَغَدَّ القَوْمُ The people, or party, had their camels affected with the disease termed غُدَّة. (S, O, L, K.) غَدٌ: see art. غدو. غُدَّةٌ (IDrd, S, O, L, Msb, K) and ↓ غُدَدَةٌ (S, O, L, K) [A ganglion; i. e.] any hard lump in the tendinous parts; (L, K;) [a lump of] flesh arising from disease, between the skin and the flesh, which may be made to move about: (Msb:) and any small nodous lump (عُقْدَة) in the body (IDrd, O, L, K) of a man, (IDrd, O, L,) surrounded by fat: (IDrd, O, L, K:) pl. غُدَدٌ [properly pl. of غُدَّةٌ, and also a coll. gen. n. of which غُدَدَةٌ is the n. un.]: (S, O, L, Msb, K:) غُدَّةٌ [is applied in the present day to a ganglion: and a bubo: and a wen: and all these may be meant by its being said that it] also signifies a [swelling such as is termed] سِلْعَة, (L, K,) overspread by fat. (L.) — — And غُدَّةٌ signifies likewise The plague,

or pestilence, (طَاعُون,) in camels; (As, S, O, L, K;) as also ↓ غَدَدٌ: (K:) or the same in camels as the طاعون in man: (Msb:) it attacks them in the groins, and seldom do they recover from it: (L:) or it is only in the belly; (K, TA;) and when it extends to the camel's نَحْر [or part where he is stabbed, or stuck, when he is slaughtered], and to his groin, or arm-pit, the epithet دَابِرٌ [so in the TA, but in the O دَارِئٌ, which I believe to be the right reading,] is applied to him: so says IAar: (TA:) or it is also in the fat parts; (Lth, O, L;) and between the flesh and the skin. (L.) — — And What is between the fat and the hump [of the camel]. (K.) — Another signification of غُدَّةٌ is A part, or portion, of property; (L, K;) as in the saying, عَلَيْهِ غُدَّةٌ مِنْ مَالٍ [He owes a part, or portion, of some property]: (L:) pl. غَدَائِدُ, (L, K,) and, in some of the copies of the K, غِدَادٌ. (TA.) And [these two pls.] غَدَائِدُ and غِدَادٌ signify also Lots, portions, or shares: (L, K:) thus, accord. to Fr, the former of them means in a verse of Lebeed cited and expl. voce عَدِيدَةٌ; but the reading better known is عَدَائِدُ: accord. to Az, غَدَائِدُ in this instance signifies redundances. (L.) غَدَدٌ: see the next preceding paragraph. غُدَدَةٌ: see غُدَّةٌ. — — [The pl.] غُدَدَاتٌ is expl. by AHeyth as signifying Redundances of fatness: and redundances of goodly [fur, such as is termed] وَبَر. (L.) غَادٌّ: see مُغِدٌّ, in two places. مُغَدٌّ: see the paragraph here following. مُغِدٌّ A camel having the disease termed غُدَّةٌ; (As, Az, S, O, L, K;) as also ↓ مُغَدٌّ (L) and ↓ مَغْدُودٌ, (Az, L, K,) or this is not said, (As, O, K,) but it was heard by Az from the Arabs, (O, L,) and ↓ مُغَدَّدٌ (Az, L) and ↓ غَادٌّ: (O, L, K:) مُغِدٌّ, without ة, is also applied to a she-camel: and its pl. is مَغَادُّ: (L:) the pl. of ↓ غَادٌّ is غِدَادٌ. (O, L, K. *) — — [Hence,] (tropical:) An angry man: (As, S, L:) or swollen by reason of anger, (A, L,) as though he were a camel having the disease termed غُدَّة. (A.) One says, رَأَيْتُ فُلَانًا مُغِدًّا and ↓ مُسْتَغِدًّا (tropical:) I saw such a one swollen with anger. (L.) مُغَدَّدٌ: see the next preceding paragraph. مِغْدَادٌ (assumed tropical:) A man, (S, O, L, K,) and a woman, (O, L, K,) much, or often, in anger: (S, O, L, K:) or always angry: (O, K:) or angry in disposition or nature. (O, L.) مَغْدُودٌ: see مُغِدٌّ. مُسْتَغِدٌّ: see مُغِدٌّ. غدر 1 غَدَرَهُ, (K,) and [more commonly] غَدَرَ بِهِ, aor. غَدِرَ (S, M, IKtt, Msb, K) and غَدُرَ; (M, IKtt, K;) and غَدِرَ, aor. غَدَرَ, (Lh, K,) but ISd doubts the correctness of this last; (TA;) inf. n. غَدْرٌ, (S, Msb, K,) of غَدَرَ; (S, Msb, TA;) and غَدَرٌ (TA, and so in the CK in the place of غَدْر,) and غَدَرَانٌ, (K, TA,) which are both of غَدِرَ; (TA;) He acted perfidiously, unfaithfully, faithlessly, or treacherously, to him; (M, K;) he broke his compact, contract, covenant, or the like, with him; (Msb;) he neglected the performance, or fulfilment, of his compact, &c., with him: (S:) غَدْرٌ is the contr. of وَفَآءٌ, (K,) or of وَفَآءٌ بِعَهْدٍ: (M:) or it signifies the being remiss in a thing, and neglecting it. (B.) — غَدَرَ, aor. غَدِرَ, (T, O, K,) inf. n. غَدْرٌ, (T, O,) He drank the water of the غَدِير [q. v.]: (T, O, K:) and, accord. to the K, غَدِرَ, he drank the water of the sky; but this is a sheer mistake, occasioned by a misunderstanding of a saying in the T; here following: (TA:) Az says that غَدَرَ meaning as expl. above should accord. to analogy be غَدِرَ, like كَرِعَ meaning "he drank the كَرَع," i. e. the water of the sky: (O, TA:) moreover, a distinction is strangely made in the K between the water of the غَدِير and the water of the sky. (TA.) — غَدَرَتْ وَلَدَهَا, said of a woman, is like دَغَرَتْهُ [q. v.]. (TA.) — غَدِرَ, [aor. غَدَرَ, inf. n. غَدَرٌ,] He remained, or lagged, behind; as also ↓ تغدّر, accord. to As, who cites the following verse of Imra-el-Keys: عَشِيَّةَ جَاوَزْنَا حَمَاةَ وَسَيْرُنَا أَخُو الجَهْدِ لَا نَلْوِى عَلَى مِنْ تَغَدَّرَا [In the evening when we passed beyond Hamáh, and our journeying was laborious, we not waiting for such as lagged behind]: but accord. to one relation it is تَعَذَّرَ, which means [the same, or] "held back, or withheld himself, for a cause rendering him excused." (TA.) You say غَدِرَ عَنْ أَصْحَابِهِ He remained, or lagged, behind his companions. (TA.) And غَدِرَتِ النَّاقَةُ عَنِ الإِبِلِ, (S, K,) and الشَّاةُ عَنِ الغَنَمِ, (S,) The she-camel remained, or lagged, behind the other camels, (S, K,) not coming up to them, (TA,) and so the sheep, or goat, behind the other sheep, or goats. (S.) And غَدَرَ فُلَانٌ بَعْدَ إِخْوَتِهِ Such a one remained after the death of his brothers. (TA. [But غَدَرَ, here, is app. a mistake for غَدِرَ, unless both forms be allowable.]) — غَدِرَتِ اللَّيْلَةُ; (K;) or غَدِرَ اللَّيْلُ, aor. غَدَرَ, inf. n. غَدَرٌ; and ↓ أَغْدَرَت; (S;) The night became dark: (K:) or became intensely dark. (S.) — غَدِرَتِ الغَنَمُ, (K,) inf. n. غَدَرٌ, (TA,) The sheep, or goats, became satiated in the place of pasture in the first of the growth thereof. (K.) — غَدِرَتِ الأَرْضُ The land abounded with غَدَر [q. v.]. (K.) 2 غدّر He cast men, or made them to fall, into what is termed غَدَر [q. v.]; and ↓ اغدر may signify the same. (O.) 3 غادرهُ, inf. n. مُغَادَرَةٌ (S, K) and غِدَارٌ; (K;) and ↓ اغدرهُ; (S, K;) He left him, or it; (S, K;) he left him, or it, remaining. (K.) It is said in the Kur xviii. 47, لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً It will not leave, or omit, or it will not fall short of, (TA,) a small sin nor a great sin. (Jel.) And in a trad., يَا لَيْتَنِى غُودِرْتُ مَعَ أَصْحَابِ نُحْصِ الجَبَلِ Would that I had [been left behind, and had] suffered martyrdom with the people of the foot of the mountain of Ohud, who were slain there, and the other martyrs: said by Mohammad. (A 'Obeyd.) [See also a verse of 'Antarah cited voce مُتَرَدَّمٌ; and another, of Kutheiyir, voce عَسْبٌ.] — — اغدر also signifies He left behind. (TA.) You say اغدر ↓ النَّاقَةَ, and الشَّاةَ, He (the pastor) left the she-camel behind the other camels, and the sheep, or goat, behind the other sheep, or goats. (S.) And لَهُ ذٰلِكَ فِى قَلْبِى مَوَدَّةً i. e. [Such a one aided me, and that] left remaining [in my heart a love for him]. (Lh, TA.) 4 أَغْدَرَ see 3, in four places: — and see also 1: — and 2. 5 تَغَدَّرَ see غَدِرَ. 10 استغدر It (a place) had in it pools of water left by a torrent or torrents. (K.) — — And اِسْتَغْدَرَتْ هُنَاكَ غُدُرٌ Pools of water left by a torrent or torrents became formed there. (S.) غَدَرٌ; pl. غُدُورٌ: see غُدْرَةٌ, in three places. — — [Hence,] one says, أَلْقَتِ النَّاقَةُ غَدَرَهَا The she-camel cast forth what her womb had left remaining in it of blood and foul matter [after her bringing forth]. (TA.) And أَلْقَتِ الشَّاةُ غُدُورَهَا The ewe, or she-goat, cast forth the water and blood and other remains in her womb after bringing forth. (TA.) — — And فِى النَّهْرِ غَدَرٌ In the river, or rivulet, is slime remaining when the water has sunk into the earth. (TA.) — غَدَرٌ signifies also A place such as is termed ظَلِف [app. as meaning hard, and that does not show a footmark, or rugged and hard], abounding with stones: (S, O, TA:) or a place abounding with stones, difficult to traverse: (TA:) or any difficult place, through which the beast can hardly, or in nowise, pass: (K:) or soft ground, in which are [trenches, or channels, such as are termed] لَخَاقِيق: (TA:) or burrows, (Lh, S, K, TA,) and banks, or ridges, worn and undermined by water, (Lh, TA,) and uneven لَخَاقِيق in the ground: (Lh, S, K, TA: [and the like is also said in the TA on the authority of As:]) and stones (K, TA) with trees; thus accord. to AZ and IKtt: (TA:) and anything that conceals one, and obstructs his sight: pl. أَغْدَارٌ. (TA.) — — [Hence,] one says, مَا أَثْبَتَ غَدَرَهُ, meaning مَا أَثْبَتَهُ فِى الغَدَرِ [How firm is he in traversing the rugged and hard and stony place! &c.]: this is said of the horse: and also (assumed tropical:) of the man when his tongue is firm in the place of slipping and of contention or litigation: (S, TA:) or, accord. to Lh, it means (assumed tropical:) how firm, or valid, is his argument, or plea, and how seldom does harm in consequence of slipping and stumbling befall him! or, accord. to Ks, how firm is what remains of his intellect or understanding! but ISd says that this explanation did not please him. (TA.) And فَرَسٌ ثَبْتُ الغَدَرِ A horse firm, or steady, in the place of slipping. (Ibn-Buzurj, TA.) And رَجُلٌ ثَبْتُ الغَدَرِ (tropical:) A man firm, or steadfast, in fight, or conflict, (S, K, TA,) or in altercation or disputation, or in speech, (S accord. to different copies,) or and in altercation

or disputation, (K, TA,) and in speech; (TA;) and also in everything that he commences. (K, TA.) And accord. to Ibn-Buzurj one says, إِنَّهُ لَثَبْتُ الغَدَرِ, meaning (assumed tropical:) Verily he is strong in talking or discoursing, with men, and in contending, or disputing, with them. (L.) [See also ثَبْتٌ.] غَدِرٌ [part. n. of غَدِرَ]. — — See غَادِرٌ, last sentence but one. — And see also غَدُورٌ. — You say also لَيْلَةٌ غَدِرَةٌ and ↓ مُغْدِرَةٌ (S, K) meaning A dark night; (K;) as also ↓ غَدْرَآءُ: (IKtt, TA:) or an intensely-dark night, (S,) in which the darkness confines men in their places of alighting or abode, and their shelter, so that they remain behind: or, as some say, such a night is termed ↓ مُغْدِرَةٌ because it casts him who goes forth therein into the غدر [i. e. غَدَر]. (L, TA.) غُدَرُ and غُدَرٌ: see غَادِرٌ, in six places: — and for غُدَرٌ, see also غَدِيرٌ. غَدْرَةٌ [an inf. n. un., signifying An act of perfidy. unfaithfulness, faithlessness, or treachery]: see two exs. voce غَادِرٌ. غُدْرَةٌ and ↓ غِدْرَةٌ, (K,) or ↓ غِدَرَةٌ, (ISk, Az, TA,) and ↓ غَدَرَةٌ and ↓ غَدَرٌ, (Lh, TA,) and ↓ غُدَارَةٌ, with damm, (K,) or ↓ غِدَارَةٌ, (as written in the L,) A portion that is left, or left remaining, of a thing; (K, * TA;) a remain, remainder, remnant, relic, or residue: (Lh, ISk, Az, L:) the pl. of غُدْارَةٌ is غُدْرَاتٌ (K) [and accord. to analogy غُدَرَاتٌ and غُدُرَاتٌ] and app. غُدَرٌ; (TA;) and that of ↓ غِدَرَةٌ [or ↓ غِدْرَةٌ] is غِدَرٌ and غِدَرَاتٌ; (ISk, Az;) and that of ↓ غَدَرٌ is غُدُورٌ. (TA.) You say, عَلَى مِنَ الصَّدَقَةِ ↓ فُلَانٍ غِدَرٌ Such a one owes arrears of the poor-rate. (ISk.) And عَلَى بَنِى فُلَانٍ مِنَ الصَّدَقَةِ ↓ غَدَرَةٌ and ↓ غَدَرٌ The sons of such a one owe an arrear of the poor-rate. (Lh, L.) And بِهِ ↓ غَادِرٌ مِنْ مَرَضٍ In him is a relic of disease; like غَابِرٌ. (TA.) غِدَرَةٌ, and the pl. غِدَرٌ: see غُدْرَةٌ, in three places. غَدَرَةٌ: see غُدْرَةٌ, in two places. غِدَرَةٌ, and the pl. غِدَرٌ: see غُدْرَةٌ, in three places. غَدْرَآءُ Darkness. (K.) — — See also غَدِرٌ. — أَرْضٌ غَدْرَآءُ Land abounding with places of the kind termed غَدَر. (IKtt, TA.) غَدُورٌ: see غَادِرٌ. غَدَارِ: see غَادِرٌ, in two places. — Also A she-camel that remains, or lags, behind the other camels: (K, TA:) in some of the copies of the K غَدُورَةٌ, with ة; but the former is the right. (TA.) And ↓ غَبِرَةٌ غَمْرَةٌ نَاقَةٌ غدِرَةٌ A she-camel that remains, or lags, behind the other camels, in being driven. (Lh.) غَدِيرٌ A pool of water left by a torrent: (A 'Obeyd, S, M, K:) of the measure فَعِيلٌ in the sense of the measure مُفَاعِلٌ, from غَادَرَهُ, or مُفْعَلٌ, from أَغْدَرَهُ; or, as some say, of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ; (S;) because it is unfaithful to those who come to it to water, failing when much wanted: (S, * TA:) but it is a subst.; [not an epithet; or an epithet in which the quality of a subst. predominates, and only used as a subst.:] you do not say هٰذَا مَآءٌ غَدِيرٌ: (Lh:) or a place in which rain-water stagnates, whether small or large, not remaining until the summer: (Lth:) or a river: (Msb:) [but this is extr.:] pl. [of pauc. أَغْدِرَةٌ, (occurring in a verse cited voce إِلَّا, &c.,) and of mult.] غُدْرَانٌ (S, Msb, K, TA) and غُدُرٌ (S, Nh, L, TA,) which last is sometimes contracted into غُدْرٌ: (TA:) in the K, the last pl. is said to be of the measure of صُرَدٌ; [i. e. ↓ غُدَرٌ;] but this is inconsistent with what is said in other lexicons, as shown above: and it is also said in the K that غُدَرٌ signifies the same as غَدِيرٌ, in the sense first given above; but it appears that this is a pl. of غُدْرَةٌ; and that, in the K, we should read, for وَالغَدِيرُ, كَالغَدِيرِ, and place this before, instead of after, its explanation. (TA.) — — Hence, (tropical:) A piece of herbage; (TA;) as also ↓ غَدِيرَةٌ: pl. غُدْرَانٌ: (K, TA;) this is the only pl. (TA.) — — Hence also, (TA,) (tropical:) A sword; (K, TA;) like as it is called لُجٌّ. (TA.) — — And ↓ غَدِيرَةٌ also signifies A she-camel left by the pastor (S, K) behind the other camels; and in like manner, a sheep, or goat. (S.) غُدَارَةٌ or غِدَارَةٌ: see غُدْرَةٌ. غَدِيرَةٌ: see غَدِيرٌ, last two sentences. — Also A portion, or lock, or plaited lock, of hair, hanging from the head; syn. ذُؤَابَةٌ: (S, K:) accord. to Lth, every عَقِيصَة is a غَدِيرَة; and the غَدِيرَتَانِ are the two portions, or locks, or plaited locks, of hair (ذَوَابَتَان) which fall upon the breast: (TA:) pl. غَدَائِرُ: (S, K:) or غدائر pertain to women, and are plaited; and ضَفَائِر, to men. (TA.) — غَدِيرَةُ الحَائِكِ means The hollow, in the ground, in which the weaver puts his legs, or feet: also called الوَهْدَةُ. (Mgh in art. وهد.) غَدَّارٌ: see غَادِرٌ; the first and third, in two places. غَدِّيرٌ: see غَادِرٌ; the first and third, in two places. غَدَّارَةٌ: see غَادِرٌ; the first and third, in two places. غَادِرٌ and ↓ غُدَرٌ [respecting which see below] (S, K) and ↓ غَدُورٌ and ↓ غَدَّارٌ and ↓ غِدِّيرٌ (K) are epithets applied to a man [and signifying, the first, Perfidious, unfaithful, faithless, or treacherous; or acting perfidiously, &c.; and the rest, very perfidious, &c.]: (S, K:) and ↓ غَدُورٌ and ↓ غَدَّارٌ and ↓ غَدَّارَةٌ are epithets applied to a woman [and signifying as above]: (K:) but ↓ غُدَر is mostly used in calling to a man and reviling him: (S:) you say to a man, يَا غُدَرُ [O very perfidious man]; (S, K;) and in like manner, ↓ يَا مَغْدَرُ, and ↓ يا مَغْدِرُ, and ↓ يَا ابْنَ مَغْدَرٍ, and ↓ يا ابن مَغْدِرٍ, all determinate; (K, TA;) and to a woman, ↓ يا غَدَارِ, like قَطَامِ: (K:) [accord. to some, ↓ غُدَر is only used in this manner, and is therefore without tenween; for] it is said that رَجُلٌ غُدَرُ is not allowable, because غُدَرُ is determinate: but Sh says رَجُلٌ غُدَرٌ, writing it, says Az, with tenween, contr. to what Lth says; and this is correct; a word of the measure فُعَل being imperfectly decl. [only] when it is a determinate subst., like عُمَرُ and زُفَرُ: and IAth says that غُدَرُ is altered from its original form, which is غَادِرٌ, for the sake of intensiveness: (TA:) in the pl. [sense] you say يَا آلَ غُدَرَ, (S,) or يَالَ غُدَرَ [for يَا لَغُدَرَ], (see the letter ل, and see آلٌ, in art. اول,)] like يَا لَفُجَرَ. (TA.) It is said in a trad., ↓ يَا غُدَرُ أَلَسْتُ أَسْعَى فِى غَدْرَتِكَ [app. meaning, O thou very perfidious: am I not striving, or labouring, in respect of thine act of perfidy, to rectify it?]. (S: but in one copy, غُدْرَتِكَ.) And in another trad., relating to El-Hodeybiyeh, وَهَلْ ↓ يَا غُدَرُ إِلَّا بِالْأَمْسِ ↓ غَسَلْتَ غَدْرَتَكَ [O thou very perfidious: and didst thou wash away thine act of perfidy save yesterday?]: said by 'Orweh Ibn-Mes'ood to El-Mugheereh. (TA.) And in another trad., ↓ اِجْلِسْ غُدَرُ [Sit thou, O very perfidious]; for يَا غُدَرُ: said by 'Áïsheh to El-Kásim. (TA.) — — [Hence,] ↓ سِنُونَ غَدَّارَةٌ (tropical:) Years in which is much rain and little herbage; from [the inf. n.] الغَدْرُ; i. e. that excite people's eager desire for abundance of herbage, by the rain, and then fail to fulfil their promise. (TA.) — — [And ↓ غَدِرٌ is app. syn. with غَادِرٌ; for] غَدِرَةٌ occurs in a trad. applied to land (أَرْض), as though meaning (assumed tropical:) Not producing herbage bountifully; or giving growth to herbage, and then soon becoming blighted, or blasted; wherefore it is likened to the غَادِر, who acts unfaithfully. (TA.) — See also غُدْرَةٌ, last sentence. مَغْدَر and مَغْدِر: see غَادِرٌ, each in two places. لَيْلَةٌ مُغْدِرَةٌ: see غَدِرٌ, in two places. غدف 1 غَدَفَ لَهُ فِى العَطَآءِ, (aor. غَدُفَ, inf. n. غَدْفٌ, TK,) He was profuse to him in giving. (Ibn- 'Abbád, O, K.) 4 اغدفت قِنَاعَهَا She (a woman, S) let down, or let fall, her [head-covering called] قناع upon her face. (S, K.) 'Antarah says, إِنْ تُغْدِفِى دُونِى القِنَاعَ فَإِنَّنِى طَبٌّ بِأَخْذِ الفَارِسِ المُسْتَلْئِمِ (S,) i. e. If, O my beloved, thou let down before me the head-covering, meaning if thou veil thyself from me, I am expert in capturing the mail-clad horseman: then how should I lack power to capture thee? (EM p. 236.) — — [Hence,] اغدف اللَّيْلُ (tropical:) The night let down its curtains [of darkness]. (S, K.) — — And الشَّبَكَةَ عَلَى الصَّيْدِ He (a sportsman, or fowler, or the like,) let fall the net upon the object, or objects, to be captured. (S, K.) Hence, (TA,) it is said in a trad., إِنَّ قَلْبَ المُؤْمِنِ أَشَدُّ ارْتِكَاضًا مِنَ الذَّنْبِ يُصِيبُهُ مِنَ العُصْفُورِ حِينَ يُغْدَفُ بِهِ (S, TA,) i. e. [Verily the heart of the believer is more vehemently agitated in consequence of the offence that he purposes than the sparrow] when the net is made to cover it, whereupon it struggles to escape: (TA:) or مِنَ الخَطِيئَةِ [i. e. in consequence of the sin that he is tempted to commit]. (So in the O, instead of مِن الذنب يصيبه.) — — اغدف بِهَا (assumed tropical:) He compressed her, (Ibn- 'Abbád, O, K,) i. e., a woman: (Ibn-'Abbád, O:) or, as in the A, he went in to her. (TA.) — — اغدف said of the sea [app. from the same verb said of the night] (tropical:) It became confusedly agitated

in its waves; expl. by the words اِعْتَكَرَتْ أَمْوَاجُهُ. (TA.) — — And (assumed tropical:) He slept. (AA, TA in art. سدف.) — — And, accord. to Lh, (O,) اغدف said of the circumciser (O, K, TA) of a boy (O) means He cut off entirely the prepuce; (O, K, TA;) like أَسْحَتَ; (O, TA;) but ISd holds that the latter has this meaning, and the former means he left somewhat thereof: (TA:) one says to the circumciser, لَا تُغْدِفْ وَلَا تُسْحِتْ, (O, TA,) but this means Leave not thou much of the skin, nor cut off entirely. (TA.) 8 اغتدف مِنْهُ He (a man, O) took from him (another man, O) much. (Ibn-'Abbád, O, K.)— — And اغتدف الثَّوْبَ He cut the garment, or piece of cloth. (Ibn-'Abbád, O, K.) 12 اِغْدَوْدَفَ It (the night) came with its darkness. (TA.) غَدَفٌ A state of ease, and plentifulness, or ampleness: so in the saying, القَوْمُ فِى غَدَفٍ مِنْ عَيْشِهِمْ (O, K *) or مَعِيشَتِهِمْ (TA) [The people, or party, are in a state of ease, &c., in respect of their means of subsistence]: thus in the O and TS: but in the L, فى غُدافٍ ↓ من معيشتهم. (TA.) غُدْفَةٌ A thing in the form of the [head-covering called] قِنَاع, worn by the women of the Arabs of the desert. (TA.) غِدْفَةٌ The apparel of the king. (TA.) غُدَافٌ The crow, (S, O, K, TA,) or, as some say, the large crow, (TA,) of the summer, or hot season: (S, O, K, TA:) or, accord. to some, in an absolute sense, the crow: (TA:) or the large crow that is full in the wings: (JK:) or the black crow: (MA:) pl. غِدْفَانٌ. (S, O.) — — And A vulture having abundant plumage (S, O, K) is sometimes thus called: (S, O:) pl. as above. (K.) — — And Long, (S, O, K, TA,) abundant, (TA,) black hair. (S, O, K, TA.) — — Also A black wing. (S, K, TA.) And Anything intensely black is termed غُدَافٌ, and ↓ أَسْوَدُ غُدَافِىٌّ. (TA.) — See also غَدَفٌ. غُدَافِىٌّ: see the next preceding paragraph. مغدف, [app. مُغْدِفٌ, or perhaps taken from a mistranscription for مُغْدِقٌ,] as an epithet applied to means of subsistence (عَيْشٌ), signifies Smooth and ample. (TA.) [Freytag mentions مُغَدَّفٌ and مُغَدَّقٌ, each having the fem. with ة, as signifying Copious, applied to rain: both from the " Fákihet el-Khulafà," p. 141, l. 3; where the word is مغدقة, evidently مُغْدِقَةٌ, and rhyming with مُطْبِقَة.] غدق 1 غَدِقَتِ العَيْنُ, (S, O, Msb, K,) aor. غَدَقَ, inf. n. غَدَقٌ, (Msb,) The spring, or source, abounded with water; (S, O, Msb, K;) as also ↓ اغدقت, inf. n. إِغْدَاقٌ. (Msb.) And غَدِقَ المَطَرُ, inf. n. as above; (Msb;) and ↓ اغدق, (O, Msb, K,) inf. n. إِغْدَاقٌ; (Msb;) and ↓ إِغْدَوْدَقَ; (K;) and ↓ غَيْدَقَ; (Abu-l-'Omeythil, TA;) The rain was, or became, copious. (O, Msb, K, TA.) And غَدِقَتْ سَنَتُنَا [Our year was, or became, rainy]. (O.) And غَدِقَ, aor. and inf. n. as above, There was abundance of rain, or dew, or moisture, or of water, in the place. (Zj, TA.) — — غَدَقٌ is also used in relation to herbs, or herbage, as meaning The being plentifully irrigated, or flourishing and fresh, juicy, or moist. (En-Nadr, AHn, TA.) — — And you say, غَدِقَتِ الأَرْضُ, and ↓ اغدقت, meaning The land abounded, or became abundant, with herbage, or with the produce of the earth. (TA.) — — And غَدَقَتِ الأَرْضُ, aor. غَدِقَ, being of the class of ضَرَبَ, The land became moistened by abundant water. (Msb.) 4 أَغْدَقَ see the preceding paragraph in three places. 12 إِغْدَوْدَقَ see 1, second sentence. Q. Q. 1 غَيْدَقَ: see 1, second sentence. — — Also (tropical:) He (a man, Ibn-'Abbád, O) had much saliva; (Ibn-'Abbád, O, K, TA;) or, accord. to the L, much slaver. (TA.) غَدَقٌ [an inf. n.: and used in the sense of the part. n. ↓ غَدِقٌ, meaning] Abundant, or copious; applied to water; (S, O, Msb, K, TA;) not restricted to rain; (TA;) as also ↓ مُغْدِقٌ and ↓ مُغْدَوْدِقٌ, both applied to rain, and the latter [or both] applied to water [in general]; and ↓ غَيْدَاقٌ likewise, applied to water, and, as AA says, to rain: or غَدَقٌ is applied to rain as meaning abundant, or copious, [so as to be] general in its extent. (TA.) It is said in the Kur [lxxii. 16], لَوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَاهُمْ مَآءً غَدَقًا [If they should go on undeviatingly in the way which they are pursuing, we would water then with abundant water]; (O, TA;) to try them thereby; the طريقة here being that of infidelity; so says Th, and in like manner Fr; but others say that it is that of the right direction: (TA:) 'Ásim Ibn-Abi-n-Najood read ↓ غَدِقًا. (O, TA.) In the saying, in a trad., اَللّٰهُمَّ اسْقِنَا غَدَقًا ↓ مُغْدِقًا, the last word is used as a corroborative [the meaning being O God, water us very abundantly]. (TA.) — — See also غَيْدَاقٌ. غَدِقٌ: see غَدَقٌ, in two places. You say also عَيْنٌ غَدِقَةٌ A spring, or source abounding with water. (Msb.) And أَرْضٌ غَدِقَةٌ Land that is moist and irrigated in the utmost degree; abounding with water. (TA.) And عُشْبٌ غَدِقٌ Herbs, or herbage, plentifully irrigated, or flourishing and fresh, juicy, or moist. (En-Nadr, AHn, TA.) عَيْنٌ غُدَيْقَةٌ: see عَيْنٌ, near the end of the paragraph. غَيْدَقٌ: see each in two places in the next paragraph. غَيْدَقَانٌ: see each in two places in the next paragraph. غَيْدَاقٌ: see غَدَقٌ. — — [Hence,] عَيْشٌ غَيْدَاقٌ A life ample in its means, or circumstances; plentiful; as also ↓ غَيْدَقٌ: and ↓ مِنَ غَيْدَاقٍ and هُمْ فِى غَدَقِ العَيْشِ [They are in an ample, or a plentiful, state of life]. (TA.) And عَامٌ غَيْدَاقٌ A year abounding in herbage, fruitful, or plentiful; and so سَنَةٌ غَيْدَاقٌ, without ة [to the latter word]. (TA.) — — And إِنَّهُ لَغَيْدَاقُ الجَرْىِ and العَدْوِ Verily he is wide-stepping in respect of running. (TA.) — — And شَدٌّ غَيْدَاقٌ A vehement running. (TA.) — — غَيْدَاقٌ applied to a horse signifies طَوِيلٌ [app. meaning Long-bodied]. (O, K.) — — And, applied to a man, (S, O, TA,) Generous; (S, O, K, TA;) bountiful; large, or liberal, in disposition; munificent; (TA;) and so ↓ غَيْدَقَانٌ; (K, * TA;) or this, some say, signifies abundant, ample, as applied to anything. (TA.) — — Also, and ↓ غَيْدَقٌ, (S, O, K,) and ↓ غَيْدَقَانٌ, (O, K,) Soft, or tender; applied to a youth, or young man; (S, O, K;) and to youth, or youthfulness, (O, K,) as also غداقى [app. a mistranscription for ↓ غَيْدَاقِىٌّ]: (TA:) and it is said that غَيْدَاقٌ applied to a boy signifies that has not attained to puberty. (TA.) — — And غَيْدَاقٌ signifies also The young one of the [lizard called] ضَبّ, (AZ, S, O, K,) after the state in which it is termed حِسْلٌ [q. v.]. (AZ, S, O.) — — And [the pl.] غَيَادِيقُ signifies Serpents. (S, O, L, K.) غَيْدَاقِىٌّ: see the next preceding paragraph. مُغْدِقٌ: see غَدَقٌ, in two places. [مُغْدَقٌ mentioned by Freytag as signifying " copious," applied to rain, is a mistake: see the last paragraph of art. غدف.] مُغْدَوْدِقٌ: see غَدَقٌ, first sentence. غدو 1 غَدَا, (S, M, Msb, K,) aor. يَغْدُو, (S, M, Msb,) inf. n. غُدُوٌّ (S, M, Mgh, Msb, K) and غَدْوٌ (M, TA, and so accord. to the CK instead of غُدُوٌّ [which is the only inf. n. commonly known]) and غُدْوَةٌ, (K,) He went, or went away, in the time called غُدْوَةٌ, (Mgh, Msb,) i. e. [the early part of the morning,] the period between the prayer of daybreak and sunrise: this is the primary signification: (Msb:) or i. q. بَكَّرَ [he went forth early in the morning; in the first part of the day; or between the time of the prayer of daybreak and sunrise]; so in the phrase غَدَا عَلَيْهِ [he went forth early in the morning, &c., to him, or it]; (K;) as also ↓ اغتدى: (S, * K:) and ↓ غاداهُ signifies the same as غَدَا عَلَيْهِ; (S;) or the same as بَاكَرَهُ [which is syn. with بَكَّرَ عَلَيْهِ as expl. above; and signifies also, like بَكَّرَ عَلَيْهِ, he hastened to it, or to do it, at any time, morning or evening]: (ISd, K, TA:) الغُدُوُّ is the contr of الرَّوَاحُ [inf. n. of رَاحَ]. (S.) Hence, in the Kur [lxviii. 22], أَنِ اغْدُوا عَلَى حَرْثِكُمْ [Saying, Go ye forth early, &c., to your land's produce]: and the saying of a poet, وَالطَّيْرُ فِى وُكُنَاتِهَا ↓ وَقَدْ أَغْتَدِى [And sometimes, or often, I go forth early, &c., while the birds are in their nests]. (TA.) — — Afterwards, by reason of frequency of use, it became employed as meaning He went, or went away, or departed, at any time. (Mgh, * Msb, TA.) Hence the saying, (Mgh, Msb,) of the Prophet, (Msb,) in a trad., (Mgh,) أُغْدُ يَا أُنَيْسُ, (Mgh, Msb,) meaning Depart then, O (??) (Msb.) — — [Freytag bas erroneously assigned to it another meaning, i. e. " Nutrivit " misled by his finding تَغْدُوْ put for تَغْذُو in art. طلى in the CK.] — — غَدِىَ: see 5. 2 غَدَّيْتُهُ, (S, Msb, K,) inf. n. تَغْدِيَةٌ, (Msb, K,) I fed him with the meal called غَدَآء [q.

v.]. (S, * Msb, K.) 3 غَادَوَ see 1, first sentence. One says, أَنَا أُغَادِيهِ وَأُرَاوِحُهُ expl. in the first paragraph of art. روح. 5 تغدّى [He ate the meal called غَدَآء, q. v.; properly,] he ate in the first part of the day; (S, Msb, * K;) as also ↓ غَدِىَ, (IKtt, K, TA,) inf. n. غَدًا. (TK: but in the TA written غداء.) When it is said to thee, تَغَدَّ [Eat thou the غَدَآء], thou sayest, مَا بِى مِنْ تَغَدٍّ [I have no desire for eating the غَدَآء]; and not مَا بِى غَدَآءٌ, for [the] غَدَآء is the meal itself. تَغَدَّى فِى رَمَضَانَ (S, Msb. See also 5 in art. عشو.) means تَسَحَّرَ [i. e. He ate the meal, or drank the draught of milk, called سَحُور, q. v.]. (TA.) — — And تَغَدَّتِ الإِبِلُ means The camels pastured in the first part of the day. (AHn, TA.) 8 إِغْتَدَوَ see 1, first and second sentences. [10. استغدى accord. to Freytag is syn. with تَغَدَّى; but for this I do not find any authority.] غَدٌ, meaning The morrow, the day next after the present day, (Msb,) is originally ↓غَدْوٌ, (S, Msb, K,) the و being elided, (S, Msb,) without any substitution, (S,) and the د being made a letter of declinability. (Msb.) And one says غَدًا meaning [I will do such a thing, &c.,] tomorrow: and بَعْدَ غَدٍ the day after to-morrow. (MA.) See also غَدَاةٌ. — — And its signification has been extended so that it is applied to a remote time that is expected, (Msb, TA,) and to a near time. (Nh, TA.) — — It is not used in its complete form except in poetry: (Nh, TA:) Lebeed, (S, TA,) or Dhu-r-Rummeh, (TA,) has thus used it in his saying, وَمَا النَّاسُ إِلَّا كَالدِّيَارِ وَأَهْلُهَا بَلَاقِعُ ↓ بِهَا يَوْمَ حَلُّوهَا وَغَدْوًا [And mankind are no other than the like of dwellings, the occupants thereof being in them daring the day in which they have alighted in them, and to-morrow they are vacant]: (S, TA:) or, accord. to the M, one says, هٰذَا غَدُكَ and ↓ هٰذَا غَدْوُكَ [This is thy morrow]. (TA.) — — It has no diminutive. (Sb, S, in art. امس.) غَدْوٌ: see the next preceding paragraph, in there places. غَدَاةٌ: see غُدْوَةٌ, in four places: though [properly] fem., and not heard as made masc., it may be made masc. if meant to be understood as signifying the “ first part of the day: ” (IAmb, Msb:) it is originally غَدَوَةٌ, because its pl. is غَدَوَاتٌ. (IHsh, TA.) One says, ↓ آتِيكَ غَدَاةَ غَدٍ [I will come to thee in the early part of the morning, &c., of to-morrow]. (S, TA.) بِالْغَدَاةِ وَالْعَشِىِّ in the Kur [vi. 52 and xviii. 27] means After the prayer of daybreak and [after] the prayer of [the period of the afternoon called] the عَصْر: or, accord. to some, [it means in the morning and the evening, or rather in the forenoon and the afternoon, for they say that] it denotes constancy of religious service: Ibn-'Ámir and Aboo-'Abd-erRahmán Es-Sulamee read ↓ بِالْغُدْوَةِ وَالْعَشِىِّ; but the former is the common reading; and A 'Obeyd says, we think that they read thus following the handwriting, for it is written in all the copies of the Kur-án with و like الصَّلٰوة and الزَّكٰوة, and this is not an indication of the reading [which they have adopted], as the و in الصلوة and الزكوة is not pronounced [otherwise than as an] of prolongation except that it requires the fet-hah that follows to be uttered with a somewhat broad sound]. (TA.) — — هُوَ ابْنُ غَدَاتَيْنِ means He is a son of two days [i. e. he is two days old]. (TA.) — — The dim. is ↓ غُدَيَّةٌ: (TA:) or this is the dim. of ↓ غُدْوَةٌ: (EM p. 56:) one says, أَرْكَبُ إِلَيْهِ غُدَيَّةً [I will ride to him, or it, in a short period of an early part of a morning, &c.]: and one says also, ↓ أَتَيْتُهُ غُدَيَّانَاتٍ [I came to him, or it, in short periods of early parts of mornings, &c.]; an anomalous [pl.] dim. like عُشَيَّانَات; both of which are mentioned by Sb. (TA.) غَدْوَةٌ A journey in the first part of the day: [an inf. n. un. of غَدَا:] opposed to رَوْحَةٌ. (TA.) — — See also the next paragraph. — — And see غَدَآءٌ. غُدْوَةٌ, (S, Msb, K, &c.,) and ↓ غَدْوَةٌ, said by MF to be well known, and ↓ غِدْوَةٌ, said by him to be rare, or disapproved, (TA,) The early part of the morning; the first part of the day; (K;) or the period between the time of the prayer of daybreak and sunrise; (S, Msb, K;) as also ↓ غَدَاةٌ, and ↓ غَدِيَّةٌ, (K, TA,) the last [in the CK غَدْيَةٌ, but correctly] a dial. var. of غُدْوَةٌ, like ضَحِيَّةٌ a dial. var. of ضَحْوَةٌ: (IAar, TA:) or ↓ غَدَاةٌ is syn. with ضَحْوَةٌ [meaning the early part of the forenoon, after sunrise; accord. to some, when the sun is yet low; or, accord. to others, when the sun is somewhat high]: (Msb:) [it may therefore be generally rendered morning, before, or after, sunrise:] the pls. are غُدًى, which is pl. of غُدْوَةٌ; (S, Msb, TA;) and غَدَوَاتٌ, (S, Msb, K, TA,) which is pl. of ↓ غَدَاةٌ; (S, Msb, TA;) and ↓ غُدُوٌّ, (K, TA,) which is a pl. of غُدْوَةٌ, formed by rejecting the ة [of the sing.], or, accord. to the M, an anomalous pl. of ↓ غَدَاةٌ, or, as J says, [in the S,] referring to the phrase بِالْغُدُوِّ وَالْآصَالِ, in the Kur [vii. 204 and xiii. 16 and xxiv. 36], بِالْغُدُوِّ there means بِالْغَدَوَاتِ, and is a verb [i. e. an inf. n.] used to denote the time, as [is طُلُوع] in the saying فِى وَقْتِ طُلُوعَ الشَّمْسِ meaning طُلُوع الشمس; (TA;) and غَدِيَّاتٌ, (IAar, K, TA, [in the CK, erroneously, غَدَيَاتٌ,]) which is pl. of ↓ غَدِيَّةٌ; (TA;) and غَدَايَا, (K, TA,) which is likewise a pl. of ↓ غَدِيَّةٌ, accord. to IAar, and, if so, regularly formed from غَدَايِوُ, in the same manner as has already been expl. in the case of عَشَايَا [pl. of عَشِيَّةٌ, q. v. voce عَشِىٌّ]; by some said to be a pl. of غُدْوَةٌ, but this has been controverted by IHsh in the Expos. of the “ Kaabeeyeh ” and by its commentator ['AbdEl-Kádir] El-Baghdádee; (TA;) or غَدَايَا is not used except in conjunction with عَشَايَا; (K, TA;) one says, إِنِّى لَآتِيهِ بِالْغَدَايَا وَالعَشَايَا [Verily I come to him in the early parts of mornings and in the late parts of evenings], for the purpose of conformity. (S, TA.) Zj says that when غُدْوَة means The بُكْرَة [or early part of the morning, &c.,] of the present day, or of a particular day, it is imperfectly decl.: and AHei says that it is thus accord. to the opinion commonly obtaining, as is also بُكْرَة, each as being a generic proper name, like أُسَامَةُ; and that when you mean to generalize, you say, غُدْوَةٌ وَقْتُ نَشَاطٍ [An early part of a morning is a time of briskness, liveliness, or sprightliness]; and when you mean to particularize, لَأَسِيرَنَّ اللَّيْلَةَ إِلَى غُدْوَةَ [I will assuredly journey to-night until the early part of the morning]: (TA:) [in the latter case also] one says, أَتَيْتُهُ غُدْوَةَ [I came to him in the early part of the morning of this, or of a particular, day]; غدوة being here imperfectly decl. because it is determinate, like سَحَرَ; but it is of those adv. ns. that may be used otherwise than as adv. ns.: you say, سِيرَ عَلَى فَرَسِكَ غُدْوَةَ and غُدْوَةٌ [i. e. Journeying was performed on thy horse, or mare, in the غُدْوَة of this, or of a particular, day, and in a غُدْوَة,] and غُدْوَةٌ and غُدْوَةٌ [i. e. the journey of the غُدْوَة of this, or of a particular, day, and the journey of a غُدْوَة, was performed (lit. was journeyed) on thy horse, or mare, غُدْوَةُ and غُدْوَةٌ being for. مَسِيرَةُ غُدْوَةَ and مَسِيرَةُ غُدْوَةٍ, like as شَهْرٌ in the Kur xxxiv. 11 is for مَسِيرَةُ شَهْرٍ]; what is with tenween, of these, being indeterminate, and what is without tenween being determinate. (S. [In one of my copies of the S, سِيْرٌ is put in the place of سِيرَ: that the latter is the right is shown by the addition of غُدْوَةُ and غُدْوَةٌ; for each of these must be what is termed نَائِبٌ عَنْ فَاعِلٍ i. e. a substitute for an agent.]) See also غَدَاةٌ, in two places. غِدْوَةٌ: see the next preceding paragraph. غَدَوِىٌّ: see غَدِىٌّ. — — Also Whatever [offspring] is in [any of] the bellies of pregnant animals (AO, K, TA) of camels and of sheep or goats: (AO, TA:) or peculiarly of sheep or goats; (K, TA;) thus in the dial. of the Prophet: (TA:) or it [virtually, in a trad. mentioned in what follows,] means the selling a camel, or other [animal], for what the stallion begets: or the selling a sheep for the offspring begotten by the ram: (K:) in all of which senses غَدَوِىٌّ and غَدِىٌّ are [said to be] syn.: (K in art. غذو:) or غَدَوِىٌّ, (TA,) or غَذَوِىٌّ, or, as some relate a verse of El-Farezdak in which it occurs, غَدَوِىٌّ, (S in art. غذو,) means the selling a thing for the offspring begotten by the ram [or, as appears from what follows, by the stallioncamel] in that year: غَدَوِىٌّ being a rel. n. from غَدٌ: as though they rendered one desirous by saying, “Our camels will bring forth and we will give thee to-morrow (غَدًا): ” (S in art. غذو, and TA:) what is thus termed is forbidden in a trad.: a man used to buy, for a camel or a she-goat or money, what was in the bellies of pregnant animals; and this is a hazardous proceeding, and

was therefore forbidden. (Nh, TA.) See also art. غذو. — — And see عَدَوِيَّةٌ, in art. عدو. غَذْيَانُ Eating the meal called غَدَآء: (S, K: *) fem. غَذْيَا, of the measure فَعْلَى, applied to a woman; (S;) or غَدْيَآءُ: (so in copies of the K:) they are originally with و [in the place of the ى], on the ground of preference, as is said in the M: and غَدْيَانَةٌ is mentioned by Z, as applied to a woman, coupled with عَشْيَانَةٌ. (TA.) غَدَآءٌ The morning-meal, that is eaten between daybreak and sunrise; i. e. the meal, or repast, of the غُدْوَة; (K;) or of the غَدَاة; (Msb;) the meal, or repast, that is the contr. of the عَشَآء: (S:) [it may therefore be rendered breakfast: but it is now commonly applied to dinner, which is eaten soon after the prayer of noon, and which is a lighter repast than the عَشَآء, i. e. supper:] الغدوة [app. ↓ الغَدْوَة] as meaning الغَدَآءُ is vulgar: (TA voce عَشْوَةٌ:) the pl. of غَدَآءٌ is أَغْدِيَةٌ. (K.) And The [meal, or the draught of milk, called] سَحُور is thus termed; because it is to the person fasting the like of what it is to him who is not fasting. (TA.) — — Also The pasture of camels in the first part of the day. (TA.) غُدُوٌّ: see غُدْوَةٌ. غَدِىٌّ Of, or relating to, the morrow; the rel. n. from غَدٌ; as also ↓ غَدَوِىٌّ; (S, K;) the latter allowable. (S.) — — See also عَدَوِيَّةٌ, in art. عدو. غَدِيَّةٌ: see its syn. غُدْوَةٌ, in three places. غُدَيَّةٌ: and see غَدَاةٌ, last sentence. غُدَيَّانَاتٌ: see غَدَاةٌ, last sentence. الغَادِى The lion: (K, TA:) because he goes forth in the early part of the morning against the prey. (TA.) غَادِيَةٌ A cloud that rises (S, K) in the صَبَاح (S) or in the غُدْوَة (K) [i. e. in the first part of the day]: or a rain of the [period of the morning called] غَدَاة: (K, TA:) thus says Lh: the pl. is غَوَادٍ. (TA.) [See a verse in the Ham p. 429.] مَغْدًى and ↓ مَغْدَاةٌ [A place to which people go, or to which they return, in the period of the morning called غُدْوَة; opposed to مَرَاحٌ and مَرَاحَةٌ]. — — [Hence] one says, مَا تَرَكَ فُلَانٌ مِنْ أَبِيهِ مَغْدًى وَلَا مَرَاحًا, and ↓ مَغْدَاةً وَلَا مَرَاحَةً, expl. in art. روح. (S in art. روح, and K in the present art.) مَغْدَاةٌ: see the next preceding paragraph, in two places. غذ 1 غَذَّ, aor. ـِ3 غَذِ (S, O, L, K, &c.) and ـُ3 غَذُ, (K,) but the former aor. only is known, (MF,) inf. n. غَذٌّ, (S, O, L,) It (a wound) flowed with what was in it; as also ↓ اغذّ: (K:) or flowed with thick purulent matter; (S, O;) as also ↓ اغذّ [and غَثَّ] and اغثّ: (O, L:) or flowed with purulent matter, thick or thin: (Az, O, L:) or became swollen: (Lth, L, K:) or this is a mistake; the true signification being that next preceding. (Az, O, L.) You say, تَرَكْتُ جُرْحَهُ يَغِذُّ [I left his wound flowing with thick, or thin, purulent matter]. (S.) — — Also It (a vein) flowed with blood without stopping; (O, L;) and so ↓ اغذّ. (L.) — — [And, accord. to Freytag, as on the authority of Meyd, He delayed, or loitered, and remained behind, in (فى) a journey.] — And غَذَّهُ He diminished, or impaired, to him; or made him to lose; syn. نَقَصَهُ; (O, K;) as also ↓ غَذْغَذَ مِنْهُ. (O, K.) You say, مَا غَذَذْتُكَ شَيْئًا i. e. مَا نَقَصْتُكَ [I did not diminish to thee, &c., or I have not diminished to thee, &c., aught]. (O.) 4 اغذّ: see 1, in three places. — — اغذّ فِى السَّيْرِ, (S, * O, * L, K,) inf. n. إِغْذَاذٌ; (S, O, L;) and اغذّ السَّيْرَ; (L, K;) He hastened in the pace or journeying; (S, O, L, K;) and he hastened the pace or journeying. (L, K.) — — And Abu-l-Hasan Ibn-Keysán thinks, from the use of the phrase سَيْرٌ مُغِذٌّ, that one says also, اغذّ السَّيْرُ, meaning The pace, or journeying, was quick. (L.) R. Q. 1 غَذْغَذَ: see 1, last sentence but one. R. Q. 2 تَغَذْغَذَ He leaped, sprang, or bounded. (O, K.) غَذِيذَةٌ Thick purulent matter (S, O, L, K) of a wound; as also غَثِيثَةٌ. (S, O, L.) Yaakoob says that the ذ of the former is a substitute for the ث of the latter; (L;) and so says Ibn-es-Seed. (TA.) غَاذٌّ [act. part. n. of 1, q. v.: as such signifying A vein incessantly bleeding. (L.) — — Also A recrudescence (عَرَب [inf. n. of عَرِبَ], so in the O, in copies of the K غَرَب, and in the CK غَرْب, [app. a mistranscription suggested by another explanation of غَاذٌّ which will be found in what follows,]) in any part of the body. (L, K.) AZ says, what we call العَرَبُ, the Arabs term الغَاذُّ. (O.) One says of a camel that has had a gall on the back which has healed but is, or becomes, moist [or exuding], بِهِ غَاذٌّ [He has a gall which has healed but is moist, or constantly discharging, or exuding]. (S, O, L.) — — And A vein, or duct, in the eye, [also called غَرْبٌ,] which flows incessantly. (L, K.) In this sense, and in that immediately preceding, it is a subst. like كَاهِلٌ and غَارِبٌ. (L.) — And الغَاذُّ signifies الحِسُّ: one says, قَطَعَ اللّٰهُ غَاذَّ فُلَانٍ i. e. حِسَّهُ [app. meaning May God cause to cease the sound of such a one]. (Ibn-'Abbád, O) الغَاذَّةُ The part that is in a state of commotion, [or that pulses,] of the top of the head of a [young] child; as also الغَاذِيَةُ [which belongs to art. غذو]. (IAar, K, TA.) أَغَذُّ More, or most, or very, quick, and brisk, or sprightly. (L.) سَيْرٌ مُغِذٌّ A quick pace or journeying: a phrase like لَيْلٌ نَائِمٌ. (L. [See also 4: and see an ex. voce مُرِدٌّ, in art. رد.]) مُغَاذٌّ A camel that loathes water. (S, O, L, K.) غذو 1 غَذَوْتُهُ, (S, Msb, K, TA,) aor. أَغْذُوهُ, (Msb,) inf. n. غَذْوٌ, (K,) I fed him, or nourished him, (S, Msb, K, TA,) [for instance,] a child, (S, TA,) with milk; (S, Msb, TA;) and غَذَيْتُهُ signifies the same, unknown by J, and therefore disallowed by him, (K and TA in art. غذى,) but known by ISd: (TA in that art.;) and so ↓ غَذَّيْتُهُ, (S, * Msb, K, TA,) inf. n. تَغْذِيَةٌ, (S, TA,) [but, accord. to SM.] in an intensive sense. (TA.) And غَذَاهُ الطَّعَامُ, aor. and inf. n. as above, The food [nourished him, or] had an agreeable, a wholesome, or a beneficial, effect upon him, and sufficed him; namely, a child. (Msb.) — — And [hence,] غُذُو بِلِبَانِ الكَرَمِ (tropical:) [They were fed, or nourished, by sucking the milk of generosity; meaning they derived generosity from their parents]. (TA.) — غَذَا بَوْلَهُ, and غَذَا بِهِ, (K,) aor. and inf. n. as above, (TA,) He (a camel) interrupted his urine; (K, TA;) as also ↓ غذّاهُ, (S, K, TA,) inf. n. تَغْذِيَةٌ. (S, TA.) And غَذَا الكَلْبُ بِغَذًى [or بِغَذًا] The dog emitted urine in repeated discharges. (TA.) — غَذَا, said of urine, It became interrupted: (S, K, TA:) the verb being intrans. as well as trans. (TA.) — — And, (S, M, K, TA,) aor. يَغْذُو, inf. n. غَذْوٌ and غَذَوَانٌ, (M, TA,) It flowed; (S, M, K, TA;) said of water, (S,) or, as some say, of anything, [or] of water or blood or sweat. (TA.) [Thus,] as IKtt says, the verb has two contr. significations. (TA.) It flowed with blood; (S, K;) aor. as above, inf. n. غَذْوٌ; (S;) said of a vein; as also ↓ غذّى, inf. n. تَغْذِيَةٌ. (S, K.) And It flowed continually; aor. as above; said of a wound. (TA.) — — And (assumed tropical:) He went quickly, or swiftly; (S, M, K, TA,) aor. as above, inf. n. غَذْوٌ and غَذَوَانٌ; said of a horse. (TA.) 2 غَذَّوَ see the preceding paragraph, first sentence. — — [Hence,] النَّارُ تُغَذَّى بِالحَطَبِ (tropical:) [The fire is fed with firewood]. (TA.) — — And التَّغْذِيَةُ signifies also التَّرْبِيَةُ [app. as meaning The rearing a child &c. though it also means " the feeding, or nourishing "]: (S, K:) or in an intensive sense. (TA.) — See, again, 1, in two places. 5 تغذّى quasi-pass. of 2: (Msb, K: *) see 8. — — [Hence,] one says of a man, خَيْرُهُ يَتَغَذَّى كُلَّ يَوْمٍ (tropical:) His goodness increases every day. (TA.) 8 اغتذى He was, or became, fed, or nourished; (S, Msb, K;) as also ↓ تغذّى. (Msb, K.) You say, اغتذى بِهِ He was, or became, fed, or nourished, with it; (S, Msb;) namely, food, and beverage, (S,) or milk. (Msb.) 10 استغذاهُ He threw him down on the ground with vehemence. (K.) غَذًا or غَذًى [accord. to different copies of the K, the former agreeable with a general rule, though the latter is said in the TA to be the right,] The urine of the camel, (K, TA,) and of the dog. (TA. [See 1.]) غَذَوَانٌ [an inf. n. of غَذَا said of water, and of a horse, and hence, app.,] (assumed tropical:) Swift: (TA:) or brisk, lively, or sprightly, and swift; applied to a horse: (S, K, TA: [see also غَذَوَانٌ:]) or that interrupts his urine, or emits it in repeated discharges, (يَغْذُو بِبَوْلِهِ,) when he runs. (TA.) — — And (applied to a man, TA) (assumed tropical:) Long-tongued, or clamorous and foul-tongued; foul, unseemly, or obscene [in speech]: fem. with ة: (K, TA:) the latter, applied to a woman, expl. by Fr as

signifying فَاحِشَةٌ [i. e. foul, &c., as above]. (TA.) غَذَوِىٌّ: see غِذِىٌّ, in four places: — — and see also عَدَوِيَّةٌ, in art. عدو. غِذَآءٌ Aliment, or nutriment; consisting of food and of drink; (S, Msb;) the means of the growth, or increase, and of the sustenance, or support, of the body: (K:) pl. أَغْذِيَةٌ. (KL.) [One says رَجُلٌ حَسَنُ الغِذَآءِ A man good in respect of food: i. e., who feeds on good food: and سَيِّئُ الغِذَآءِ bad in respect of food: who feeds: a bad food.] — — It is also applied, by the poet Eiyoob Ibn-'Abáyeh. to (assumed tropical:) The water for irrigation of palm-trees. (TA.) — Also pl. of غَذِىٌّ. (S, &c.) غَذِىٌّ A lamb, or kid; syn. سَخْلَةٌ; (S, Msb, K;) or, as some say, a lamb (حَمَل); (Msb:) and the pl. is غِذَآءٌ: (S, Msb, K:) and syn. with غَذَوِىٌّ in senses expl. in art. غدو: as also غَذَوِىٌّ: (K:) or غَذِىُّ المَالِ and ↓ غَذَوِيُّهُ signify the younglings of cattle, such as lambs or kids and the like; (S, Msb;) accord. to Khalaf El-Ahmar, (S,) or IF; so that they are of camels and of him and of sheep or goats: (Msb:) accord. to IAar, ↓ غَذَوِىٌّ is syn. with بهيم [an evident mistranscription for بَهْم, q. v.]: and signifies such as is fed: (TA:) and he was told, he says, by an Arab of the desert, of Belhujeym, that the ↓ غَذَوِىّ is the lamb (حَمَل), or the kid, that is (??) with the milk of its mother, but with another's milk; accord. to which explanation it is different from the غَذِيّ; and so it is accord. to A(??) as IF says, some imagine الغَذَوِىُّ to be from الغَذِىُّ, which signifies the سَخْلَة [as expl. in the beginning of this paragraph]. (Msb, TA.) The dim. of غَذِىٌّ is ↓ غُذَىٌّ. (S.) — — See also عَدَوِيَّةٌ, in art. عدو. غُذَىٌّ dim. of غَذِىٌّ, q. v. (S.) غَاذِى مَالٍ (assumed tropical:) A good manager or tender [of cattle]: (K, TA:) as though he fed them. or reared them. (TA.) — And الغَاذِى signifies also Teh wound that will not cease to bleed. (TA.) الغَاذِيَةُ A certain vein; (K, TA;) so called because of its flowing with blood. (TA.) — — And The part that is in a state of commotion, [or that pulses,] of the top of the head of a [young] child. as long as it continues soft; for when it becomes hard, and becomes bone, it is termed يَأْفُوخ: pl. الغَوَاذِى: mentioned by AZ: (TA:) also called الغَاذَّةُ. (IAar, K in art. غذ.) الغَيْذَا, of the measure فَيْعَلٌ [when indeterminate], from غَذَا " it flowed," occurring in a trad. as meaning The clouds, is said by Z to be the only word of this measure having the final radical letter infirm except الكَيْهَا, [which I do not find in its proper art.,] meaning " the large, or bulky," she-camel [like كَهَاةٌ and كَيْهَاةٌ]. (TA.) غذى 1 غَذَيْتُهُ: see 1 (first sentence) in art. غذو. غر 1 غَرَّهُ, aor. يَغُرُّ, inf. n. غُرُورٌ (Fr, S, Msb, K) and غَرٌّ, (Az, K,) which latter is preferable to the former, [though less common,] because the inf. n. of a trans. verb is scarcely ever of the measure فُعُولٌ, (Az,) and غِرَّةٌ (Lh, K) and غَرَرٌ, (IKtt, TA,) He (the devil, TA) deceived him; beguiled him; (S, K;) made him to desire what was vain, or false. (K.) You say غَرَّتْهُ الدُّنْيَا The world deceived him, or beguiled him, by its finery, or show, or pomp. (Msb.) It is said in the Kur [lxxxii. 6], مَا غَرَّكَ بِرَبِّكَ What hath deceived thee, and led thee into error, so that thou hast neglected what was incumbent on thee to thy Lord? (Aboo-Is-hák:) or what hath deceived thee respecting thy Lord, and induced thee to disobey Him, and to feel secure from his punishment? (TA:) or what hath deceived thee, and emboldened thee to disobey thy Lord? (Bd. [But see بِ as syn. with عَنْ.]) مَا غَرَّكَ بِفُلَانٍ signifies [What hath deceived thee, and emboldened thee against such a one? or] how is it that thou art emboldened against such a one? (As, S, Msb, TA.) [See also 4.] And مَنْ غَرَّكَ بِفُلَانٍ, (TA,) and مِنْ فُلَانٍ, (S, TA,) Who hath made thee to pursue a course without being rightly directed, or a course not plain, (مَنْ أَوْطَأَكَ عُشْوَةً, S, TA,) with respect to such a one, (S,) or with respect to the case of such a one? (TA. [See again 4.]) [Also غُرَّ مِنْ فُلَانٍ, i. e. غُرَّ غُرُورًا صَادِرًا مِنْ فُلَانٍ, He was deceived by such a one; he was deceived with deceit proceeding from such a one. See غَرِيرٌ, as syn. with مَغْرُورٌ.] And غَرَّ فُلَانٌ فُلَانًا Such a one exposed such a one to perdition or destruction [app. by deceiving him]. (TA. [See also 2, and 4.]) Also Such a one acted with such a one in a manner resembling the slaying with the edge of the sword. (TA. [See 3 in art. عطو.]) — غَرَّ فَرْخَهُ, (S, O, K,) aor. ـُ3غَرُ, (S, O,) inf. n. غَرٌّ (S, O, K) and غِرَارٌ, (O, K, [or the latter is inf. n. of غَارَّ only,]) It (a bird, S, O, K, * or a pigeon, TA) fed its young one with its bill: (S, O, K:) and ↓ غارّ أُنْثَاهُ, (As, S, K,) inf. n. غِرَارٌ (S) or مُغَارَّةٌ, (TA,) he (the [collared turtle-dove called] قُمْرِىّ) fed his female with his bill. (As, S, K.) — — Hence, in a trad., كَانَ يَغُرُّ عَلِيًّا بِالعِلْمِ (O, TA) (TA) (assumed tropical:) He (the Prophet) used to nourish 'Alee with knowledge like as the bird feeds its young one. (O, TA. *) And one says, غُرَّ فُلَانٌ مِنَ العِلْمِ مَا لَمْ يُغَرُّهُ غَيْرُهُ (assumed tropical:) Such a one has been nourished, and instructed, with that wherewith other than he has not been nourished, and instructed, of knowledge. (TA.) — غَرَّ, aor. يَغِرُّ, (S, Msb,) with kesr; (S;) or غَرَّ, see. pers. غَرِرْتَ, aor. يَغَرُّ; (K, TA;) inf. n. غَرَارَةٌ; (S, Msb, K;) He (a man, S, Msb, or a youth, or young man, K) was inexperienced in affairs; (S, K;) he was ignorant of affairs; negligent, or heedless, of them. (Msb.) You say كَانَ ذٰلِكَ فِى غَرَارَتِى وَحَدَاثَتِى, i. e. فِى غِرَّتِى, That was in [the time of] my inexperience and youth. (S.) [See also 8.] — — And غَرَّ, (K,) see. pers. غرِرْتَ, (IAar, T, TA,) aor. يَغَرُّ, with fet-h, (IAar, T, K,) inf. n. غَرَارَةٌ, (IAar, T, TA,) He acted in a youthful or childish manner: (IAar, T, TA:) or he so acted after having soundness of judgment, produced by experience. (Sgh, K.) But this is at variance with what J cites from Fr, in art. شد, that the aor. of an intrans. verb of this class of the measure فَعَلَ, should be of the measure يَفْعِلُ, with kesr to the ع. (TA.) — غَرَّ, (IAar, IKtt, K,) in one place written by IAar غَرِرَ, to show that it is of the measure فَعِلَ, and that the sec. pers. is غَرِرْتَ, (TA,) aor. يَغَرُّ, (IAar, IKtt, K,) inf. n. غَرَرٌ (IAar, K) and غُرَّةٌ, (IAar, IKtt, K,) or the latter, as ISd thinks, is not an inf. n., but a subst., (TA,) and غَرَارَةٌ, (K,) He (a horse, IAar, IKtt, and a camel, IAar) had what is termed a غُرَّة upon his forehead: (IAar, IKtt:) it (his face) had what is so termed: (K:) it (his face) became white. (IAar, K. *) — — غَرَّ, aor. يَغَرُّ, He (a man) became eminent, or noble. (TA.) — — And غُرَّةٌ signifies also A grape-vine's quickly becoming tall. (K.) — See also R. Q. 1. — غَرَّ عَلَيْهِ المَآءَ He poured upon him, or it, the water: like قَرَّ. (TA.) And غُرَّ فِى حَوْضِكَ Pour thou into thy watering-trough. (TA.) And غُرَّ فِى سِقَائِكَ Fill thou thy skin by putting it into the water and throwing the water into it with thy hand, not abstaining until thou fillest it: thus as related by Az accord. to the usage of the desert-Arabs. (TA.) 2 غرّر بِنَفْسِهِ, (S, K, TA,) and بِمَالِهِ, (TA,) inf. n. تَغْرِيرٌ and تَغِرَّةٌ, (S, K,) He exposed himself, (K, TA,) and his property, (TA,) to perdition, or destruction, or loss, (K, TA,) without knowing it: (TA:) he endangered, jeoparded, hazarded, or risked, himself, (S, TA,) [and his property,] and was negligent, or heedless, of the end, issue, or result, of an affair. (TA.) [See also 1.] — غُرِّرَ He (a horse) was marked with a غُرَّة [i. e. a star, or blaze, or white mark, on the forehead or face]: you say بِمَ غُرِّرَ فَرَسُكَ With what kind of غُرَّة is thy horse marked? and the owner answers, With a شَادِخَة, or with a وَتِيرَة, &c. (Mubtekir El-Aarábee, TA.) — غَرَّرَتْ ثَنِيَّتَا الغُلَامِ The central incisors of the boy showed their points for the first time: (S:) or غرّر الغُلَامُ the first of the teeth of the boy showed its point; as though the غُرَّة, i. e. whiteness, of his teeth appeared: and غَرَّرَتْ أَسْنَانُ الصَّبِىِّ the teeth of the boy were disposed to grow, and came forth. (TA.) — — And hence, (TA,) غَرَّرَتِ الطَّيْرُ The birds desired, or endeavoured, to fly, and raised their wings. (K, TA.) — غرّر القِرْبَةَ (Sgh, K, TA) and السِّقَآءَ (TA) He filled the water-skin. (Sgh, K, TA.) 3 غارّت النَّاقَةُ, (As, ISk, S, K,) aor. تُغَارُّ, inf. n. غِرَارٌ, (ISk, S,) The she-camel became scant of milk: (As, S, K:) or deficient in milk: (TA:) or she took fright, and drew up her milk, (ISk, S,) after yielding milk freely: (ISk, TA:) or the she-camel, having yielded

milk abundantly on her teats' being stroked, and not being promptly milked, drew up her milk, and would not yield it plentifully until it collected again in her udder in the interval before the next period of milking. (Az.) [This signification of the verb is said in the TA to be tropical: but I rather think it to be proper; as the next is derived from it.] — — غارَّت السُّوقُ, aor. تُغَارُّ, (AZ, S,) inf. n. غِرَارٌ, (AZ, S, K,) (tropical:) The market became stagnant, or dull, with respect to traffic; (AZ, S, K;) contr. of دَرَّت. (AZ, S.) — — [See also غِرَارٌ, below.] — غارّ أُنْثَاهُ, said of the قُمْرِىّ: see 1. 4 اغرّهُ He, or it, emboldened him, or encouraged him; [by deceiving him;] syn. أَجْسَرَهُ: so says AHeyth; and he cites the following verse: أَغَرَّ هِشَامًا مِنْ أَخِيهِ ابْنِ أُمِّهِ قَوَادِمُ ضَأْنٍ يَسَّرَتْ وَرَبِيعُ meaning [The teats of sheep that have yielded abundance of milk and of young, and spring herbage, i. e.] the abundance of his sheep and their milk, have emboldened Hishám against his brother, the son of his mother, [to pursue a wrong course towards him, and] to forsake him, thinking himself in dependent of him: the poet makes قوادم to belong to sheep, whereas they properly belong to the udders of camels, using the word metaphorically. (TA.) [But I incline to think that the أ in أَغَرَّ is the interrogative particle, and that its explanation is أَجَسَّرَ, with the same particle; and the more so as I have not found any authority, if this be not one, for أَجْسَرَ in the sense of جَسَّرَ: so that the meaning of the verse is, Have the teats, &c.? and it shows that غَرَّهُ مِنْهُ, not أَغَرَّهُ, means جَسَّرَهُ عَلَيْهِ, like غَرَّهُ بِهِ. See 1.] — — Also He caused him to fall into peril, danger, jeopardy, hazard, or risk. (TA.) [But perhaps this meaning is also derived from a misunderstanding of the verse quoted above. See again 1.] 8 اغترّ He became deceived, or beguiled; (S, K;) made to desire what was vain, or false; (K;) بِشَىْءٍ by a thing. (S.) [See also 10.] — — He was negligent, inattentive, inadvertent, inconsiderate, heedless, or unprepared; (S, K;) he thought himself secure, and therefore was not on his guard. (Msb.) [See again 10.] — اغترّهُ He, or it, came to him when he was negligent, inadvertent, heedless, or unprepared; (T, S, TA;) as also ↓ استغرّهُ: (T, K, TA:) or he sought to avail himself of his negligence, inadvertence, heedlessness, or unpreparedness; as also اغترّ بِهِ. (TA.) 10 استغرّ i. q. اغترّ [which see in two places: but in what sense, is not said]: (K, TA:) said of a man. (TA.) — استغرّهُ: see اِغْتَرَّهُ. R. Q. 1 غَرْغَرَ, (IKtt,) inf. n. غَرْغَرَةٌ, (K,) He gargled with water; (IKtt, K;) and in like manner with medicine; (IKtt;) made it to reciprocate in his throat, (IKtt, K,) not ejecting it, nor suffering it to descend easily down his throat; (IKtt;) as also ↓ تَغَرْغَرَ. (K.) — — غَرْغَرَتِ القِدْرُ The cooking-pot made a sound in boiling. (TA.) And غرغر اللَّحْمُ The flesh-meat made a sound in broiling. (K.) [See an ex. in a verse of El-Kumeyt cited voce مَرْضُوفَةٌ.] — — غرغر He gave up his spirit, [app. with a rattling sound in the throat,] at death; (K;) as also ↓ غَرَّ. (TA.) — — غرغر بِصَوْتِهِ He (a pastor) reiterated his voice in his throat. (S.) — غَرْغَرَهُ He slaughtered him by cutting his throat with a knife. (K, * TA.) — — He pierced him in his throat with a spear-head (IKtt, K.) — And غَرْغَرَةٌ signifies also The breaking of the bone of the nose, and of the head of a flask or bottle. (K.) R. Q. 2 تَغَرْغَرَ: see R. Q. 1. — — تغرغر صَوْتُهُ فِى حَلْقِهِ His (a pastor's) voice became reiterated in his throat. (S.) — — تغرغرت عَيْنُهُ بِالدَّمْعِ The water came and went repeatedly in his eye. (TA.) غَرٌّ, (S, O, K, TA,) with fet-h, (S, O, TA, [in the CK erroneously said to be with damm,]) A crease, wrinkle, ply, plait, or fold, (S, O, K, TA,) in skin, (O, * S,) accord. to Lth, from fatness, (TA,) or in a skin, (K,) and in a garment, or piece of cloth; (S, O, K;) syn. كَسْرٌ, (S, O,) or كَسْرٌ مُتَثَنٍّ, (K,) and مَكْسِرٌ: (S, * O:) pl. غُرُورٌ. (S, TA.) [Hence,] غُرُورُ الفَخِذَيْنِ The furrows [or creases or depressed lines] between the muscles of the thighs. (TA.) And غُرُورُ الذِّرَاعَيْنِ The duplicatures [or creases] between the [sinew's called] حِبال [pl. of حَبْلٌ q. v.] of the fore arms. (TA.) And غَرُّ الظَّهْرِ The duplicature [or crease] of the مَتْن [or flesh and sinew next the backbone]: or, as ISk says, غَرُّ المَتْنِ signifies the line of the متن. (TA.) And غُرُورُ القَدَمِ The creases of the foot. (TA.) And one says, طَوَيْتُ الثَّوْبَ عَلَى غَرِّهِ I folded the garment, or piece of cloth, according to its first, or original, folding. (S, O, TA. [In the TA said to be tropical; but for this I see no reason.]) And hence طَوَيْتُهُ عَلَى غَرِّهِ meaning (assumed tropical:) I left him as he was, without making known his case: a saying proverbially used in relation to one who is made to rely upon his own opinion. (Har p. 233. [In Freytag's Arab Prov., ii. 38, it is not well rendered nor well explained.]) Hence also the saying of 'Áïsheh, respecting her father, mentioned in a trad., فَرَدَّ نَشْرَ الإِسْلَامِ عَلَى غَرِّهِ i. e. (assumed tropical:) And he reduced what was disordered of El-Islám to its [primitive] state [of order]: (O:) meaning that he considered the results of the apostacy [that had commenced], and counteracted the disease thereof with its [proper] remedy. (TA.) — — Also A fissure, or cleft, in the earth or ground. (K.) — — And A rivulet: (IAar, TA:) or a narrow steam of water in land: (K, TA:) so called because it cleaves the earth: pl. غُرُورٌ. (TA.) — — غُرُورٌ signifies also The streaks, or lines, of a road. (TA.) — — And الغَرَّانِ signifies Two lines by the two sides of the lower part of the عَيْر [or ridge in the middle of the iron head, or blade, of an arrow &c.]. (AHn, TA.) — — See also غِرَارٌ, last sentence. — — Also, the sing., The extremity of a tooth: pl. as above. (O.) — And The food wherewith a bird feeds its young one with its bill: (K, TA:) pl. as above. (TA.) — — Its pl. is used in a verse of 'Owf Ibn-Dhirweh in relation to the journeying of camels, in the phrase اِحْتَسَى غُرُورَ عِيدِيَّاتِهَا, meaning (assumed tropical:) He jaded their عِيدِيَّات [an appellation given to certain excellent she-camels]; as though he supped their غُرُور. (TA.) غِرٌّ Inexperienced in affairs; (S, K;) ignorant of affairs; negligent, or heedless, of them; (Msb;) applied to a man, (S, Msb,) or to a youth, or young man; (K;) as also ↓ غَارٌّ (Msb) and ↓ غَرِيرٌ; (S, K;) and applied to a young woman; as also غِرَّةٌ and ↓ غَرِيرَةٌ (S, K:) or these three epithets, applied to a girl, signify young, inexperienced in affairs, and not knowing what woman know of love: (A'Obeyd:) the pl. of غِرٌّ is أَغْرَارٌ (S) and غِرَارٌ; (TA;) and of ↓ غَرِيرٌ, أَغْرَّآءُ (S, K) and أَغِرَّةٌ [which is a pl. of pane.] (K.) [And غِرَّةٌ is also used as a pl.] Paradise says, يَدْخُلُنِى غِرَّةُ النَّاسِ The simple, of mankind, who prefer obscurity. and discard the affairs of the present world, and provide themselves for the world to come, enter me. (TA, from a trad.) — — Also Youthful, or childish, in conduct: applied to a man, and to a girl, or young woman. (IAar, T.) — — And One who submits to be deceived. (K.) غُرَّةٌ Whiteness: clearness of colour or complexion. (L, TA.) So in the phrase ↓ أَغَرُّ غُرَّةً [app. meaning More, or most. fair-complexioned]; occurring in a trad. applied to virgins: or the phrase is ↓ ↓ غِرَّةً أَغَرُّ, meaning more, or most, remote from the knowledge of evil. (L.) — — [A star, or blaze, or white mark, on the forehead or face of a horse;] a whiteness on the forehead of a horse, (S, Mgh, Msb, K, *) above the size of a دِرْهَم; (S, Msb;) or of the size of a درهم; (Mgh;) as also ↓ غُرْغُرَةٌ: (S, K:) or it is a general term [for a star or blaze], including different kinds, as the قُرْحَة and the شِمْرَاخ and the like: or, if round, it is termed وَتِيرَةٌ; and if long, شَادِخَةٌ: or as, ISd thinks, the space itself, of the face, that is occupied by whiteness; not the whiteness: pl. غُرَرٌ. (TA.) [See also أَغَرُّ.] — — In a dog, A white speck, or a small white spot, above each of the eyes: so in a trad., in which it is said that the black dog having two such marks is to be killed. (TA.) — Also (tropical:) The first, or commencement, of the month; (Msb;) the night, of the month, in which the new moon is first seen: (K:) so called as being

likened to the غُرَّة on the forehead of a horse: (AHeyth:) pl. غُرَرٌ: (AHeyth, Msb:) which is also applied to the first three nights of the month. (A'Obeyd, S, Msb.) One says كَتَبْتُ غُرَّةَ الشَّهْرِ كَذَا I wrote on the first of the month thus. (TA.) — — [And hence,] (assumed tropical:) The first, or commencement, of El-Islám; (TA;) and of anything. (S.) — — The whiteness of the teeth; and the [first that appears] of them. (K.) — — (assumed tropical:) The head app. when first appearing] of a plant. (TA.) — — (assumed tropical:) [The sight, or spectacle, or] whatever appears to one, of light, or daybreak: you say thereof, بَدَتْ غُرَّتُهُ [The sight, or spectacle, thereof appeared]. (K.) — — (assumed tropical:) The aspect of the new moon: (K:) because of its whiteness: (TA:) or the phasis of the moon in the first night of the month]. (TA in art. هل.) — — (assumed tropical:) The face of a man: (K:) or his aspect; syn. طَلْعَة. (TA.) — — (assumed tropical:) [And The forehead of a man. So used, as opposed to قَفًا, in the Life of Teemoor, 170, ed. Mang., cited by Freytag; and so used in the present day; but whether in classical times I know not.] — — تَطْوِيلُ الغُرَّةِ. in performing the ablution termed وَضُوْء, means (assumed tropical:) The washing of the fore part of the head with the face, and the washing of the side of the neck: or, as some say the washing of somewhat of the fore arm and of the shank with the hand and the foot. (Msb) — — And غُرَّة also signifies (assumed tropical:) A noble, or an (??) man, (K,) or a chief, or lord, (S,) of a people (S, K:) pl. غُرَرٌ. (S.) — — And (tropical:) The best. (K.) and chiefest, (TA,) of goods. or household furniture: (K:) pl. as above: (TA:) the best of anything: (S:) the best, (Mgh,) or most precious and excellent, (Aboo-Sa'eed,) of property ; as, for instance, a horse, and an excellent camel, (Aboo-Sa'eed, Mgh.) and camels, (TA.) and a male slave. (Aboo-Sa'eed. S. Mgh, Msb, K.) and a female slave, (S, Msb, K,) or a clever female slave: (Aboo-Sa'eed, Mgh:) its application to a slave, male or female, [among articles of property,] is most common. (TA.) It has this last signification (a male or female slave) in a trad. in which it relates to the compensation for the destroying of a child in the womb: (TA:) as though this term were applied, by a synecdoche, to the whole person; (S;) the word properly signifying the " face; " in like manner as the terms رَقَبَةٌ and رَأْسٌ are employed: (Mgh:) Aboo-'Amr Ibn-El-Alà is related to have said that it there means a white male slave or a white female slave: but this is not a condition accord. to the doctors of practical law; for they hold the term to mean a male or female slave whose price amounts to the tenth part of the whole price of blood: (IAth:) or to the twentieth part thereof: (K, T:) or it means a slave of the best sort. (Mgh.) The Rájiz says, كُلُّ قَتِيلٍ فِى كُلَيْبٍ غُرَّهْ حَتَّى يَنَالَ القَتْلُ آلَ مُرَّهْ Every one slain in retaliation for Kuleyb is as a slave, until the slaying reach the family of Mur- rah. (TA.) — — Also (assumed tropical:) Goodness, and righteous conduct: so in the saying, إِيَّاكُمْ وَالمُشَارَّةَ فَإِنَّهَا تَدْفِنُ الغُرَّةَ وَتُظْهِرُ العُرَّةَ [Avoid ye contention, or disputation, for it hides goodness, &c., and manifests what is disgraceful]. (TA.) — [It is also an inf. n.: see 1, latter part.] غِرَّةٌ Negligence; inattention; inadvertence, or inadvertency; inconsiderateness; heedlessness; or unpreparedness: (S, Mgh, Msb, K:) [pl. غِرَّاتٌ and غِرَرٌ: see an ex. of the former in a verse cited voce شَفَعَ, and exs. of both in a verse cited voce دَرَى.] It is said in a prov., الغِرَّةُ تَجْلِبُ الدِّرَّةَ Inadvertence brings the means of subsistence: (TA:) or paucity of milk causes to come abundance thereof: applied to him who gives little and from whom much is hoped for afterwards. (Meyd. [See Freytag's Arab. Prov. ii. 179: and see also غِرَارٌ.]) [Hence,] عَلَى غِرَّةٍ [On an occasion of negligence, &c.; unexpectedly]. (K in art. عرض; &c.) [And عَنْ غِرَّةٍ In consequence of inadvertence: see an ex. in a verse cited voce زَلَقٌ.] Also Inexperience in affairs. (S.) غِرَّةٌ and غَرَارَةٌ signify the same. (A'Obeyd.) [The latter is an inf. n.: see 1.] See also غُرَّةٌ, second sentence. — — غِرَّةٌ بِاللّٰهِ means Boldness against God. (Mgh.) — [See also غِرٌّ.] غُرَّى: see أَغَرُّ, near the end. غَرَرٌ Peril; danger; jeopardy; hazard; or risk. (S, Mgh, Msb, K.) It is said in a trad., نَهَى عَنْ بَيْعِ الغَرَرِ He (Mohammad) forbade the sale of hazard, or risk; (S, Mgh, Msb;) of which it is unknown whether the thing will be or not; (Mgh;) such as the sale of fish in the water, and of birds in the air: (S, Mgh:) or, accord. to 'Alee, in which one is not secure from being deceived: (Mgh:) or of which the outward semblance deceives the buyer, and the intrinsic reality is unknown: (TA:) or that is without any written statement (عُهْدَة), and without confidence. (As, Mgh.) — — حَبْلٌ غَرَرٌ means غَيْرُ مَوْثُوقٍ بِهِ [i. e., app., A bond, or compact, in which trust, or confidence, is not placed]. (TA.) — See also غَرِيرٌ. غِرَارٌ Paucity of milk of a camel: (K:) or deficiency thereof. (S.) [See 3.] It is said in a prov., respecting the hastening a thing before its time, سَبَقَ دِرَّتُهُ غِرَارَهُ [lit., His abundant flow of milk preceded his paucity thereof]: (As:) or سَبَقَ دِرَّتَهُ غِرَارُهُ [lit., his paucity of milk preceded his abundance thereof; agreeably with an explanation of Z, who says that it is applied to him who does evil before he does good: see Freytag's Arab. Prov. i. 613: and see also غِرَّةٌ]. (So in my copies of the S.) — — Hence, (assumed tropical:) Paucity of sleep. (As, A'Obeyd, S.) — — [Hence also,] in prayer, (tropical:) A deficiency in, (K,) or an imperfect performance of, (S,) the bowing of the body, and the prostration, (S, K,) and the purification. (K.) And in salutation, The saying (in reply to السَّلَامُ عَلَيْكُمْ) وَعَلَيْكُمْ, not وَعَلَيْكُمُ السَّلَامُ: (T, TA:) or the saying سَلَامٌ عَلَيْكَ (K) or سَلَامٌ عَلَيْكُمْ (M) [without ال prefixed to سلام: as though it were a deficient form; but it is the form specially sanctioned by the Kur-án]: or the replying by saying عَلَيْكَ, not عَلَيْكُمْ. (K.) This is said in explanation of a trad., لاَ غِرَارَ فِى صَلَاةٍ وَلَا تَسْلِيمِ [There shall be no deficiency in prayer, nor in salutation]: but accord. to one relation, it is لا غرار فى صلاة ولا تَسْلِيمَ, meaning, that the person praying shall not salute nor be saluted: in the former case, تسليم is an adjunct to صلاة: in the latter, it is an adjunct to غرار, so that the meaning is, There shall be no deficiency nor salutation in prayer. (TA.) — — Also (tropical:) Little sleep (S, K) &c. (K.) El-Farezdak uses the expression نَوْمُهُنَّ غِرَارٌ Their sleep is little. (TA.) — — And particularly (assumed tropical:) Littleness of consideration; denoting haste. (TA.) You say, أَتَانَا عَلَى غِرَارٍ (assumed tropical:) He came to us in haste. (S.) And لَقِيتُهُ غِرَارًا (assumed tropical:) I met him in haste. (TA.) — — And مَا أَقَمْتُ عِنْدَهُ إِلَّا غِرَارًا (assumed tropical:) [I remained not at his abode save] a little while. (TA.) And لَبِثَ غِرَارَ شَهْرٍ He (a man, S) tarried the space of a month. (S, O, TA.) And لَيْتَ اليَوْمَ غِرَارُ شَهْرٍ i. e. [Would that the day were] of the length of a month. (So in some copies of the S, and in the O: in other copies of the S, لَبِثَ القَوْمُ غِرَارَ شَهْرٍ [like the phrase immediately preceding].) — — And, accord. to As, غِرَارٌ signifies A way, course, mode, or manner. (S, O, TA.) One says, رَمَيْتُ ثَلَاثَةَ أَسْهُمٍ عَلَى غِرَارٍ وَاحِدٍ [I shot three arrows] in one course. (S, O, TA.) And وَلَدَتْ فُلَانَةُ ثَلَاثَةَ بَنِينَ عَلَى غِرَارٍ, (S,) or عَلَى غِرَارٍ وَاحِدٍ, (TA,) i. e. [Such a woman brought forth three sons,] one after another, (S, TA,) without any girl among them. (TA.) And بَنَى القَوْمُ بُيُوتَهُمْ عَلَى غِرَارٍ وَاحِدٍ [app. The people, or party, reared their tents, or, perhaps, their houses, in one line, or according to one manner]. (S, O.) — — Also The model, or pattern, according to which iron heads (S, K) of arrows (S) are fashioned, (S, K,) in order to their being made right. (K.) One says, ضَرَبَ نِصَالَهُ عَلَى غِرَارٍ وَاحِدٍ (S, TA) i. e. [He fashioned his arrow-heads according to] one model, or pattern. (TA.) — — And The حَدّ [app. meaning point, or perhaps the edge of the iron head or of the blade,] of a spear and of an arrow and of a sword: [see also ذُبَابٌ:] and ↓ غِرٌّ also signifies the حَدّ of a sword: (K, TA:) or الغِرَارَانِ signifies the two sides

of the [arrow-head called] مِعْبَلَة: (AHn, TA:) or the two edges of the sword: [see, again, ذُبَابٌ:] and غِرَارٌ, the حَدّ of anything that has a حَدّ: (S, O:) and the pl. is أَغِرَّةٌ. (S.) غَرُورٌ Very deceitful; applied in this sense as an epithet to the present world; (Msb;) or what deceives one; (K;) such as a man, and a devil, or other thing; (As, TA;) or such as property or wealth, and rank or station, and desire, and a devil: (B, TA:) and ↓ غُرُورٌ signifies a thing by which one is deceived, of worldly goods or advantages: (S:) or the former signifies the devil, specially; (Yaakoob, S, K;) because he deceives men by false promises and by inspiring hopes; or because he urges a man to do those things which are causes of his being loved but which are followed by that which grieves him: (TA:) and this last sense it has, accord. to ISk, in the Kur xxxi. 33 and xxxv. 5: (S:) also the present world; (K;) as an epithet in which the quality of a subst. predominates: and this sense is assigned to it by some as used in the passages of the Kur-án to which reference has just been made. (TA.) [It is masc. and fem., agreeably with analogy.] — Also A medicine with which one gargles: (S, K:) a word similar to لَدُودٌ and لَعُوقٌ and سَعُوطٌ (S) and سَفُوفٌ. (TA.) غُرُورٌ False, or vain, things; vanities: (Zj, K:) as though pl. of غَرٌّ, inf. n. of غَرَّهُ: (Zj:) or pl. of ↓ غَارٌّ; (Zj, K;) like as شُهُودٌ is pl. of شَاهِدٌ, and قُعُودٌ of قَاعِدٌ: (Zj:) or what is false, or vain; a deception; a thing by which one is deceived. (AZ.) See also غَرِيرٌ. غَرُورٌ Deceived; beguiled; made to desire what is vain, or false; (A'Obeyd, K;) and so ↓ مَغْرُورٌ. (K.) And you say likewise, أَنَا غَرَرٌ ↓ مِنْكَ, in the sense of مَغْرُورٌ [I am deceived by thee]. (TA.) And ↓ مَغْرُورٌ signifies also A man who marries to a woman in the belief that she is free, and finds her to be a slave. (TA.) — — See also غِرٌّ, in three places. — — It is said in a prov., أَنَا غَرِيرُكَ مِنْ هٰذَا الأَمْرِ, meaning I am one possessing knowledge in this affair so that when thou askest me of it I will inform thee respecting it without being prepared for it and without consideration: so says AZ: and Z says the like; i. e. I [am one who] will answer thee if thou ask me unexpectedly respecting this affair by reason of the soundness of my knowledge of the true state of the case: or [it means I am a deceived informant of thee respecting this affair; for] as As says, the meaning is, thou art not deceived by me, but I am the person deceived; the case being this, that false information came to me, and I acquainted thee with it, and it was not as I told thee; I having only related what I had heard. (TA.) And one says, أَنَا غَرِيرُكَ مِنْهُ i. e. I caution thee [or I am thy cautioner] against him; (K, TA:) [i. e.,] مِنْ فُلَانٍ [against such a one]; (S, O;) meaning, as Aboo-Nasr says in the " Kitáb el-Ajnás," [that] there shall not happen to thee, from him, that whereby thou shalt be deceived; (S, O, TA;) as though he said, I am thy surety, or sponsor, for that. (AM, TA.) — — [Hence, app., it is said that] غَرِيرٌ signifies also A surety, sponsor, or guarantee. (K, TA.) — — And عَيْشٌ غَرِيرٌ (tropical:) A life in which one is not made to be in fear: (S, K, TA:) like عَيْشٌ أَبْلَهُ: (TA:) pl. غُرَّانٌ. (K.) — — Hence, perhaps; or from الغِرَّةُ [app. as meaning " inexperience "], which is sometimes approved; (Har p. 607;) or because it [sometimes] deceives; (TA;) غَرِيرٌ also signifies (tropical:) Good disposition or nature. (S, O, K, TA.) One says of a man when he has become old, and evil in disposition, أَدْبَرَ غَرِيرُهُ وَأَقْبَلَ هَرِيرُهُ (tropical:) His good disposition has regressed, or departed, and his evil disposition has advanced, or come: (S, Meyd, O, TA:) or what deceived and pleased has gone from him, and what is disliked on his part, of evilness of disposition &c., has come. (Meyd.) غِرَارَةٌ, (S, Msb, K,) not غَرَارَةٌ, (K,) for the latter is vulgar, (TA,) A sack, syn. جُوَالِقٌ, (K,) for straw &c., (S,) resembling what is called عِدْلٌ: (Msb:) [J says,] I think it is an arabicized word: (S:) pl. غَرَائِرُ. (S, Msb.) غَارٌّ Deceiving; beguiling; causing to desire what is vain, or false; a deceiver. (TA.) — — See also غُرُورٌ. — And Negligent; inattentive; inadvertent; inconsiderate; heedless; unprepared. (S, K.) See also غِرٌّ. غَرْغَرَةٌ A sound with which is a roughness, (K,) like that which is made by one gargling with water. (TA.) — — The sound of a cooking-pot when it boils. (K.) — — The reciprocation of the spirit in the throat. (S.) — — A word imitative of the cry of the pastor (K, TA.) and the like. (TA.) [See also R. Q. 1.] غُرْغُرَةٌ: see غُرَّةٌ: — — and see أَغَرُّ. أَغَرُّ More, or most, negligent, inattentive, inadvertent, inconsiderate, heedless, or unprepared. (Mgh.) See also غُرَّةٌ, second sentence. — And White; (S, K;) applied to anything: (K:) pl. غُرٌّ (TA) and غُرَّانٌ (S) [and perhaps غُرَرٌ, as in an ex. voce ذِرْوَةٌ: but see what is said of this pl. in a later part of this paragraph]. You say رَجُلٌ أَغَرُّ الوَجْهِ A man white of countenance. (TA.) And قَوْمٌ غُرَّانٌ, (S,) and غُرٌّ, (TA,) White people. (S.) And اِمْرَأَةٌ غَرَّآءُ A woman [white of countenance: or] beautiful in the front teeth. (TA voce قَرَّآءُ.) See, again, غُرَّةٌ, second sentence. And الأَيَّامُ الغُرُّ The days of which the nights are white by reason of the moon; which are the 13th and 14th and 15th; also called البِيضُ. (TA.) And يَوْمٌ أَغَرُّ مُحَجَّلٌ: see art. حجل. And اللَّيْلَةُ الغَرَّآءُ (assumed tropical:) The night of [i. e. preceding the day called] Friday. (O.) — — Also A horse having a غُرَّة [i. e. a star, or blaze, or white mark, on the forehead or face]: (S, Mgh, Msb, K:) or having a غُرَّة larger than a دِرْهَم, in the middle of his forehead, not reaching to either of the eyes, nor inclining upon either of the cheeks, nor extending downwards; it is more spreading than the قُرْحَة, which is of the size of a درهم, or less: or having a غُرَّة of any kind, such as the قُرْحَة or the شِمْرَاخ or the like: (L, TA:) and in like manner a camel having a غُرَّة: (IAar:) fem. غَرَّآءُ. (Msb, K.) [See an ex. in a prov. cited voce بَهِيمٌ: and another (from a trad.) voce مُحَجَّلٌ.] — — [Hence] الغَرَّآءُ (assumed tropical:) A certain bird, (K, TA,) black, (TA,) white-headed: applied to the male and the female: pl. غُرٌّ; (K, TA;) which is also expl. in the K as signifying certain aquatic birds. (TA.) — — And أَغَرُّ, (K, TA,) applied to a man, (TA,) (assumed tropical:) One whose beard occupies the whole of his face, except a little: (K, TA:) as though it [his face] were a [horse's] غُرَّة. (TA.) — — And (tropical:) Generous; open, or fair, or illustrious, in his actions; (K;) applied to a man: (TA:) eminent; noble; as also ↓ غُرْغُرَةٌ: (S, K:) or fair-faced: or a lord, or chief, among his people: (Msb:) pl. غُرٌّ, (T, M,) accord. to the K غُرَرٌ, but the former is more correct, (TA,) and غُرَّانٌ. (T, M, K.) And ↓ غُرَّى signifies (assumed tropical:) A woman of rank, eminence, or nobility, among her tribe. (Sgh, K, TA.) — — يَوْمٌ أَغَرُّ means (tropical:) An intensely hot day: (K, TA: afterwards expl. in the K as meaning [simply] a hot day: TA.) and in like manner one says هَاجِرَةٌ غَرَّآءُ, and ظَهِيرَةٌ غَرَّآءُ, (K, TA, expl. by As as meaning, white by reason of the intense heat of the sun, TA,) and وَدِيقَةٌ غَرَّآءُ. (K, TA.) — — And سَنَةٌ غَرَّآءُ (assumed tropical:) A year in which is no rain. (L in art. شهب.) مَغْرُورٌ: see غَرِيرٌ, in two places. مُغَارٌّ (S, K) and مُغَارَّةٌ (TA) A she-camel having little milk: (S, K:) or having lost her milk by reason of some accident or disease; as some say, on disliking her young one, and rejecting the milker: (TA:) or taking fright, and drawing up her milk, (ISk, S,) after yielding it freely: (TA:) pl. مَغَارُّ, (S, K,) imperfectly decl. [being originally مَغَارِرُ]. (S.) — — Hence, (TA,) (tropical:) A niggardly, or tenacious, hand: (K:) but accord. to the A and the TS, you say رَجُلٌ مُغَارُّ الكَفِّ, meaning a niggardly, or tenacious, man. (TA.) غرب 1 غَرَبَ, aor. غَرُبَ, (TA,) inf. n. غَرْبٌ, (K, TA,) He, or it, went, went away, passed away, or departed. (K, * TA.) — — And He retired, or removed, (K, * TA,) عَنِ النَّاسِ [from men, or from the people]. (TA.) — — And غَرَبَ, (S, K, TA,) aor. and inf. n. as above; (TA;) and ↓ غرّب; (A, TA;) and ↓ تغرّب; (K, TA;) He, or it, became distant, or remote; or went to a distance. (S, A, K, TA.) One

says, عَنِّى أُغْرُبْ Go thou, or withdraw, to a distance from me. (S.) — — And غَرَبَ and ↓ غرّب He, or it, became absent, or hidden. (K.) The former is said of a wild animal, meaning He retired from view, or hid himself, in his lurking-place. (A.) — — And غَرَبَتِ الشَّمْسُ, (S, Msb, TA,) aor. غَرُبَ, (Msb,) inf. n. غُرُوبٌ (S, Msb, TA) and مَغْرِبٌ [which is anomalous] and مُغَيْرِبَانٌ [which is more extr.], (TA,) The sun set: (S, Msb, TA:) and غَرَبَ النَّجْمُ The star set. (TA.) — غَرْبٌ [app. as an inf. n. of which the verb is غَرَبَ] signifies also (assumed tropical:) The being brisk, lively, or sprightly. (K.) — — And (assumed tropical:) The persevering (K, TA) in an affair. (TA.) — — غَرَبَتِ العَيْنُ, inf. n. غَرْبٌ, The eye was affected with a tumour such as is termed غَرْبٌ [q. v.] in the inner angle. (TA.) — غَرُبَ, aor. غَرُبَ, inf. n. غَرَابَةٌ or غُرْبَةٌ and غُرْبٌ, said of a man: see 5. — — غَرُبَ, (K, TA,) inf. n. غَرَابَةٌ, said of language, (A, TA,) It was strange, or far from being intelligible; difficult to be understood; obscure. (A, * K, TA.) And in like manner, you say, غَرُبَتِ الكَلِمَةُ [which also signifies The word was strange as meaning unusual]. (A, TA.) — غَرِبَ, aor. غَرَبَ, (K, TA,) inf. n. غَرَبٌ, (TA,) He, or it, was, or became, black. (K, TA.) — غَرِبَتْ said of a ewe or she-goat, She was, or became, affected with the disease termed غَرَبٌ meaning as expl. below. (S.) — See also غَرَبٌ in another sense. 2 غرّب, inf. n. تَغْرِيبٌ: see 1, in two places: and 4, likewise in two places: — — and see also 5. — — Also He went into the west: (TA in this art.:) he directed himself towards the west. (TA in art. شرق.) One says, غَرِّبْ شَرِّقْ [Go thou to the west go thou to the east: meaning go far and wide]. (A, TA.) [See also 4.] — He made, or caused. him, or it, to be, or become, distant, remote, far off, or aloof: (Mgh:) he removed, put away, or put aside, him, or it; as also ↓ اغرب. (TA.) — — And غرّب, (Msb,) inf. n. as above, (S, Mgh, Msb,) He banished a person from the country, or town, (S, * Mgh, * Msb, TA,) in which a dishonest action had been committed [by him]. (TA.) — — And He divorced a wife. (TA, from a trad.) — — And غرّبهُ الدَّهْرُ, and غرّب عَلَيْهِ, Fortune left him distant, or remote. (TA.) — تَغْرِيبٌ signifies also, accord. to the K, The bringing forth white children: and also, black children: thus having two contr. meanings: but this is a mistake; the meaning being, the bringing forth both white and black children: the bringing forth either of the two kinds only is not thus termed, as Saadee Chelebee has pointed out. (MF, TA.) — Also The collecting and eating [hail and] snow and hear-frost; (K;) i. e., غُرَاب. (TA.) — See also غَرَبٌ. 4 إِغْرَابٌ signifies The going far into a land, or country; as also ↓ تَغْرِيبٌ. (K.) And you say, الكِلَابُ ↓ غرّبت The dogs went far in search, or pursuit, of the object, or objects, of the chase. (A, TA.) — — See also 5. — — And اغرب signifies He made the place to which he cast, or shot, to be distant, or remote. (A.) — — Also, (TA,) inf. n. as above, (K, TA,) He (a horse) ran much: (K:) or اغرب فِى جَرْيِهِ, said of a horse, (A, TA,) he exceeded the usual bounds, or degree, in his running: (A:) or he ran at the utmost rate. (TA.) — — And اغرب فِى الضَّحِكِ, (A, K,) and ↓ اِسْتَغْرَبَ فِيهِ, (S, A, * K, *) and ↓ أُسْتُغْرِبَ (K, TA) i. e. فى الضحك, and عَلَيْهِ ضَحِكًا ↓ اِسْتَغْرَبَ occurring in a trad. and اِسْتَغْرَبَ ↓ الضَّحِكُ, and اغرب الضَّحِكَ, (TA,) He exceeded the usual bounds, or degree, in laughing; (A, K, TA;) or he laughed [immoderately, or] violently, or vehemently, and much: (S, TA:) or i. q. قَهْقَهَ [q. v.]: (TA:) or اغرب signifies he laughed so that the غُرُوب [or sharpness and lustre &c.] of his teeth appeared: (L, TA:) or اغرب فى الضحك means he exceeded the usual bounds, or degree, in laughing, so that his eye shed tears [which are sometimes termed غَرْب]. (Har p. 572.) In the saying, in a certain form of prayer, أَعُوذُ بِكَ مِنْ كُلِّ شَيْطَانٍ ↓ مُسْتَغْرِبٍ [I seek protection by Thee from every devil &c.], the meaning of مستغرب is thought by El-Harbee to be exorbitant in evilness, wickedness, or the like; as though from الإِسْتِغْرَابُ فِى الضَّحِكِ: or it may mean sharp, or vehement, in the utmost degree. (TA.) — — And اغرب, (S, Msb,) inf. n. as above, (K,) He did, or said, what was strange, or extraordinary. (S, Msb, K.) You say, تَكَلَّمَ فَأَغْرَبَ He spoke, and said what was strange, and used extraordinary words: and يُغْرِبُ فِى كَلَامِهِ [He uses strange, or extraordinary, words in his speech]. (A, TA.) — — Also, (TA,) inf. n. as above, (K,) He came to the west. (K, TA.) [See also 2.] — اغرب also signifies He had a white child born to him. (TA.) — — And إِغْرَابٌ signifies Whiteness of the groins, (K, TA,) next the flank. (TA.) You say, of a man, اغرب meaning He was white in his groins. (TK.) — See also غَرَبٌ. — اغرب as trans.: see 2. — — إِغْرَابٌ said of a rider signifies His making his horse to run until he dies: (K:) or, accord. to Fr, one says, اعرب عَلَى فَرَسِهِ meaning " he made his horse to run: " [or اعرب فَرَسَهُ has this meaning: (see 4 in art. عرب:)] but he adds that some say اغرب. (O in art. عرب.) — — And اغرب, (S, TA,) inf. n. as above, (K, TA,) He filled (S, K, TA) a skin, (S, TA,) and a watering-trough or tank, and a vessel. (TA.) Bishr (Ibn-Abee-Kházim, TA) says, وَكَأَنَّ سُفُنٌ تَكَفَّأُ فِى خَلِيجٍ مُغْرَبِ ↓ ظُعْنَهُمْ غَدَاةَ تَحَمَّلُوا [And as though their women's camel-vehicles, on the morning when they bound the burdens on their beasts and departed, were ships inclining forwards (or moving from side to side like the tall palm-tree) in a filled river (or canal)]. (S.) — — Hence, (TA,) إِغْرَابٌ signifies also Abundance of wealth, and goodliness of condition: (K, TA:) because abundance of wealth fills the hands of the possessor thereof, and goodliness of condition fills [with satisfaction] the soul of the goodly person. (TA.) [Therefore the verb, meaning He was endowed (as though filled) with abundance of wealth and with goodliness of condition, is app. أُغْرِبَ; not (as is implied in the TK) أَغْرَبَ: the explanation of the verb in the TK is, his wealth was, or became, abundant, and his condition was, or became, goodly.] — — One says also (of a man, S) أُغْرِبَ (with damm, K) meaning His pain became intense, or violent, (As, S, K, TA,) from disease or some other cause. (TA.) — — And أُغْرِبَ عَلَيْهِ, accord. to the K, signifies A foul, or an evil, deed was done to him; and [it is said that] أُغْرِبَ بِهِ signifies the same: but in other works, [the verb must app. be in the act. form, for] the explanation is, he did [to him] a foul, or an evil, deed. (TA.) — — And أُغْرِبَ said of a horse, His blaze spread (S, K) so that it took in his eyes, and the edges of his eyelids were white: and it is used in like manner to signify that they were white by reason of what is termed زَرَقٌ [inf. n. of زَرِقَ, q. v.]. (S, TA.) See its part. n., مُغْرَبٌ. 5 تغرّب: see 1, third sentence. — — تغرّب and ↓ اغترب are syn., (S, Msb, K,) signifying He became [a stranger, a foreigner; or] far, or distant, from his home, or native country; (S, * Msb, K;) [he went abroad, to a foreign place or country;] and so ↓ غَرُبَ, aor. غَرُبَ, inf. n. غَرَابَةٌ, (Msb,) or غُرْبَةٌ (MA) [and app. غُرْبٌ, this last and غُرْبَةٌ being syn. with تَغَرُّبٌ and إِغْتِرَابٌ, and being like قُرْبَةٌ and قُرْبٌ inf. ns. of قَرُبَ]; and غَرَّبَ ↓ بِنَفْسِهِ, (Mgh, * Msb,) inf. n. تَغْرِيبٌ; (Msb;) and ↓ أَغْرَبَ, (Aboo-Nasr, S,) or this last signifies he entered upon الغُرْبَة [the state, or condition, of a stranger, &c.]. (Msb.) — — And تغرّب signifies also He came from the direction of the west. (K.) 8 اغترب: see 5. — — Also He married to one not of his kindred. (S, K.) It is said in a trad., اِغْتَرِبُوا وَلَا تُضْوُوا (TA) [expl. in art. ضوى]. 10 إِسْتَغْرَبَ see 4, in four places. — استغربهُ He held it to be, or reckoned it, غريب [i. e. strange, far from being intelligible, difficult to be understood, obscure; or extraordinary, unfamiliar, or unusual; and improbable]. (MA.) غَرْبٌ [an inf. n. of غَرَبَ, q. v., in several senses. — — As a simple subst.,] Distance, or remoteness; and so ↓ غَرْبَةٌ. (A, K.) النَّوَى ↓ غَرْبَةُ [in one of my copies of the S غُرْبَةُ] means The distance, or remoteness, of the place which one purposes to reach in his journey. (S, TA.) — — [And hence, used as an epithet, Distant, or remote.] You say نَوًى غَرْبَةٌ [in one of

my copies of the S غُرْبَةٌ] A distant, or remote, place which one purposes to reach in his journey. (S, A. *) And دَارُ فُلَانٍ غَرْبَةٌ The house, or abode, of such a one is distant, or remote. (TA.) And دَرَاهِمُ غَرْبَةٌ Distant money [so that it is not easily attainable]. (TA.) And عَيْنٌ غَرْبَةٌ A far-seeing eye: and إِنَّهُ لَغَرْبُ العَيْنِ Verily he is far-seeing; and of a woman you say غَرْبَةُ العَيْنِ. (TA.) — And الغَرْبُ is syn. with ↓ المَغْرِبُ, (S, M, Msb, K,) which latter is also pronounced ↓ المَغْرَبُ, with fet-h to the ر, but more commonly with kesr, (Msb,) or accord. to analogy it should be with fet-h, but usage has given it kesr, as in the case of المَشْرِقُ; (TA;) [both signify The west;] الغَرْبُ is the contr. of الشَّرْقُ; (M, TA;) and ↓ المَغْرِبُ [is the contr. of المَشْرِقُ, and] originally signifies the place [or point] of sunset, (TA,) as also ↓ مَغْرِبَانُ الشَّمْسِ; (K;) and is likewise used to signify the time of sunset; and also as an inf. n.: (TA:) and ↓ المَغْرِبَانِ signifies the two places [or points] where the sun sets; i. e. the furthest [or northernmost] place of sunset in summer [W. 26 degrees N. in Central Arabia] and the furthest [or southernmost] place of sunset in winter [W. 26 degrees S. in Central Arabia]: (T, TA:) between these two points are a hundred and eighty points, every one of which is called مَغْرِبٌ; and so between the two points called المَشْرِقَانِ. (TA.) — غَرْبٌ signifies also The first part (S, K) of a thing (K) [and particularly] (assumed tropical:) of the run of a horse. (S.) — — And The حَدّ [or edge] (S, K) of a thing, as also ↓ غُرَابٌ, (K,) or of a sword and of anything; (S;) and thus [particularly] the ↓ غُرَاب of the فَأْس [or adz, &c.]. (S, K.) — — And (assumed tropical:) Sharpness (S, A, Msb, TA) of a sword, (TA,) or of anything, such as the فَأْس [or adz, &c.], and of the knife, (Msb,) and (Msb, TA) (assumed tropical:) of the tongue: (S, A, Msb, TA:) and [as meaning (assumed tropical:) sharpness of temper or the like, passionateness, irritability, or vehemence,] of a man, (TA,) and of a horse, (S, TA,) and of youth: (A, TA:) [from the same word signifying the " edge " of a sword &c.: whence the saying, أَرْهِفْ غَرْبَ ذِهْنِكَ لِمَا أَقُولُ (mentioned in the A and TA in art. ارهف) meaning (tropical:) Sharpen the edge of thine intellect for what I say:] and ↓ غَرْبَةٌ signifies the same. (TA.) And Vehemence of might or strength, or of valour or prowess, of men; syn. شَوْكَةٌ. (TA.) [And hence, app., (assumed tropical:) Briskness, liveliness, or sprightliness: and (assumed tropical:) perseverance in an affair: see the first paragraph.] — — Also, [used as an epithet,] (assumed tropical:) Sharp, applied to a sword [and the like], and to a tongue. (TA.) And, applied to a horse, (assumed tropical:) That runs much: (S, K:) or that casts himself forward, with uninterrupted running, not desisting until he has gone far with his ride. (TA.) — And A large دَلْو [or leathern bucket], (S, Mgh, Msb, K, TA,) made of a bull's hide, (Mgh, TA,) with which one draws water on the [camel, or she-camel, called] سَانِيَة [q. v.]: (Msb:) of the masc. gender: pl. غُرُوبٌ. (TA.) So expl. in the following words of a trad.: أَخَذَ الدَّلْوَ عُمَرُ فَاسْتَحَالَتْ غَرْبًا ['Omar took the دلو, and it became changed into a غرب]; i. e. when he took the دلو to draw water, it became large in his hand: for the conquests in his time were more than those in the time of Aboo-Bekr. (IAth, TA.) — — And A [camel, or any beast, such as is called] رَاوِيَة, (K, TA,) upon which water is carried. (TA.) — — And accord. to the K, A day of irrigation: but [this is app. a mistake: for] Az says that Lth has mentioned the phrase فِى يَوْمِ غَرْبٍ, meaning thereby in a day in which water is drawn with the [large bucket called] غَرْب, [for irrigation,] on the [camel, or she-camel, called] سَانِيَة. (TA.) — And Tears (K, TA) when they come forth from the eye: (TA:) or غُرُوبٌ signifies tears; (S;) and is pl. of غَرْبٌ. (TA.) A poet says, مَا لَكَ لَا تَذْكُرُ أُمَّ عَمْرٍو إِلَّا لِعَيْنَيْكَ غُرُوبٌ تَجْرِى [What aileth thee, that thou dost not mention Umm-'Amr but thine eyes have tears flowing?]. (S, TA.) And it is said of Ibn-'Abbás, in a trad., كَانَ مِثَجًّا يَسِيلُ غَرْبًا i. e. (tropical:) [He was an eloquent orator, flowing with] a copious and uninterrupted stream of knowledge, likened to غَرْب as meaning " tears coming forth from the eye. " (TA.) — — And A flowing, (مَسِيلٌ, K,) or vehement flowing, (اِنْهِلَالٌ, A, K,) in one copy of the K اِنْهِمَالٌ [which means a flowing], (TA,) of tears from the eye: (A, K:) and a single flow (فَيْضَةٌ) of tears, and of wine. (K.) — — And A certain vein, or duct, (عِرْقٌ,) in the channel of the tears, (S, Mgh,) or in the eye, (A, K,) that flows [with tears] uninterruptedly; (S, A, Msb, K;) like what is termed نَاسُورٌ. (S, Mgh.) One says of a person whose tears flow without intermission, بِعَيْنِهِ غَرْبٌ. (As, S, Mgh.) And [the pl.] الغُرُوبُ signifies The channels of the tears. (S.) — — Also The inner angle of the eye, and the outer angle thereof. (S, A, K.) — — And A tumour in the inner angles of the eyes; (Mgh, K;) as also ↓ غَرَبٌ. (Mgh.) — — And A pustule (بَثْرَةٌ) in the eye, (K, TA,) which discharges blood, and the bleeding of which will not be stopped. (TA.) — — And Abundance of saliva (K, TA) in the mouth; (TA;) and the moisture thereof, i. e., of saliva: (K:) pl. غُرُوبٌ. (TA.) And The place where the saliva collects and remains: (K, TA:) or the غَرْب in a tooth is the place where the saliva thereof collects and remains: (TA:) or غَرْبٌ, (TA,) or its pl. غُرُوبٌ, (S, TA,) signifies the sharpness, and مَآء [meaning lustre], (S, TA,) of the tooth, (TA,) or of the teeth: (S, TA:) accord. to the T and M and Nh and L, غُرُوبُ الأَسْنَانِ signifies the places where the saliva of the teeth collects and remains: or, as some say, their extremities and sharpness and مَآء [which may here mean either water or lustre]: or the مَآء that runs upon the teeth: (TA:) or their مَآء, and shining whiteness: (A, TA:) or their fineness, or thinness, and sharpness: or غُرُوبٌ signifies the sharp, or serrated, edges of the fore teeth: it is also, as pl. of غَرْبٌ, expl. as signifying the مَآء of the فَم [by which may be meant either the water of the mouth or the lustre of the teeth, for الفَمُ properly signifies " the mouth " and metonymically " the teeth "], and the sharpness of the teeth: and accord. to MF, as on the authority of the Nh, [but SM expresses a doubt as to its correctness,] it is also applied to the teeth [themselves]. (TA.) [See also شَنَبٌ, in two places.] — سَهْمٌ غَرْبٌ, and أَصَابَهُ سَهْمُ غَرْبٍ and ↓ سَهْمُ غَرَبٍ, and ↓ سَهْمٌ غَرَبٌ, (S, Msb, * K,) the second of which, i. e. ↓ سَهْمُ غَرَبٍ, accord. to IKt, is the most approved, (MF,) mean An arrow of which the shooter was not known [struck him]: (S, Msb, K:) or, accord. to some, سهم غَرْب signifies an arrow from an unknown quarter; ↓ سهم غَرَب, an arrow that is shot and that strikes another. (TA.) — And غَرْبٌ signifies also A certain tree of El-Hijáz, (K, TA,) green, (TA,) large, or thick, and thorny, (K, TA,) whence is made [or prepared] the كُحَيْل [i. e. tar] with which [mangy] camels are smeared: [or it is a coll. gen. n., for] its n. un. is with ة: so says ISd: كحيل is قَطِرَان, of the dial. of El-Hijáz: and he [app. ISd] says also, the أَبْهَل [q. v.] is the same as the غَرْب, because قطران is extracted from it. (TA.) Hence, as some say, (K, TA,) the trad., (TA,) لَا يَزَالُ أَهْلُ الغَرْبِ ظَاهِرِينَ عَلَى الحَقِّ [The people of the غرب will not cease to be attainers of the truth, or of the true religion]: (K, TA:) or the meaning is, the people of Syria, because Syria is [a little to the] west of El-Hijáz: or the people of sharpness, and of vehemence of might or strength, or of valour or prowess; i. e. the warriors against unbelievers: or the people of the bucket called غَرْب; i. e. the Arabs: or the people of the west; which meaning is considered by Iyád and others the most probable, because, in the relation of the trad. by Ed-Dárakutnee, the word in question is المَغْرِب. (L, TA.) غُرْبٌ: see غُرْبَةٌ. غَرَبٌ Silver: or a [vessel such as is termed] جَام of silver; (S, K;) [i. e.] a [drinking-cup or bowl such as is termed] قَدَح of silver. (L, TA.) A poet says, فَدَعْدَعَا سُرَّةَ الرَّكَآءِ كَمَا دَعْدَعَ سَاقِى الأَعَاجِمِ

الغَرَبَا cited in the S as being by El-Aashà but it is said in the L, IB says, this verse is by Lebeed, not by El-Aashà, describing two torrents meeting together; meaning, And they filled the middle of the valley of Er-Rehà, also, but less correctly, called Er-Rikà, like as the cup-bearer of the اعاجم [or foreigners] fills the silver قَدَح with wine: the verse of El-Aashà in which [it is said that] غَرَب occurs as meaning " silver " is, إِذَا انْكَبَّ أَزْهَرُ بَيْنَ السُّقَاةِ تَرَامَوْا بِهِ غَرَبًا وَنُضَارَا i. e. When a white wine-jug is turned down so as to pour out its contents [among the cup-bearers], they hand it, i. e. the wine in the cups, one to another [while it resembles silver or gold]: (L, TA:) غَرَبًا is here in the accus. case as a denotative of state, though signifying a substance: [and so نُضَارَا:] but it is said that غَرَبٌ and نُضَارٌ signify species of trees from which are made [drinkingcups or bowls such as are termed] أَقْدَاح [pl. of قَدَحٌ]: and it is said in the T that نُضَارٌ signifies a species of trees from which are made yellow أَقْدَاح. (TA.) — — [In explanation of the last of the applications of غَرَبٌ mentioned above, it is said that] it signifies also A species of trees (T, S, ISd, TA) from which are made white [drinking-cups or bowls of the kind termed] أَقْدَاح; (T, TA;) called in Pers. إِسپِيدْ دَار [or إِسْپِيدَار]: (S:) [generally held to mean the willow; like the Hebr. עֲרָבִי�; or particularly the species called salix Babylonica: a coll. gen. n.:] n. un. with ة. (ISd, TA.) [Avicenna (Ibn-Seenà), in book ii. p. 279, mentions a tree called غرب, but describes only the uses and supposed properties of its bark &c., particularizing its صَمْغ; whence it appears that he means the غَرْب, not the غَرَب.] — — It also signifies A [vessel of the kind termed] قَدَح [perhaps such as is made from the species of trees above mentioned]: (K, TA:) and its pl. is أَغْرَابٌ. (TA.) — — And Gold. (K.) — — And Wine. (S, K.) — — And The water that drops from the buckets between the well and the watering-trough or tank, (S, K,) and which soon alters in odour: (S:) or any water that pours from the buckets from about the mouth of the well to the wateringtrough or tank, and that soon alters in odour: or the water and mud that are around the well and the watering-trough or tank: (TA:) and (as some say, TA) the odour of water and mud: (K:) so called because it soon alters. (TA.) [Hence] one says, لا تغرب, [thus in the TA, so that it may be ↓ لا تُغْرِبْ or ↓ لا تَغْرَبْ or ↓ لا تُغَرِّبْ,] meaning Spill not thou the water between the well and the watering-trough or tank, so as to make mud. (TA.) — Also A certain disease in sheep or goats, (S, K,) like the سَعَف in the she-camel, in consequence of which the hair of the خُرْطُوم [i. e. nose, or fore part of the nose,] and that of the eyes fall off. (S.) — — And [A colour such as is termed] زَرَق [q. v.] in the eye of a horse, (K, TA,) together with whiteness thereof. (TA.) — — See also غَرْبٌ, latter half, in five places. غُرُبٌ: see غَرْبَةٌ. غَرِيبٌ: see غَرْبٌ, former half, in three places. غُرْبَةٌ (S, K) and ↓ غُرْبٌ (K) [as simple substs. The state, or condition, of a stranger or foreigner: but originally both are, app., inf. ns. of غَرُبَ, like قُرْبَةٌ and قُرْبٌ of قَرُبَ, signifying] the being far, or distant, from one's home, or native country; (K;) i. q. إِغْتِرَابٌ (S, K) and تَغَرُّبٌ. (K.) — Also, the former, Pure, or unmixed, whiteness. (IAar, TA.) [See مُغْرَبٌ.] غَرْبِىٌّ [Of, or relating to, the west, or place of sunset; western]: see غَارِبٌ. — — [Also,] applied to trees (شَجَرٌ), Smitten, or affected, by the sun at the time of its setting. (K.) [Respecting the meaning of its fem. in the Kur xxiv. 35, see شَرْقِىٌّ.] — And A sort of dates: (K:) but accord. to AHn, the word is غُرَابِىٌّ [q. v.]. (TA.) — — And The [sort of] نَبِيذ that is termed فَضِيخ [i. e. a beverage made from crushed unripe dates without being put upon the fire]: (K, TA:) or [a beverage] prepared only from fresh ripe dates; the drinker of which ceases not to possess selfrestraint as long as the wind does not blow upon him; but if he goes forth into the air, and the wind blows upon him, his reason departs: wherefore one of its drinkers says, إِنْ لَمْ يَكُنْ غَرْبِيُّكُمْ جَيِّدًا فَنَحْنُ بِاللّٰهِ وَبِالرِّيحِ [If your gharbee be not excellent, we (put our trust) in God and in the wind]. (AHn, TA.) — — And A certain red صِبْغ [i. e. dye, or perhaps sauce, or fluid seasoning]. (K.) غِرْبِيبٌ One of the most excellent kinds of grapes; (K;) a sort of grapes growing at Et-Táïf, in- tensely black, of the most exceuent, and most delicate, and blackest, of grapes. (TA.) [See an ex. in a verse cited voce عَجِيبَةٌ.] — — Applied to an old man, Intensely black [app. in the hair]: or whose hair does not become white, or hoary: (TA:) or, so applied, who blackens his white, or hoary, hair with dye: (K, TA:) occurring in a trad., in which it is said that God hates such an old man: pl. غَرَابِيبُ. (TA.) — — أَسْوَدُ غِرْبِيبٌ means Intensely black: but if you say غَرَابِيبُ سُودٌ, you make the latter word a substitute for the former; because a word corroborative of one signifying a colour cannot precede; (S, K;) nor can the corroborative of any word: (Suh, MF:) or, accord. to Hr, غَرَابِيبُ سُودٌ [in the Kur xxxv. 25], relating to mountains, means Streaks having black rocks. (TA.) غُرَابٌ A certain black bird, (TA,) well known; (K, TA;) [the corvus, or crow;] of which there are several species; [namely, the raven, carrioncrow, rook, jackdaw, jay, magpie, &c.:] and it was used as a proper name, which, as is said in a trad., he [i. e. Mohammad] changed, because the word implies the meaning of distance, and because it is the name of a foul bird: (TA:) the pl. [of mult.] is غِرْبَانٌ (S, Msb, K) and غُرْبٌ (K) and (of pauc., S) أَغْرِبَةٌ (S, Msb, K) and أَغْرُبٌ; (Msb, K;) and pl. pl. غَرَابِينُ. (K.) When the Arabs characterize a land as fertile, they say, وَقَعَ فِى أَرْضٍ لَا يُطَيَّرُ غُرَابُهَا (tropical:) [He lighted upon a land of which the crow will not be made to fly away; because of its abundant herbage: see also طَيَّرَ]: and وَجَدَ تَمَرَةَ الغُرَابِ (assumed tropical:) [He found the fruit of the crow]; because that bird seeks after and chooses the most excellent of fruits. (TA.) They also say, طَارَ غُرَابُ فُلَانٍ (tropical:) [The crow of such a one flew away], meaning the head of such a one became white, or hoary. (A, TA. [See also a similar phrase below.]) Also, فُلَانٌ أَبْصَرُ مِنْ غُرَابٍ [Such a one is more sharp-sighted than a crow]: and أَحْذَرُ [more cautious]: and أَزْهَى [more proud]: and أَشْأَمُ [more inauspicious]: &c.: they say that this bird is more inauspicious than any other inauspicious thing upon the earth. (TA.) In the phrase ↓ غُرَابٌ غَارِبٌ, the epithet is added to give intensiveness to the signification. (TA.) غُرَابُ البَيْنِ has been expl. in art. بين. — — الغُرَابُ is the name of (assumed tropical:) One of the southern constellations, [i. e. Corvus,] consisting of seven stars [in the enumeration of Ptolemy], behind البَاطِيَة [which is Crater], to the south of السِّمَاكُ الأَعْزَلُ [i. e. Spica Virginis]. (Kzw.) — — أَغْرِبَةُ العَرَبِ is an appellation of (assumed tropical:) The blacks [lit. crows] of the Arabs; the black Arabs: (K, TA:) likened to the birds called اغربة, in respect of their complexion: (TA:) in all of them the blackness was derived from their mothers. (MF, TA.) The أَغْرِبَة in the Time of Ignorance were 'Antarah and Khufáf Ibn-Nudbeh (asserted to have been a Mukhadram, TA) and Aboo-'Omeyr Ibn-El-Hobáb and Suleyk Ibn-Es-Sulakeh (a famous runner, TA) and Hishám Ibn-'Okbeh-Ibn-AbeeMo'eyt; but this last was a Mukhadram: and those among the Islámees, 'Abd-Allah Ibn-Khá-zim and 'Omeyr Ibn-Abee-'Omeyr and Hemmám [in the CK Humám] Ibn-Mutarrif and Munteshir Ibn-Wahb and Matar Ibn-Abee-Owfà and Taäbbata-Sharrà and Esh-Shenfarà and Hájiz; to the last of whom is given no appellation of the kind called " nisbeh," (K, TA,) in relation to father, mother, tribe, or place. (TA.) — — رِجْلُ الغُرَابِ signifies (assumed tropical:) A certain herb, called in the language of the Barbar إِطْرِيلَال, (K, TA,) and in the present day زِرُّ الأَخِلَّةِ, (MF,) resembling the شِبِثّ [q. v., variously written in different copies of the K,] in its stem and in its جُمَّة [or node whence the flower grows] and in its lower part, or root, except that its flower is white, and it forms grains like those of the مَقْدُونِس [app. scandix cerefolium or apium petroselinum],

(K, TA,) nearly: (TA:) a drachm of its seeds, bruised, and mixed with honey (K, TA) deprived of its froth, (TA,) is a tried medicine for eradicating [the species of leprosy which are called] the بَرَص and the بَهَق, being drunk; and sometimes is added to it a quarter of a drachm of عَاقِرْ قَرْحَا, (K, TA,) which is [commonly] known by the name of عود القرح [i. e. عُودُ القَرْحِ, both of these being names now applied to pyrethrum, i. e. pellitory of Spain, but the latter, accord. to Forskål (Flora Ægypt. Arab. p. cxix.), applied in El-Yemen to the cacalia sonchifolia, or to a species of senecio]; (TA;) the patient sitting in a hot sun, with the diseased parts uncovered: (K, TA:) [see also رِجْلٌ: now applied to the chelidonium hybridum of Linn., chelidonium dodecandrum of Forsk.: (Delile's Floræ Ægypt. Illustr. no. 502:) in Bocthor's Dict. Français-Arabe, both the names of رجل الغراب and اطريلال are given to the plants called cerfeuil (or chervil) and corne de cerf (or buck'shorn plantain, also called coronopus).] — — Also (i. e. رِجْلُ الغُرَابِ) A certain mode of binding the udder of a camel, (S, K,) tightly, (S,) so that the young one cannot suck; (K;) nor will it undo. (TA.) [Hence] one says, صَرَّ عَلَيْهِ رِجْلُ الغُرَابِ, meaning (tropical:) The affair was, or became, difficult, or strait, to him: (A, * K:) or his life, or subsistence, was, or became, so. (TA.) [And in like manner one says also أَصَرَّ, accord. to the TA: but this I think doubtful; believing that أَصَرَّ is a mistranscription for صَرَّ, meaning that one says also صَرَّ عَلَيْهِ رِجْلَ الغُرَابِ i. e. He bound him with a bond not to be undone, or that would not undo; or he straitened him. See, again, رِجْلٌ; and a verse there cited as an ex.] — الغُرَابَانِ signifies The two lower extremities of the two hips, or haunches, that are next to the upper parts of the thighs: (K, TA:) or the heads, and highest parts, of the hips, or haunches: (TA:) or two thin bones, lower than what is called the فَرَاشَة [or, app., فَرَاش, q. v.]: (K, TA:) or, in a horse and in a camel, the two extremities of the haunches, namely, their two edges, on the left and right, that are above the tail, at the junction of the head of the haunch, (As, S, TA,) where the upper parts of the haunch, on the right and left, meet: (TA:) or the two extremities of the haunch that are behind the قَطَاة [or fore part of the croup]: (IAar, TA:) pl. غِرْبَانٌ: Dhu-r-Rummeh says, referring to camels, تَقَوَّبَ تَقَوَّبَتْ غِرْبَانُهَا عَنِ meaning عَنْ غِرْبَانِ أَوْرَاكِهَا الخَطْرُ الخَطْرِ [The prominences of their haunches were excoriated from the lashing with the tails], the phrase being inverted, for the meaning is known; (S in this art.;) or تَقَوَّبَ may be for قَوَّبَ [i. e. the saying means the lashing with the tails excoriated the prominences of the haunches]: (S in art. خطر:) or غِرْبَانٌ signifies the haunches themselves, of camels: and is employed [by a synecdoche] to signify camels [themselves]: (IAar, TA:) and [the sing.] غُرَابٌ is also expl. as meaning the extremity of the haunch that is next the back. (L, TA.) — — غُرَابٌ signifies also The whole of the back of the head. (K, TA.) You say, شَابَ غُرَابُهُ The hair of the whole of the back of his head became white, or hoary. (TA. [See a similar phrase above in this paragraph.]) — — See also غُرْبٌ, former half, in two places. — And A bunch of بَرِير [or fruit of the أَرَاك, q. v.]: (K:) or a black bunch thereof: pl. غِرْبَانٌ: (TA:) or غِرْبَانُ البَرِيرِ signifies the ripe fruit of the أَرَاك. (S.) — And Hail, and snow, (K, TA,) and hoar-frost: from مُغْرَبٌ signifying the " dawn; " because of their whiteness. (TA.) غُرُوبٌ pl. of غَرْبٌ [q. v.]. — — [Golius assigns to it the meaning of وِهَادٌ, which he renders " Depressiores terræ; " as on the authority of J: but I do not find this in the S.] غَرِيبٌ (S, Msb, K) and ↓ غُرُبٌ (S, K) and ↓ غَرِيبِيٌّ (AA, TA) signify the same, (S, K, TA,) [A stranger, or foreigner;] one far, or distant, from his home, or native country; (Msb;) a man not of one's own people: (TA:) a man not of one's own kindred; an alien with respect to kindred; (S in explanation of the first;) pl. of the first غُرَبَآءُ; (S, TA;) and غُرْبٌ [also] is a pl. of غَرِيبٌ, like as قُرْبٌ is of قَرِيبٌ: (TA in art. زلف:) fem. of the first غَرِيبَةٌ; pl. غَرَائِبُ. (L, TA.) أَذَاعَتْ غَزْلَهَا فِى الغَرَائِبِ, a phrase used by a poet, means She distributed her thread among the strange women: for most of the women who spin for hire are strangers. (L, TA.) And one says وَجْهٌ كَمِرْآةِ الغَرِيبَةِ [A face like the mirror of her who is a stranger]: because, the غَرِيبَة being among such as are not her own people, her mirror is always polished; for she has none to give her a sincere opinion respecting her face. (A.) And لَأَضْرِبَنَّكُمْ ضَرْبَ غَرِيبَةِ الإِبِلِ (tropical:) [I will assuredly beat you with the beating of the strange one of the camels] is a saying of El-Hajjáj threatening the subjects of his government; meaning, as a strange camel, intruding among others when they come to water, is beaten and driven away. (IAth, TA.) And [hence] قِدْحٌ غَرِيبٌ means (assumed tropical:) [An arrow, without feathers or head,] such as is not of the same trees whereof are the rest of the arrows. (TA.) — — غَرِيبٌ signifies also Language that is strange; [unusual, extraordinary, or unfamiliar;] far from being intelligible; difficult to be understood; or obscure. (Msb, TA.) Hence, مُصَنَّفُ الغَرِيبِ [The composition on the subject of the strange kind of words &c.]. (A, TA.) [Hence also الغَرِيبَانِ The two classes of strange words &c., namely, those occurring in the Kur-án, and those of the Traditions.] And كَلِمَةٌ غَرِيبَةٌ A word, or an expression, that is [strange, &c., or] obscure: (A, TA:) غَرِيبَةٌ applied to a word [and often used as an epithet in which the quality of a subst. is predominant] is opposed to فَصِيحَةٌ: and its pl. is غَرَائِبُ. (Mz 13th نوع.) — — [And hence it often signifies Improbable.] — — Applied to a trad., it means Traced up uninterruptedly to the Apostle of God, but related by only one person. of the تَابِعُونَ or of those termed أَتْبَاعُ التَّابِعِينَ or of those termed أَتْبَاعُ أَتْبَاعِ التَّابِعِينَ. (KT.) — [The fem.] غَرِيبَةٌ, in a verse of Aboo-Kebeer El-Hudhalee, as some relate it, is expl. by Skr as meaning Black; syn. سَوْدَآءُ. (TA voce عَزِيزَةٌ [q. v. It is perhaps used by poetic license for غِرْبِيبَةٌ, fem. of غِرْبِيبٌ.]) غَرِيبَةٌ fem. of غَرِيبٌ [q. v.] — — [Hence, as a subst.,] الغَرِيبَةُ signifies (tropical:) The hand-mill: so called because the neighbours borrow it, (A, K, TA.) and thus it does not remain with its owners. (A, TA.) غُرَابِىٌّ A sort of dates. (AHn, K, TA. [See also غَرْبِىٌّ.]) In some copies of the K, for تمر is put ثمر: the former is the right. (TA.) غَرِيبِىٌّ: see غَرِيبٌ. غَارِبٌ [The western side of a mountain &c.]. You say, هٰذَا غَارِبُ الجَبَلِ and ↓ غَرْبِيُّهُ [This is the western side of the mountain], and [in the opposite sense] هذا شَارِقُ الجَبَلِ and شَرْقِيُّهُ. (TA in art. شرق.) — Also The كَاهِل [or withers], (A, K, TA,) of the camel; (TA;) or the part between the hump and the neck; (S, A, Msb, K, TA;) upon which the leading-rope is thrown when the camel is sent to pasture where he will: (Msb:) pl. غَوَارِبُ. (Msb, K.) — — Hence the saying, (S, &c.,) حَبْلُكِ عَلَى غَارِبِكِ [Thy rope is upon thy withers]; (S, A, Mgh, Msb, K, TA;) used (Msb, TA) by the Arabs in the Time of Ignorance (TA) in divorcing; (Msb, TA;) meaning (tropical:) I have left thy way free, or open, to thee; (TA;) go whithersoever thou wilt: (S, A, Mgh, Msb, K, TA:) originating from the fact of throwing a she-camel's leading-rope upon her withers, if it is upon her, when she pastures; for when she sees the leading-rope, nothing is productive of enjoyment to her. (As, S, TA.) — — الغَارِبَانِ signifies The fore and kind parts of the back [and of the hump]: and بَعِيرٌ ذُو غَارِبَيْنِ, A camel whereof the part between the غاربان [or fore and kind parts] of the hump is cleft; which is mostly the case in the بَخَاتِىّ, whose sire is the فَالِج [or large twohumped camel of Es-Sind] and his dam Arabian. (TA.) — — And غَارِبٌ signifies also The fore part of the hump: thus in the following saying, in a trad. of Ez-Zubeyr: فَمَا زَالَ يَفْتِلُ فِى الذِّرْوَةِ وَالغَارِبِ حَتَّى أَجَابَتْهُ عَائِشَةُ إِلَى الخُرُوجِ i. e. (assumed tropical:) [And he ceased not to twist the fur of]

the upper part and the fore part of the hump [until 'Áïsheh gave him her consent to go forth]; meaning, he ceased not to practise guile with her, and to wheedle her, until she gave hun her consent: originating from the fact that, when a man desires to render a refractory camel tractable, and to attach to him the nose-rein, he passes his hand over him, and strokes his غارب, and twists its fur, until he has become familiar: (L, TA:) or غَارِبٌ signifies the upper portion of the fore part of the hump. (Lth, TA.) — — Also (tropical:) The upper part of a wave: (Lth, TA:) غَوَارِبُ المَآءِ means (tropical:) the higher parts of the waves of water; (S, K, TA;) likened to the غوارب of camels: (S, TA:) or the higher parts of water. (TA.) — — And (assumed tropical:) The highest part of anything. (Msb, TA.) — See also غُرَابٌ, first quarter. مَغْرِبٌ and مَغْرَبٌ: see غَرْبٌ, first quarter, in four. places. You say, لَقِيتُهُ مَغْرِبَ الشَّمْسِ (K, TA) and ↓ مَغْرِبَانَهَا (K, * TA) and مَغْرِبَانَاتِهَا (TA) and ↓ مُغَيْرِبَانَهَا (S, K) and مُغَيْرِبَانَاتِهَا (S, * K) I met, or found, him, or it, at sunset. (K, TA.) [It is said that] ↓ مُغَيْرِبَانٌ is a dim. formed from a word other than that which is its proper source of derivation; being as though formed from ↓ مَغْرِبَانٌ. (S, L. [Hence it seems that this last word as given above was unknown to, or not admitted by, the authors of these two works.]) — — مَغْرِبٌ signifies also Anything [meaning any place] that conceals, veils, or covers, one: pl. مَغَارِبُ, which is applied to the lucking-places of wild animals. (Az, TA.) مُغْرَبٌ: see 4, latter half. — — Also White; (S, K;) as an epithet applied to anything: or that of which every partis white; and this is the ugliest kind of whiteness. (K.) And White in the edges of the eyelids; (S, K;) as an epithet applied to anything: (S:) a camel of which the edges of the eyelids, and the iris of each eye, and the hair of the tail, and every part, are white: (IAar, TA:) and a horse of which the blaze upon his face extends beyond his eyes. (TA.) And عَيْنٌ مُغْرَبَةٌ An eye which is blue [or gray], and of which the edges of the lids, and the surrounding parts, are white: when the iris also is white, the ↓ إِغْرَاب is of the utmost degree. (TA.) — — Also The dawn of day: (K, TA:) so called because of its whiteness. (TA.) عَنْقَآءُ مُغْرِبٌ (A, K) and مُغْرِبَةٌ and مُغْرِبٍ, and العَنقَآءُ المُغْرِبُ, (K,) A certain bird, of which the name is known, but the body is unknown: (A, K:) or a certain great bird, that goes far in its flight or they are words having no meaning [except the meanings here following]. (A, L, K.) [See also art. عنق.] — — Calamity, or misfortune. (K.) طَارَتْ بِهِ عَنْقَآءُ مُغْرِبٌ means Calamity, or misfortune, carried him off, or away. (TA.) [See, again, art. عنق.] — — And The summit of an [eminence of the kind called] أَكَمَة: (K:) or العَنْقَآءُ المُغْرِبُ signifies the summit of an أَكَمَة on the highest part of a tall, or long, mountain so says Aboo-Málik, who denies that it means a bird. (TA.) — — And [The people, or the woman,] that has gone far into a land, or country, so as not to be perceived nor seen: (K:) thus is expl. in the T العَنْقَآءُ المُغْرِبُ, as transmitted from the Arabs, with the ة suppressed in like manner as it is in لِحْيَةٌ نَاصِلٌ meaning " an intensely white beard. " (TA.) مَغْرِبَانٌ; pl. مَغْرِبَانَاتٌ: see غَرْبٌ, first quarter: and see also مَغْرِبٌ, in two places. [مَغْرِبِيٌّ and مَغْرَبِيٌّ, or, accord. to some, the former only, but the latter is now common, Of the west; western: now generally meaning of the part of Northern Africa west of Egypt or of North-Western Africa: as applied to a man, its pl. is مَغَارِبَةٌ.] مُغَرَّبٌ شَأْوٌ and مُغَرِّبٌ [A term, or limit, &c.,] distant, or remote. (S.) — — And خَبَرٌ مُغَرِّبٌ Fresh, or recent, information, or news, from a foreign, or strange, land or country. (TA.) One says, هَلْ جَآءَكُمْ مُغَرِّبَةُ خَبَرٍ Has any information, or news, come to you from a foreign, or strange, land or country? (Yaakoob, S, TA:) and هَلْ مِنْ مُغَرِّبَةِ خَبَرٍ (A'Obeyd, A, Msb, TA) and مُغَرَّبَةِ خَبَرٍ (A'Obeyd, Msb, TA) Is there any information from a distant place? (A;) or any occasion of such information? (Msb;) or any new information from a distant land or country? or, accord. to Th, مغرّبة خبر means new, or recent, information. (TA.) [See an ex. voce جُنُبٌ: and see also مُقَرِّبٌ.] — المُغَرِّبُونَ, mentioned in a trad., (Hr, Nh, K, TA,) in which it is said, إِنَّ فِيكُمْ مُغَرِّبِينَ, (Hr, Nh, TA,) is expl. [app. by Mohammad] as meaning Those in whom the jinn [or demons] have a partnership, or share: so called because a foreign strain has entered into them, or because of their coming from a remote stock: (Hr, Nh, K, TA:) and by the jinn's having a partnership, or share, in them, is said to be meant their bidding them to commit adultery, or fornication, and making this to seem good to them; so that their children are unlawfully begotten: this expression being similar to one in the Kur xvii. 66. (Nh, TA.) — — And مُغَرِّبٌ signifies also One going, or who goes, to, or towards, the west. (S.) [See an ex. voce مُشَرِّقٌ.] مُغَيْرِبَانٌ; pl. مُغَيْرِبَانَاتٌ: see مَغْرِبٌ, in two places. مُسْتَغْرِبٌ: see 4, former half. غربل Q. 1 غَرْبَلَهُ, (S, MA, O, K,) inf. n. غَرْبَلَةٌ, (TA,) He sifted it; (MA;) i. q. نَخَلَهُ; (K;) namely, flour, &c., (S, O,) or earth, or mould. (MA.) — — And [hence, app.,] He dispersed it, or scattered it. (Sh, TA.) — — And He cut it, or severed it; syn. قَطَعَهُ: (S, O, and so in the CK:) or he cut it in pieces; syn. قَطَّعَهُ. (So in several copies of the K and in the TA.) — — And غربل القَوْمَ He slew, and crushed [lit. ground], the people, or company of men. (K.) Hence the saying, in a trad., كَيْفَ بِكُمْ إِذَا كُنْتُمْ فِى زَمَانٍ يُغَرْبَلُ النَّاسُ فِيهِ (O, * TA) i. e. [How will it be with you when ye shall be in a time when men] shall be slain, and crushed? (TA:) or the meaning is, when the best of them shall be taken away and the worst of them shall remain; like as is done by the sifter of wheat? (O, TA:) or, in the opinion of Suh, as he says in the R, when they shall be searched to the utmost, and pursued one after another? agreeably with the saying of Mek- hool Ed-Dimashkee, دَخَلْتُ الشَّأْمَ فَغَرْبَلْتُهَا غَرْبَلَةً حَتَّى لَمْ أَدَعْ عِلْمًا إِلَّا حَوَيْتُهُ [I entered Syria, and searched it to the utmost in such a manner that I left not a science but I acquired it]. (TA.) — — And غُرْبِلَ القَتِيلُ The slain man became swollen, or inflated, and raised his legs. (TA.) غَرْبَالٌ [A sieve;] a certain thing well known; (S, O;) the thing with which one sifts: (K:) pl. غَرَابِيلُ. (O.) — — And (O, K, TA) hence, as being likened thereto in respect of its circular shape, (TA,) A tambourine: (O, K, TA:) whence the trad., أَعْلِنُوا النِّكَاحَ وَاضْرِبُوا عَلَيْهِ بِالْغِرْبَالِ [Publish ye the marriage, and beat for it the tambourine]. (O, TA.) — — And (tropical:) One who makes known what has been told him, in a malicious, or mischievous, manner, so as to occasion discord, or dissension. (K, TA.) غِرْبِيلٌ a word said to signify A sparrow: occurring in the saying, in a trad. of Ibn-EzZubeyr, أَتَيْتُمُونِى فَاتِحِى أَفْوَاهِكُمْ كَأَنَّكُمُ الغِرْبِيلُ [Ye came, or have come, to me opening your mouths as though ye were the sparrow]. (TA.) مُغَرْبَلٌ [Sifted. — — And hence, app.,] Dispersed, or scattered. (TA.) — — And The low, base, vile, or mean, (K, TA,) of men; as though he had come forth from the غِرْبَال [or sieve]. (TA.) — — And Slain and swollen or inflated. (A'Obeyd, S, O, K.) — — And مُلْكٌ مُغَرْبَلٌ Dominion passing away. (O, K.) غرث 1 غَرِثَ, aor. غَرَثَ, (S, A, O, K,) inf. n. غَرَثٌ, (S, O,) He hungered: (S, A, O, K:) or, as some say, in the slightest degree: and some say, vehemently. (TA.) — And accord. to Aboo-'Amr Esh-Sheybánee, one says, غَرِثُوا بِإِبِلِ فُلَانٍ, meaning They took the camels of such a one wrongfully: and a man says to another, وَيْلَكَ غَرِثْتَ بِى وَتَرَكْتَ حَقَّكَ [app. meaning Woe to thee: thou hast wronged me, and hast left, or neglected, thy right]. (O.) 2 غرّث, (S, A, O,) inf. n. تَغْرِيثٌ, (S, A, O, K,) He made hungry; made to hunger. (S, A, O, K.) You say, غرّث كِلَابَهُ He made his dogs hungry. (S, O.) غَرْثَانُ Hungry: [or, accord. to some, in the slightest degree: and accord. to some, vehemently: (see the verb:)] you say قَوْمٌ غَرْثَى [using the fem., i. e. a hungry people or party], (S, A, * O, K,) and غَرَاثَى, (S, O, K,) and also with kesr to the ث [i. e. غَرَاثِ] accord. to a copy of the S, (TA,) and غِرَاثٌ: (S, A, O, K:) the fem. is غَرْثَى; (S, A, O, K;) pl. غِرَاثٌ. (S, O, K.) And you say اِمْرَأَةٌ غَرْثَى الوِشَاحِ, meaning (tropical:) A

woman slender in the waist: (S, A, O, K:) because she does not fill her وشاح [q. v.] which is therefore as though it were hungry. (S, O.) غرد 1 غَرِدَ: see the next paragraph, in three places. 2 غَرّد, inf. n. تَغْرِيدٌ, It (a bird) sang, or warbled, or uttered its voice; as also ↓ غَرِدَ: (As, L:) it, or he, (a bird, S, A, K, and a man, S, as is implied in a verse there cited, and L,) prolonged its, or his, voice, and singing, and modulated it sweetly, or warbled; (Lth, S, A, Msb;) and so ↓ غَرِدَ, inf. n. غَرَدٌ; (S, L, Msb;) and ↓ تغرّد: (S:) or raised its, or his, voice, and prolonged it, modulating it sweetly, or warbling; (L, K;) as also ↓ غَرِدَ, aor. غَرَدَ; and so ↓ تغرّد, and ↓ اغرد: (K:) and it (a pigeon) cooed: it (the [bird called] مُكَّآء) whistled: it (the cock) crowed: it (the fly) buzzed, or hummed: he (the ass) uttered a hoarse, or rough, sound; as also ↓ تغرّد. (L.) غرّد is trans. as well as intrans.; or it may be rendered as though trans. by the suppression of the preposition [لِ]. (L.) 4 أَغْرَدَ see 2. — أَغْرَدَنِى, said of a turtle-dove, means It gladdened me by its cooing. (ElHejeree, L.) 5 تَغَرَّدَ see 2, in three places. 10 استغرد الرَّوْضُ الذُّبَابَ The meadows, or gardens, by their luxuriance (نَعْمَة, as in the L and in some copies of the K, in other copies of the K نَغْمَة, TA), excited the flies to buzz, or hum. (L, K.) Q. Q. 3 اِغْرَنْدَاهُ, (K,) and اِغْرَنْدَى عَلَيْهِ, (AZ, S, K,) inf. n. اِغْرِنْدَآءٌ, (AZ, S,) He overcame him; (A'Obeyd, K;) he set upon him, or assailed him, or overcame him, with reviling and beating and violence; (AZ, A'Obeyd, S, K;) like اِغْلَنْتَى (AZ, A'Obeyd, S,) and اِسْرَنْدَى. (TA. [See the last of these verbs, in art. سرد, and the verse there cited.]) غَرْدٌ: see غِرْدٌ. — Also A [booth of reeds, or canes, &c., such as is called] خُصّ, (Ibn-'Abbád, O, K.) غِرْدٌ: see غَرِدٌ. — Also, (Ks, AHn, S, K,) and ↓ غِرْدَةٌ, (AHn, K,) or غِرْدٌ and غِرْدَةٌ are like تِبْنٌ and تِبْنَةٌ [the former a coll. gen. n. and the latter its n. un.], (S,) and ↓ غَرْدٌ (Fr, AHn, S, K) and ↓ غَرْدَةٌ, (AHn, K,) or غَرْدٌ and غَرْدَةٌ are like تَمْرٌ and تَمْرَةٌ [the former a coll. gen. n. and the latter its n. un.], (S,) and ↓ غَرَدٌ (K) and ↓ غَرَدَةٌ, (AHn, L,) [or this last is the n. un. of that next preceding it, which is a coll. gen. n.,] and ↓ غَرَادٌ (AA, K) and ↓ غَرَادَةٌ, (AHn, K,) or this last is the n. un. of that next preceding it, [which is a coll. gen. n.,] (AA, L,) and ↓ مُغْرُودٌ, (Fr, AHeyth, K,) with damm, (K,) of the measure مُفْعُولٌ, which is a measure very rare, (Fr, AHeyth, TA,) or this is ↓ مَغْرُودٌ, (L, and thus in my copies of the S,) with fet-h to the م, accord. to As, (L,) A species of كَمْأَة [or truffles]: (Ks, AHn, S, K:) or small كمأة: or bad كمأة: (AHn, L:) pl. (of غِرْدٌ, S, or of غَرْدٌ, Fr, S) غِرَدَةٌ, (Fr, S, K,) like as قِرَدَةٌ is of قِرْدٌ, (S,) or جِبَأَةٌ of جَبْءٌ, (Fr, S,) [or, accord. to some, this is a quasi-pl. n., (see جَبْءٌ,)] and (of both of these, S) غِرَادٌ, (S, K,) like as ذِئَابٌ is pl. of ذِئْبٌ, and كِلَابٌ of كَلْبٌ, (S,) and (of مَغْرُودٌ [or مُغْرُودٌ], S) مَغَارِيدُ. (S, K.) غَرَدٌ: see the next preceding paragraph. غَرِدٌ (Lth, As, S, L, Msb, K) and ↓ غِرْدٌ, (M, L, K,) which is thought by ISd to be a contraction of the former, (L,) and ↓ مُغَرِّدٌ (L, K) and ↓ غَرِيدٌ, (L, TA,) or ↓ غِرْيَدٌ, (TA,) and ↓ غِرِّيدٌ [which has an intensive signification], applied to a bird, (As, S, A, K,) and to a man, (L,) Singing, warbling, or uttering the voice: (As, L:) or prolonging the voice, and the singing, and modulating it sweetly, or warbling: (Lth, S, L, Msb:) or raising the voice, and prolonging it, modulating it sweetly, or warbling. (L, K.) [See also 2.] غَرْدَةٌ and غِرْدَةٌ and غَرَدَةٌ: see غِرْدٌ. غَرَادٌ and غَرَادَةٌ: see غِرْدٌ. غَرِيدٌ, or غِرْيَدٌ: see غَرِدٌ. غَرَّادٌ an appellation applied by the people of El-'Irák to A maker of [the booths called] أَخْصَاص [pl. of خُصٌّ, with which غَرْدٌ is syn.], and of [the fabrics of reeds, or canes, called] حَرَادِىّ [pl. of حُرْدِىٌّ or حُرْدِيَّةٌ]. (O.) غِرِّيدٌ: see غَرِدٌ. اغرود and اغرودة [i. e. أُغْرُودٌ and أُغْرُودَةٌ, in measure like أُسْلُوبٌ and أُحْدُوثَةٌ,] A song or a singing [or a warbling, of a bird, &c.]: pl. أَغَارِيدُ. (Har p. 445.) One says طَائِرٌ مُسْتَمْلَحُ الأَغَارِيدِ [A bird whose songs, or warblings, are esteemed sweet]. (A.) مُغَرِّدٌ: see غَرِدٌ. مُغْرَنْدٍ act. part. n. of Q. Q. 3 [q. v.]. (S.) مَغْرُودٌ and مُغْرُودٌ: see غِرْدٌ. أَرْضٌ مَغْرُودَآءُ Land abounding with [the species of truffles called] غِرْد: (K:) or having in it مَغَارِيد [pl. of مَغْرُودٌ]. (O.) رَوْضٌ مُسْتَغْرِدٌ Luxuriant meadows or gardens [that excite the flies to buzz, or hum: see 10]. (TA.) غرز 1 غَرَزَ, aor. غَرِزَ, (S, K,) inf. n. غَرْزٌ, (S,) He pricked a thing with a needle, (S, K,) and with a stick or the like. (K in art. نخس.) — — He inserted a needle into a thing; as also ↓ غرّز: (TA:) he stuck, (TA,) or fixed, (Msb, TA,) a thing, (Msb,) or a stick, (TA,) into the ground; (Msb, TA;) he inserted and fixed a stick into the ground; (Mgh;) he planted a tree; [like غَرَسَ;] (TA;) with the same aor., (Msb,) and the same inf. n.; (Mgh, Msb;) as also ↓ اغرز. (Msb.) — — [Hence,] غَرَزَ رِجْلَهُ فِى الغَرْزِ, (S, K,) or فِى الرِّكَابِ, (A,) aor. and inf. n. as above, (S,) (tropical:) He put his foot into the غَرْز, (S, K,) or stirrup; (A;) as also ↓ اغترز [alone, from غَرْزٌ meaning a kind of stirrup]. (A, K.) — — [Hence also,] غَرَزَتِ الجَرَادَةُ; and ↓ غرّزت, (TA,) or غرّزت بِذَنَبِهَا, inf. n. تَغْرِيزٌ; (S;) The locust stuck her tail into the ground to lay her eggs. (S, TA.) — — And hence, أَقَامَ بِأَرْضِنَا وَغَرَزَ ذَنَبَهُ (tropical:) [He stayed. or abode, in our land, and remained fixed, or] did not quit it. (A and TA in art. ذنب.) — — غَرِزَ and ↓ غُرِّزَ are also said of anything when one means It was tucked up (شُمِّرَ) into a thing. (TA.) It is said in a trad. of El-Hasan, ضُفُرَ رَأْسِهِ ↓ وَقَدْ غَرَّزَ, i. e., And he had twisted [the locks or plaits of] his hair, and inserted its extremities into its roots. (TA.) — غَرِزَ, aor. غَرَزَ, (Sgh, K,) inf. n. غَرْزٌ, (TK,) (tropical:) He obeyed the Sultán after having been disobedient to him: (Sgh, K:) as though he laid hold of his غَرْز [or stirrup] and went with him. (TA.) — غَرَزَتْ, (S, A, K,) aor. غَرُزَ, (S,) inf. n. غِرَازٌ (A, K) and غَرْزٌ, (K,) She (a camel, S, A, K, and a sheep or goat, and an ass, TA) had little milk; her milk became little. (S, K.) 2 غَرَّزَ see 1, in four places. — غرّز النَّاقَةَ He abstained from milking the she-camel: (A:) and غرّز الغَنَمَ he ceased to milk the ewes or she-goats, desiring that they should become fat: (TA:) and غُرِّزَتِ النَّاقَةُ, inf. n. تَغْرِيزٌ, the she-camel was left unmilked: or her udder was dashed with cold water in order that her milk might cease: or she was left unmilked once between two milkings: (K:) this is when her milk has withdrawn: (TA: [see also 2 in art. غزر:]) or تَغْرِيزٌ signifies the sprinkling a she-camel's udder with water, then daubing the hand with earth or dust and slapping the udder, so that the milk is driven upwards, then taking her tail and pulling it vehemently, and slapping her with it, and leaving her; whereupon she goes away for a while at random. (AHn, TA.) It is said in a trad. of 'Atà, that he was asked respecting the تغريز of camels; and answered, "If it be for emulation, [to make them more fat than those of other men,] no; but if from a desire of putting them in a good state for sale, yes: " and IAth says that the تغريز thereof may mean them increase, or offspring, (نِتَاج,) and fatness; from غَرْزُ الشَّجَرِ [the planting of trees]; but that the more proper explanation is that before given [which appears to be one of the explanations here preceding]. (TA.) 4 أَغْرَزَ see غَرَزَ. — اغرز الوَادِى The valley produced the plant called غَرَز. (K, TA.) 8 إِغْتَرَزَ see غَرَزَ. — — اغترز السَّيْرُ (tropical:) The journeying, or time of journeying, (السَّيْرُ, K, or المَسِيرُ, S,) drew near: (S, K:) or his journeying, or time of journeying, drew near: (TA:) from غَرْزٌ [meaning a kind of stirrup]. (S, TA.) [But the reading adopted by the author of the TA is app. السَّيْرَ; agreeably with what I find in a copy of the A, إِغْتَرَزْتَ السَّيْرَ, expl. by دَنَا مَسِيرُكَ.] — — It is said in a trad., that a man asked him [meaning, app., Mohammad,] respecting the most excellent warring against unbelievers, and that he was silent respecting at until إِغْتَرَزَ فِى الجَمْرَةِ الثَّالِثَةِ, i. e., (assumed tropical:) He entered upon [the period of] the third جَمْرَة: [meaning, that the most excellent is when the weather has become hot; because warring is then the most arduous: see جَمْرَةٌ:] like as the foot of the rider enters into the غَرْز [or stirrup]. (TA.) غَرْزٌ

The stirrup (S, Mgh, K) of the camel's saddle, (S, Mgh,) made of skin, (S, K,) sewed; (TA;) that of iron [or brass] or wood being called رِكَابٌ; (S;) the camel's stirrup: (Msb:) IAar says that it is to the she-camel like the حِزَام to the horse: but others say, that it is to the camel like the رِكَاب, to the mule. (TA.) You say, اِلْزَمْ غَرْزَ فُلَانٍ [lit. Keep thou to the stirrup of such a one; meaning,] (tropical:) keep thou to the commands and prohibitions of such a one. (K, TA.) And اُشْدُدْ يَدَيْكَ بِغَرْزِهِ (tropical:) Cleave thou to him, (A, K,) and leave him not. (A.) And it is said in a trad., اِسْتَمْسِكْ بِغَرْزِهِ, meaning, (tropical:) Cling thou to him, and follow what he says and does, and disobey him not; like as one lays hold upon the stirrup of the rider and goes with him. (TA.) — Also sing. of غُرُوزٌ, which signifies Sprigs ingrafted upon the branches of the grape-vine. (K.) غَرَزٌ A species of panic grass (ثُمَام), (K, TA,) small, growing upon the banks of rivers, having no leaves, consisting only of sheaths (أَنَابِيب) set one into another; and it is of the plants called حَمْض: or, as some say, the [kind of rush called] أَسَل: and spears are so called as being likened thereto: As says, it is a plant which I have seen in the desert, growing in plain, or soft, tracts of land: (TA:) or its growth is like that of the [sweet rush called] إِذْخِر; of the worst of pasture: (K, TA:) AHn says, it is an unwholesome pasture; for when the she-camel that pastures upon it is slaughtered, the غَرَز is found in her stomach separate from the water, not diffused: and it does not beget the cattle strength: the n. un. is with ة: it has been erroneously mentioned as being called عَرَز, with the unpointed ع (TA.) غَرْزَةٌ A single puncture; syn. خَرْزَةٌ. (TA in art. خرز.) غُرْزَةٌ [i. q. خُرْزَةٌ; q. v.: see Freytag's Arab. Prov., i. 626: in the present day applied to A stitch: expl. by Golius, as on the authority of Meyd, as signifying " sutura seu consutio vestis, quæ densioribus fit punctorum interst(??) " the pl. is غُرَزٌ; not غُرُزٌ, as in the Lex. of Golius.) غَرِيزَةٌ Nature: or natural, native, innate, or original, disposition, temper, or other quality or property; idiosyncrasy; [of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ; as though signifying a disposition, &c., implanted by the Creator;] syn. طَبِيعَةٌ, (Lh, S, Msb, K,) and قَرِيحَةٌ, (S,) and سَجِيَّةٌ, (TA.) and أَصْلٌ; (Lh, TA;) whether good or bad; as, for instance, courage, and cowardice: pl. غَرَائِزُ. (TA.) [غَرِيزِىٌّ Natural, native, or innate.] جَرَادَةٌ غَارِزٌ A locust that has stuck her tail into the ground to lay her eggs; as also غَارِزَةٌ, and ↓ مُغَرِّزَةٌ. (K.) — — [Hence the saying, مَا طَلَعَ السِّمَاكُ قَطُّ إِلَّا غَارِزًا ذَنَبَهُ فِى بَرْدٍ [(assumed tropical:) Es-Simák has never risen aurorally unless in conjunction with cold]; meaning السِّمَاكُ الأَعْزَلُ, a well-known star in the sign of Libra, [a mistake for Virgo, for it is Spica Virginis, the Fourteenth Mansion of the Moon,] which rises with the dawn on the 5th of Tishreen el-Owwal, [or October O. S., nearly agreeing with my calculation, accord. to which it rose aurorally in Central Arabia, about the commencement of the era of the Flight, on the 4th of October O. S.,] (A, * TA.) when the cold commences. (TA.) — — [Hence also the saying,] هُوَ غَارِزٌ رَأْسَهُ فِى سِنَتِهِ (tropical:) He is ignorant, (Sgh, K,) and departs from the care of himself which is incumbent on him and pertaining to him. (Sgh, TA.) — Also غَارِزٌ A she-camel, (S, K,) [and a ewe or a she-goat,] and an udder, (TA,) having little milk: (S, K, TA:) or a she-camel that has drawn up her milk from her udder: (As, S:) pl. غُرَّزٌ (TA) [and غَوَارِزُ, for] you say also غَنَمٌ غَوَارِزُ. (AZ, TA.) — — [Hence,] عُيُونٌ غَوَارِزُ (tropical:) Eyes that shed no tears. (AZ, TA.) — — [Hence also,] غَارِزٌ applied to a man, (tropical:) [Parum seminis habens; and hence,] that seldom indulges in نِكَاح: pl. غُرَّزٌ. (TA.) تَغْرِيزٌ, sing. of تَغَارِيزُ, (K,) which signifies Offsets of palm-trees, &c., that have been transplanted. (Kt, S, K.) مَغْرِزٌ The place of growth, [or of insertion,] (أَصْل,) of a feather, and the like, [such as a tooth, and also of the neck,] and of a rib, and of the udder; [of which last, and of the neck, and the like, it means the base, which is also termed اصل:] pl. مَغَارِزُ. (TA.) — — [Hence,] The place in which the locust lays its eggs. (TA.) — — [Hence also the saying,] أُطْلُبِ الخَيْرَ فِى مَغَارِزِهِ (tropical:) [Seek thou good in the persons in whom it is naturally implanted]; as also فى مَغَارِسِهِ. (A, TA.) وَادٍ مُغْرِزٌ A valley in which is the plant called غَرَز. (K, TA.) مَنْكِبٌ مُغَرَّزٌ A shoulder-joint stuck close to the كَاهِل [or withers]. (TA.) جَرَادَةٌ مُغَرِّزَةٌ: see غَارِزٌ, first sentence. غرس 1 غَرَسَهُ, aor. غَرِسَ, (S, A, Msb, K,) inf. n. غَرْسٌ, (S, Msb,) He planted it, or fixed it in the ground; (A, K;) namely, a tree; (S, A, Msb, K;) as also ↓ اغرسهُ, (Zj, A, K,) inf. n. إِغْرَاسٌ. (A.) — — [Hence,] غَرَسَ فُلَانٌ عِنْدِى نِعْمَةً (tropical:) Such a one established, or settled, in my possession, a benefaction, or boon. (TA.) And غَرَسَ المَعْرُوفَ (tropical:) He did good, or what was beneficent or kind. (IKtt, TA.) 4 أَغْرَسَ see the preceding paragraph. غَرْسٌ, [originally an inf. n.,] i. q. ↓ مَغْرُوسٌ, (S, Mgh, Msb, K,) i. e., A tree planted; [and used as a subst., meaning a set;] (A, K;) as also ↓ غِرْسٌ, (A,) and ↓ غِرَاسٌ: (Mgh, Msb, K:) pl. [of pauc.] أَغْرَاسٌ and [of mult.] غِرَاسٌ (K) [and accord. to general analogy غُرُوسٌ: see عُشُقٌ]. And A twig that is plucked from a garden and then planted: (TA:) and غِرَاسٌ, (S, A,) which is its pl., (A,) shoots, or offsets, of palm-trees, which are cut off from the mother-trees, or plucked forth from the ground, and planted; (S, K;) as also ↓ غَرِيسَةٌ: (TA:) or ↓ this last signifies one of such shoots or offsets from the time when it is put into the ground until it takes hold: (IDrd, K: *) or a palm-tree when it first grows: (S, K:) or a palm-tree recently planted: (A:) and the same word also signifies a grape-vine when first planted: (TA:) and a date-stone that is sown: (Abu-lMujeeb and El-Hárith Ibn-Dukeyn:) and its pl. is غَرَائِسُ (A, TA) and غِرَاسٌ, which latter is extr. (TA.) — — [Hence,] أَنَا غَرْسُ يَدِكَ and ↓ غِرْسُ يَدِكَ (tropical:) [I am the creature of thy hand]: and نَحْنُ غَرْسُ يَدِكَ and أَغْرَاسُ يَدِكَ (tropical:) [We are the creatures of thy hand]; غَرْسٌ being an inf. n. [used in the sense of a pass. part. n. both sing. and pl. agreeably with a general rule]; and أَغْرَاسٌ being pl. of غِرْسٌ in the sense of مَغْرُوسٌ. (A.) And فُلَانٌ غَرْسُ نِعْمَتِهِ (tropical:) [Such a one is the creature of his (another's) beneficence]. (TA.) غِرْسٌ: see غَرْسٌ, in two places. — Also The membrane that encloses the child; syn. مَشِيمَةٌ: (IAar, S in art. شيم:) or the membrane, or thin skin, that comes forth with the child from the belly of its mother: (Az, TA:) or that is upon, or over, the head of the new-born child: (A:) or what comes forth upon, or over, the face: (TA:) or what comes forth with the child, resembling mucus: or the membrane, or thin skin, that is upon, or over, the face of the young one of a camel at the birth, and which, if left upon it, kills it: (S, K:) pl. أَغْرَاسٌ. (K.) غِرَاسٌ The act of planting trees. (A.) — — [Hence,] هٰذَا مَسْقَطُ رَأْسِهِ وَمَكَانُ غِرَاسِهِ (tropical:) [This is the place of his birth, (lit., of the falling of his head,) and the place of his plantation]. (A.) — The time of planting: (S, K:) or this is termed وَقْتُ الغِرَاسِ, (A,) or زَمَنُ الغِرَاسِ. (Msb.) — See also غَرْسٌ [of which it is a syn. and a pl.]. — — Accord. to Kr, Abundance of the trees called عُرْفُط. (TA.) غَرِيسَةٌ: see غَرْسٌ, in two places. — — غَرِيسَةٌ is a proper name for The female slave [as being planted in a family]. (Sgh, K.) مَغْرِسٌ A place of planting: pl. مَغَارِسُ. (TA.) — — Hence, metaphorically, (tropical:) A woman, or wife. (Har p. 502.) — — [Hence also the saying,] أُطْلُبِ الخَيْرَ فِى مَغَارِسِهِ (tropical:) [Seek thou good in the persons in whom it is naturally implanted]; as also, فِى مَغَارِزِه. (A and TA in art. غرز.) مَغْرُوسٌ: see غَرْسٌ. غرض 1 غَرِضَ, aor. غَرَضَ, (S, K,) inf. n. غَرَضٌ, (S, A, K,) He was vexed, or disquieted by grief, and by distress of mind; he was grieved, and distressed in mind: he was disgusted; he turned away with disgust. (S, A, K.) You say, غَرِضَ مِنْهُ He was vexed by, or at, him, or it, and disquieted by grief, and by distress of mind; he was grieved, and distressed in mind, by him, or it: (Mgh in art. غرض, and TA:) he was disgusted with it, or at

it; he turned away from it with disgust: (Mgh:) and he feared him, or it. (Ibn-'Abbád, K, TK: but the first and second mention only the inf. n. of the verb in this last sense.) And غَرِضَ بِالْمُقَامِ, aor. and inf. n. as above, [He was vexed, &c., by continuance, stay, residence, or abode, in a place: he was disgusted with it, or at it.] (S.) And إِذَا فَاتَهُ الغَرَضُ فَتَّهُ الغَرَضُ i. e. الضَّجَرُ [When the object of aim, or endeavour, escapes him, so that he cannot attain it, vexation, or disquietude by grief, and by distress of mind, or disgust, crushes him]. (A, TA.) — — And hence, (A,) aor. as above, (K,) and so the inf. n., (A, TA,) He yearned, or longed: (S, A, K:) or he yearned, or longed, vehemently, or intensely: (TA:) إِلَيْهِ for him, or it: (S:) or إِلَى لِقَائِهِ for meeting with him: the verb in this sense being made trans. by means of الى because it imports the meaning of إِشْتَاقَ and حَنَّ [which are made trans. by the same means]: (A, TA:) [for] accord. to Akh, غَرِضْتُ مِنْ هٰؤُلَاءِ إِلَيْهِ signifies [I turned with vexation, or disgust, from these, to him, or it]; because the Arabs connect the verb [with its objective complement] by means of all these particles [mentioned above; namely, ب and من and الى]. (S.) Mbr reckons غَرَضٌ, as meaning both " being disgusted " and " yearning " or " longing," among words having contrary significations; and so does Ibn-Es-Seed; (MF;) and in like manner, IKtt. (TA.) [Perhaps these derive the latter meaning from غَرَضٌ signifying " a butt," or " an object of aim," &c.] — غَرَضَ عَنْهُ, (TA,) [in the TK غَرَضَهُ,] inf. n. غَرْضٌ, (Ibn-'Abbád, K,) He (a man, TA) refrained, forbore, abstained, or desisted, from him, or it; left, relinquished, or forsook, him, or it. (Ibn-'Abbád, * K, * TA.) — غَرُضَ, aor. غَرُضَ, inf. n. غِرَضٌ, It (a thing) was fresh, juicy, moist, not flaccid. (S, K.) — غَرَضَ الشَّىْءَ, aor. غَرِضَ, (K,) inf. n. غَرْضٌ; (TA;) and ↓ غرّضهُ, (K,) inf. n. تَغْرِيضٌ; (TA;) He plucked the thing while it was fresh, juicy, moist, or not flaccid: or he took it (أَخَذَهُ, in some copies of the K جَذَّهُ, which is a mistake, TA) while it was so. (K.) — — (assumed tropical:) He did the thing hastily, or hurriedly, before its time; syn. أَعْجَلَهُ عَنْ وَقْتِهِ. (Ibn-'Abbád, O, TS, K. *) — — غَرَضَ السَّخْلَ, (S, K,) aor. and inf. n. as above; (TA;) and ↓ غرّضها; (K;) (assumed tropical:) He weaned the lambs, or kids, before their time. (ISk, S, K.) — — غَرَضَتْ سِقَآءَهَا, (S, K,) aor. and inf. n. as above, (S,) (assumed tropical:) She (a woman, S) churned, or agitated, the contents of her milk-skin, and when its butter had formed in little clots but had not collected together, she poured out the milk, and gave it to people to drink. (ISk, S, K. *) — — غَرَضْتُ لَهُ غَرِيضًا (tropical:) I gave him to drink fresh milk. (TA.) — — غَرَضْتُ لِلضَّيْفِ غَرِيضًا (tropical:) I fed the guests with food that had not been kept through the night: so in the A: but in the K, لَهُمْ ↓ أَغْرَضَ غَرِيضًا (tropical:) he kneaded for them fresh dough, and did not feed them with food that had been kept through the night. (TA.) — غَرَضَهُ, aor. غَرِضَ, [inf. n. غَرْضٌ,] also signifies He filled it, namely, a vessel, (S, K,) and a skin, and a wateringtrough; (TA;) and so ↓ اغرضهُ. (K.) — — And He stopped short of filling it completely. (S, K. [See also 2.]) Thus it has two contr. significations. (S, K.) A rájiz says, لَقَدْ فَدَى أَعْنَاقَهُنَّ المَحْضُ وَالدَّأْظُ حَتَّى مَا لَهُنَّ غَرْضُ (S, TA,) i. e. Verily the محض and the دأظ [the pure milk and the fatness and fulness so that there is no deficiency in their skins] have ransomed them from being slaughtered and sold. (TA.) [But see غَرْضٌ below.] — — Also, aor. غَرِضَ, inf. n. غَرْضٌ, He broke it (i. e. a thing) without separating it. (TA.) — غَرَضَ البَعِيرَ, (S,) or النَّاقَةَ, (K,) [aor. غَرِضَ, as appears from the word مَغْرِضٌ, for otherwise, by rule, it would be مَغْرَضٌ,] inf. n. غَرْضٌ, (K,) He bound the غَرْض upon the camel; (S;) as also ↓ اغْتِرضهُ; (TA;) or he bound the she-camel with the غُرْضَة, (K,) or غَرْض; (TA;) as also ↓ أَغْرَضَهَا; (K;) and in like manner, غَرَضَ البَعِيرَ بِالغَرْضِ. (TA.) 2 غرّض, inf. n. تَغْرِيضٌ, He ate fresh flesh-meat. (K.) — — See also غَرَضَ, in two places. — One says also, غَرِّضْ فِى سِقَائِكَ Fill not thy skin [completely; leave a portion unfilled in thy skin]. (S.) — — And فُلَانٌ بَحْرٌ لَا يُغَرَّضُ i. e. [Such a one is a sea] that will not become exhausted. (S, A, TA.) — And غرّض signifies also تَفَكَّهَ, (K, TA.) [meaning He affected jesting, or joking, for it is] said in the I. to be from الفُكَاهَةُ signifying المُزَاحُ. (TA.) 3 غارض إِبِلَهُ (tropical:) He brought his camels to the watering-place early in the morning; in the first part of the day. (A, O, K.) 4 اغرضهُ He made him to be vexed, or disquieted by grief, and by distress of mind; to be grieved, and distressed in mind: he made him to be disgusted; to turn away with disgust. (S.) — See also 1, latter half, in two places. — اغرض النَّاقَةَ: see 1, last sentence. — اغرض He (a man) hit, or attained, the غَرَض [i. e. the butt, or object of aim, &c.]. (IKtt.) 5 تغرّض, (K, TA,) thus in the O, on the authority of Ibn-'Abbád; but accord. to the Tekmileh, ↓ انغرض; (TA;) said of a branch, It broke without breaking in pieces: (K, TA:) or, accord. to the L, the latter signifies It bent and broke without becoming separated. (TA.) 7 إِنْغَرَضَ see what next precedes. 8 إِغْتَرَضَ: (so in a copy of the A: [and if this be correct, the primary signification seems to be It (a thing) was plucked, or taken, while it was fresh, juicy, moist, or not flaccid: quasi-pass. of غَرَضَ in the first of the senses assigned to it as a trans. v. above:]) or أُغْتُرِضَ: (so in the JK and TA: [and if this be correct, it is app. formed by transposition from أُغْتُضِرَ:]) (tropical:) He died in his fresh state; (JK;) [i. e.] he died a youth, or a young man: [the latter reading seems to be the right, for it is said to be] similar to أُحْتُضِرَ [evidently a mistranscription for أُخْتُضِرَ]. (A, TA.) — اغترض الشَّىْءَ He made the thing his غَرَض [i. e. butt, or object of aim, &c.]. (TA.) — اغترض البَعِيرَ: see 1, last sentence. غَرْضٌ and ↓ غُرْضَةٌ The appertenance of a camel's saddle of the kind called رَحْل which is like the حِزَام of the سَرْج (S, K) and the بِطَان of the قَتَب; (S;) i. e. girth, or fore girth, (تَصْدِير,) thereof; (S;) the حزام of the رَحْل: (A:) pl. of the former, أَغْرَاضٌ [a pl. of pauc.] (S, K) and أَغْرُضٌ [also a pl. of pauc.] (IB) and غُرُوضٌ [a pl. of mult.]: and of the latter, ↓ غُرْضٌ, [or rather this is a coll. gen. n.,] (S, K,) like as بُسْرٌ is of بُسْرَةٌ, (S,) and غُرُضٌ. (S, K.) [Hence the saying of Mohammad,] غُرْض shall not be bound [upon camels by pilgrims] except to three mosques; the sacred mosque [of Mekkeh], and my mosque [of ElMedeeneh], and the mosque [El-Aksà] of Beytel-Makdis [or Jerusalem]. (TA.) — غَرْضٌ also signifies (accord. to some, in the verse cited in the first paragraph, S, TA) The place of what thou hast left (مَوْضِعُ مَا تَرَكْتَهُ), not ماء [i. e. not مَآءٍ] as written in the S [and K], TA,) and not put into it anything: (S, K, TA:) and is said by some to be like the أَمْت [q. v.] in a skin. (TA.) — — And A state of folding. (AHeyth, K.) And A man's having folds (غُرُوض) in the body when he has been fat and then has become lean. (Sgh, K.) And you say, طَوَيْتُ الثَّوْبَ عَلَى غُرُوضِهِ i. e. غُرُورِهِ [I folded the garment, or piece of cloth, according to its first, or original, foldings.] (Ibn- 'Abbád, Z, Sgh, K.) غُرْضٌ: see the next preceding paragraph. غَرَضٌ A butt, a mark, or an object of aim, at which one shoots, or throws; (S, O, Msb, K;) a thing that thou settest up (مَا أَمْثَلْتَهُ) to shoot or throw at: (IDrd:) pl. أَغْرَاضٌ. (Msb, K.) It is said in a trad., لَا تَتَّخِذُوا شَيْئًا فِيهِ الرَّوحُ غَرَضًا [Ye shall not take a thing in which is the vital principle as a butt]. (TA.) And hence one says, النَّاسُ أَغْرَاضُ المَنِيَّةِ (assumed tropical:) [Mea are the butts of destiny, or of death]: and جَعَلْتَنِى غَرَضًا لِشَتْمِكَ (assumed tropical:) [Thou madest me, or hast made me, a butt for thy reviling]. (TA.) — — And hence, (tropical:) An object of aim or endeavour or pursuit, of desire or wish, or of intention or purpose: (Msb:) a scope; or any end which one endeavours, or seeks, or intends, or purposes, to attain: (B:) an object of want, and of desire: (TA:) the advantage, or good, which one seeks, or endeavours, or purposes, to attain, or

obtain, from a thing: so much used in this tropical sense as to be, in this sense, conventionally regarded as proper. (MF.) You say, غَرَضُهُ كَذَا (tropical:) His object of aim or endeavour or pursuit, &c., is such a thing: (Msb:) or his object of want, and of desire, is such a thing (TA.) And فَعَلَ لِغَرَضٍ صَحِيحٍ (tropical:) He did, or acted, for a just, or right, object of aim &c. (Msb.) And فَهِمْتُ غَرَضَكَ (assumed tropical:) I understood, or have understood, thine object of aim &c., or thine intention; syn. قَصْدَكَ. (S.) [See another ex. voce غَرِضَ, of which it is also the inf. n.] غَرِضٌ, when followed by مِنْ, Vexed, or disquieted by grief, and by distress of mind; grieved, and distressed in mind: disgusted; or turning away with disgust. (TA.) — — Also, when followed by إِلَى, Yearning, or longing: (S, TA:) or yearning, or longing, vehemently, or intensely. (TA.) غُرْضَةٌ: see غَرْضٌ. غَرِيضٌ A thing that is fresh, juicy, moist, or not flaccid: (S, A, K:) also applied to flesh-meat. (S.) [See also 1, in three places, in the latter half of the paragraph.] — — Fresh, or juicy, dates. (TA.) — — Rain-water; as also ↓ مَغْرُوضٌ: (S, K:) because of its freshness. (S, TA.) — — Water to which one comes early in the morning; in the first part of the day. (TA.) — — See also إِغْرِيضٌ, in two places. — — Also Any new, or novel, song. (IB, TA.) — — And hence, A singer; because of his performing new, or novel, singing: (IB, TA:) or a singer who performs well, (K, TA,) and is of those who are well known; and so called because of his gentleness, or softness. (TA.) وَرَدَ المَآءَ غَارِضًا (assumed tropical:) He came to the water early in the morning; in the first part of the day. (S, K. *) And أَوْرَدَ إِبِلَهُ غَارِضًا (assumed tropical:) He brought his camels to the watering-place early in the morning; in the first part of the day. (TA.) And أَتَيْتُهُ غَارِضًا I came to him in the first part of the day. (TA.) إِغْرِيضٌ The spadix of a palm-tree: syn. طَلْعٌ; (S, K;) which some call إِغْرِيضَةٌ; (TA:) as also ↓ غَرِيضٌ: (S, K:) or the spadix of a palm-tree (طَلْع) when it bursts from its كَافُور [i. e. spathe, or envelope]: (IAar:) or what is in the interior of the طَلْعَة [or spathe of a palm-tree]: (Th:) or the thing [i. e. the spathe] from which the spadix of the palm-tree (طَلْع) bursts: (Ks, A) to which a woman's garment is likened. (A, TA.) — — (assumed tropical:) Anything white and fresh or juicy or moist, as also ↓ غَرِيضٌ: (S, K:) or anything white like milk. (Ks.) — — (tropical:) Hail: (Lth, Th:) as being likened to what is in the interior of the طَلْعَة (Th.) — — (assumed tropical:) Large rain, or large drops of rain, appearing, when falling, as though it, or they, were arrow-heads, from a dissundered cloud: or the first of what falls thereof. (TA.) مَغْرِضٌ The part of a camel which is like the مَحْزِم [or place of the girth] (S, O, K) of a دَابَّة, (S,) [i. e.] of a horse (O, K) and mule and ass; (O;) which is the sides of the belly, at the lower part of the ribs; for these are the places of the غَرْض, in the bellies of camels: (S:) and ↓ مُغَرَّضٌ signifies [the same: i. e.] the place of the غُرْضَة, (IKh, TA,) or غَرْض; (TA;) and also the belly: (IKh, TA:) or the former signifies the head of the shoulder-blade, in which is the مُشَاش [or prominent part], beneath the cartilage: or the inner part of what is between the arm [and] the place where the شَرَاسِيف [or cartilages of the ribs] end (TA:) pl. مَغَارِضُ. (S, TA.) مُغَرَّضٌ: see the next preceding paragraph. مَغْرُوضٌ: see غَرِيضٌ. غرضف غُرْضُوفٌ and غُضْرُوفٌ [A cartilage;] any soft bone, (T, S, * O, K, TA,) such as is, or may be, eaten: (T, O, K, TA:) pl. غَرَاضِيفُ (O, K, TA) and غَضَارِيفُ. (O, TA.) The مَارِن (O, K, TA) i. e. [the soft, or cartilaginous, part,] the firm part that is harder than flesh and softer than bone, (TA,) of the nose, (O, K, TA,) is thus called. (O.) And [Any one of] the heads of the ribs [i. e. of the costal cartilages]. (O, K.) And The رَهَابَة [or ensiform cartilage] of the chest. (O, K.) And The [fibro-cartilage or] part within the قُوف [or helix] of the ear. (O, K.) And The نُغْض [q. v.] of the shoulder-blade. (O, K.) And الغُرْضُوفَانِ signifies The borders, or extremities, of the upper parts of the two shoulder-blades of the horse; what is thin, of the hard substance (lit. of the hardness), of the bone. (TA.) And they (وَهُمَا [i. e. the غُرْضُوفَانِ]) are Two sinews, or the like, (عَصَبَتَانِ, [perhaps, by a somewhat-strained license, applied here to the two tarsal cartilages,] in the borders, or extremities, of the inferior parts of the two eyes. (TA.) — — And الغُرْضُوفَانِ signifies [also] The two pieces of wood that are bound on the right and left between the وَاسِط [or fore part] and the آخِرَة [or hinder part] of the [camel's saddle called] رَحْل. (O, K.) غرف 1 غَرَفَ المَآءَ, (Msb, K,) or غَرَفَ المَآءَ بِيَدِهِ, (S, O, TA,) aor. غَرِفَ (S, O, Msb, K) and غَرُفَ, (K,) inf. n. غَرْفٌ; (S, O, Msb;) and ↓ اغترفهُ, (Msb, K,) or اغترف مِنْهُ, (S,) or both of these; (O, TA;) He took [or laded out] the water with his hand [as with a ladle]: (K, TA:) and in like manner, بِالمِغْرَفَةِ [with the ladle]. (JK.) — غَرَفَ الشَّىْءَ, (S, O, K, *) aor. غَرُفَ, (TK,) inf. n. غَرْفٌ, (TA,) He cut, or cut off, the thing. (S, O, K. *) — — And غَرَفَ نَاصِيَتَهُ He clipped his forelock; (S, O, K;) i. e. a horse's. (S, O.) — غَرَفَ الجِلْدَ, (S, O, TA,) inf. n. غَرْفٌ, (TA,) He tanned the skin with غَرْف [q. v.]. (S, O, TA.) — غَرَفَ البَعِيرَ, aor. غَرُفَ and غَرِفَ, (O, TA,) inf. n. غَرْفٌ, (TA,) He put upon the head of the camel a rope, or cord, called غُرْفَة [q. v.]. (O, TA.) — See also 7. — غَرِفَتِ الإِبِلُ, aor. غَرَفَ, (S, O, K,) inf. n. غَرَفٌ, (S, O,) The camels had a complaint (S, O, K) of their bellies (O, K) from eating غَرْف [q. v.]. (S, O, K.) 5 تَغَرَّفَنِى He took everything that was with me: (K, TA:) so in the Tekmileh. (TA.) 7 انغرف It (a thing) became cut, or cut off. (S, O, K.) — — And It bent, or became bent: (Yaakoob, TA:) and some say, it broke, or became broken: (TA:) [and ↓ غَرَفَ, inf. n. غَرْفٌ, app. has both of these meanings; for] الغَرْفُ, accord. to IAar, signifies The bending, or becoming bent; and the breaking, or becoming broken. (TA.) انغرف said of a bone means It broke, or became broken: and said of a branch, or stick, or the like, it became broken, but not thoroughly. (TA.) — — And He died. (TA.) 8 إِغْتَرَفَ see 1, first sentence. غَرْفٌ and ↓ غَرَفٌ, (S, K,) the latter mentioned by Yaakoob, (S,) A species of trees, (شَجَرٌ,) with which one tans; (S, K;) when dry, [said to be] what are termed ثُمَام: (TA: [but perhaps this statement applies particularly to غَرَفٌ, which see below: and see also ثُمَامٌ:]) accord. to A'Obeyd, called غَرْفٌ and غَلْفٌ [q. v.]: AHn says, the غرف is a species of trees from which bows are made; [see عِضَاهٌ;] and no one tans with it; but Kz says that its leaves may be used for tanning therewith, though bows be made of its branches: and Aboo-Mohammad mentions, on the authority of As, that one tans with the leaves of the ↓ غَرَف, and not with its branches: El-Báhilee says that غَرْفٌ signifies certain skins, not such as are termed قَرَظِيَّة, [i. e. not tanned with قَرَظ, but] tanned, in Hejer, in the following manner: one takes for them sprigs (هَدَب) of the أَرْطَى, and puts them in a mortar, and pounds them, then throws upon them dates, whereupon there comes forth from them an altered odour, after which a certain quantity is laded out for each skin, which is then tanned therewith; and the term غَرْف is applied to that which is laded out, and to every quantity of skin from that mash, to one and to all alike: but Az says, the غَرْف with which skins are tanned is well known, of the trees of the desert (البَادِيَة), and, he says, I have seen it; and what I hold is this, that the skins termed غَرْفِيَّة are thus termed in relation to the species of trees called the غَرْف, not to what is laded out: As says that الغَرْفُ, with the ر quiescent, signifies certain skins that are brought from El-Bahreyn. (TA.) غَرَفٌ, (O, K, TA,) accord. to AA, (O,) or IAar, (T, TA,) i. q. ثُمَامٌ [Panic grass]; (O, K, TA;) not used for tanning therewith; and accord. to Az, this that IAar says is correct: AHn says that when it becomes dry, and one chews it, its odour is likened to that of camphor: (TA:) or ثُمَام while green: (K:) or one of the species of ثُمَام, which resembles rushes (أَسَل,) of which brooms are made, and with which water-bags of leather are covered to protect them

from the sun so that the water becomes cool: (A 'Obeyd, TA:) the n. un. is with ة. (AHn, O.) And, (O, K,) accord. to Skr, (O,) The شَثّ, and طُبَّاق, and نَشَم [thus (correctly) in the O, but in the K بَشَم], and عَفَار [in the CK غفار], and عُتْم, and صَوْم, and حَبَج, and شَدْن, and حَيَّهْل [or حَيَّهَل], and هَيْشَر, and ضُرْم [thus in the O and in some copies of the K] or ضِرْم [thus in other copies of the K]: every one of these is called غَرَف. (O, K.) — — See also غَرْفٌ, in two places. — — Also The leaves of trees (K, TA) with which tanning is performed. (TA.) غَرْفَةٌ A single act of taking [or lading out] water with the hand [as with a ladle: and in like manner also with a ladle: see 1, first sentence]. (S, * Mgh, * Msb, * K.) — And A single act of cutting, or cutting off, a thing: or of clipping the forelock of a horse. (K, * TA.) غُرْفَةٌ The quantity of water that is taken [or laded out] with the hand [as with a ladle]; (JK, S, * Mgh, * O, Msb, * K;) as much thereof as fills the hand; (JK;) and ↓ غُرَافَةٌ signifies the same: (O, K:) before it is so taken it is not termed غُرْفَة: (S, K:) the pl. is غِرَافٌ. (S, Msb, K.) — — And [hence, app.,] Somewhat remaining, of milk. (IAar, TA in art. جزع.) — Also i. q. عُلِّيَّةٌ; (S, O, Msb, K;) i. e. [An upper chamber; or] a chamber in the upper, or uppermost, story: (Har p. 325:) pl. غُرَفٌ and غُرَفَاتٌ (S, O, Msb, K) which latter is held by some to be a pl. pl. (Msb) and غُرُفَاتٌ and غُرْفَاتٌ. (S, O, Msb, K.) — — And الغُرْفَةُ signifies The Seventh Heaven: (S, * O, * K:) or the highest of the places of Paradise: or it is one of the names of Paradise. (Bd in xxv. 75.) Accord. to the S [and O], the phrase دُونَ غُرْفَةِ عَرْشِهِ occurs in a verse of Lebeed, as applying to the Seventh Heaven: but what is [found] in his poetry is دُونَ عِزَّةِ عَرْشِهِ. (IB, TA.) — Also A lock (خُصْلَة) of hair. (O, K.) — — And A rope, or cord, tied with a bow, or double bow, مَعْقُودٌ بِأُنْشُوطَةٍ, O, K,) which is put upon the head, (O,) or hung upon the neck, (K,) of a camel: (O, K:) of the dial. of El-Yemen. (TA.) غِرْفَةٌ A mode, or manner, of taking [or lading out] water with the hand [as with a ladle]. (K.) — And A sandal: pl. غِرَفٌ: (K:) of the dial. of Asad. (TA.) [See also غَرِيفَةٌ.] غَرْفِيٌّ applied to a سِقَآء [or skin for water or for milk], (S, O, K,) and غَرْفِيَّةٌ applied to a مَزَادَة [or leathern water-bag], (S, O,) Tanned with the species of tree called غَرْف: (S, O, K:) Aboo-Kheyreh says that the [skins termed] غرفيّة are of El-Yemen and El-Bahreyn: and accord. to AHn, one says ↓ مَزَادَةٌ غَرَفِيَّةٌ and قِرْبَةٌ غَرَفِيَّةٌ; and the pl. غَرَفِيَّاتٌ occurs in a verse [in which the ر cannot be quiescent], cited by As. (TA.) — — مَزَادَةٌ غَرْفِيَّةٌ signifies also [A leathern water-bag] full: or, as some say, tanned with dates and [the tree called] أَرْطَى and salt. (TA.) غَرَفِيَّةٌ: see the next preceding paragraph. غِرَافٌ A certain large measure of capacity; (S, K;) like جِرَافٌ; (S;) also called قَنْقَلٌ [q. v.]. (S, K.) — — And pl. of غُرْفَةٌ in the first of the meanings assigned to it above. (S, Msb, K.) غَرُوفٌ A well (بِئْرٌ) of which the water is taken [or laded out] with the hand. (O, L, K.) — — And A large bucket (غَرْبٌ) that takes up much water; (O, K;) as also ↓ غَرِيفٌ; (K;) and غَرِيفَةٌ is applied [in the same sense] to a [bucket termed] دَلْو. (Lth, TA.) غَرِيفٌ: see what next precedes. — Also i. q. قَصْبَآءُ [i. e. Reeds, or canes; or a collection, or bed, thereof; or a place where reeds, or canes, grow]: and [the kind of high, coarse grass called] حَلْفَآء [q. v.]: and i. q. غَيْضَةٌ [i. e. a collection of tangled, or confused, or dense, trees; &c.]: (AHn, O, K, TA: [but for غَيْضَة, which is thus in the K accord. to the TA, as well as in the O, many (app. most) of the copies of the K have غَيْقَة, a mistranscription:]) and water [in such a collection of trees, &c., i. e.,] in an أَجَمَة; (S, O, K;) thus expl. by Lth; (TA;) said to have this meaning in a verse (S, O, TA) of El-Aashà; (O, TA;) but pronounced by Az incorrect: (TA:) and numerous tangled, or confused, or dense, trees, of any kind; (S, O, K;) as also ↓ غَرِيفَةٌ: (ISd, K:) or a dense collection (أَجَمَةٌ) of papyrus-plants and of حَلْفَآء [mentioned above] (K, TA) and of reeds, or canes; (TA;) and sometimes of the [trees called] ضَال and سَلَم: (AHn, K, TA:) pl. غُرُفٌ. (O.) غِرْيَفٌ A species of trees, (Aboo-Nasr, S, O, K,) of a soft, or weak, kind, (Aboo-Nasr, O, K,) like the غَرَب: (Aboo-Nasr, O:) or the papyrus-plant. (AHn, O, K.) غُرَافَةٌ: see غُرْفَةٌ, first sentence. غَرِيفَةٌ A piece of leather, about a span in length, and empty, in the lower part of the [receptacle called] قِرَاب of a sword, dangling; and [sometimes] it has notches cut in it, and is ornamented. (S, O, K.) — — And A sandal, (S, O, K,) in the dial. of Benoo-Asad, (S, O,) and used also by the tribe of Teiyi: (Sh, TA:) [see also غِرْفَةٌ:] or an old and worn-out sandal. (Lh, K.) — See also غَرِيفٌ. غَرَّافٌ A river, or channel of running water, having much water. (O, K.) — — And A copious rain: occurring in this sense in a verse: or, as some relate it, the word is there عَزَّاف [q. v.]. (TA.) — — And A horse wide in step; that takes much of the ground with his legs. (AZ, O, K. *) غَارِفَةٌ, applied to a she-camel, Swift; pl. غَوَارِفُ: and one says also ↓ خَيْلٌ مَغَارِفُ [Swift horses; app. likened, in respect of the action of their fore legs, to men lading out water with their hands; for it is added,] كَأَنَّهَا تَغْرِفُ الجَرْىَ. and ↓ فَارِسٌ مِغْرَفٌ [A swift horseman]. (O, K.) — الغَارِفَة which is forbidden by the Prophet is a word of the measure فَاعِلَة in the sense of the measure مَفْعُولَة, (O, K,) like رَاضِيَة in the phrase عِيشَةٌ رَاضِيَةٌ, (O,) and means What a woman cuts, and makes even, or uniform, fashioned in the manner of a طُرَّة [q. v., but for مُطَرَّرَةً, the reading of the K given in the TA, the CK and my MS. copy of the K have مُطَرَّزَة, and thus too has the O but without the teshdeed], upon the middle of her جَبِين [here meaning forehead]: (O, K, TA:) thus says Az: (TA:) or it is an inf. n., meaning الغَرْف, like اللَّاغِيَة (O, K, TA) and الرَّاغِيَة and الثَّاغِيَة; (O, TA;) or, accord. to Az, it is a subst. similar to رَاغِيَة and لَاغِيَة; and the meaning is, the clipping of the front hair, fashioned in the manner of a طُرَّة (مُطَرَّرَةً), upon the جَبِين: or, accord. to El-Khattábee, the meaning is, the clipper of her front hair on the occasion of an affliction. (TA.) مِغْرَفٌ, and the pl. مَغَارِفُ: see the next preceding paragraph, first sentence. مِغْرَفَةٌ [A ladle; i. e.] the thing with which is performed the act of lading out (مَا يُغْرَفُ بِهِ, S, O, Msb, K) [water &c., or] food: pl. مَغَارِف. (Msb.) غرق 1 غَرِقَ, (S, Mgh, O, Msb, K,) aor. غَرَقَ, (Mgh, Msb,) inf. n. غَرَقٌ, (S, Mgh, O, Msb,) He, or it, (a thing, Msb,) sank, syn. غَارَ, (Mgh,) or رَسَبَ, (TA,) فِى المَآءِ [in water, or in the water]: (S, Mgh, O, Msb:) primarily [he drowned; i. e. he sank under water, and] the water entered the two apertures of his nose so that it filled its passages and he died. (TA.) — — [Hence,] غَرِقَ فِى البِلَادِ, inf. n. as above, * He (a man) went downwards and disappeared (رَسَبَ) in the lands, or tracts of land. (TA.) — غَرَقَ, (thus in the O,) or غَرِقَ, like فَرِحَ, (thus accord. to the K,) He drank a [draught such as is termed] غُرْقَة: (O, K:) so says IAar. (O.) And غَرَقْتُ مِنَ اللَّبَنِ, (O, and thus in copies of the K, in the CK غَرِقْتُ,) or غَرَقْتُ مِنَ اللَّبَنِ غُرْقَةً, (TA,) I took a [draught such as is termed] كُثْبَة of the milk: (O, K, TA:) so says Ibn-'Abbád. (O, TA.) — And غَرِقَ He was, or became, without want, or need. (IAar, O, K.) — غَرْقًا used in the sense of إِغْرَاقًا, see under 4. 2 غَرَّقَ see 4, first sentence. — — Hence تَغْرِيقٌ became used to signify (tropical:) Any killing: the origin of its being thus used being the fact that the midwife used to drown the new-born infant in the fluid of the secundine in the year of drought, (S, O, K, TA,) whether it were a male or female, (S, O, TA,) so that it died: (S, O, K, TA:) or it is from the phrase غَرَّقَتِ القَابِلَةُ الوَلَدَ meaning (tropical:) The midwife was ungentle with the child [at the birth] so that the [fluid called] سَابِيَآء entered its nose and killed it: or, accord. to the A, غَرَّقَتِ القَابِلَةُ المَوْلُودَ means the midwife did not remove from out of the nose of the new-born infant the mucus, so that it entered into the air-passages of the nose and killed it. (TA.) Hence the saying

of Dhu-r-Rummeh, إِذَا غَرَّقَتْ أَرْبَاضُهَا ثِنْىَ بَكْرَةٍ بِتَيْهَآءَ لَمْ تُصْبِحْ رَؤُومًا سَلُوبُهَا i. e. When her ropes [with which her saddle is bound] kill a youthful she-camel's second young one, [and she casts it in consequence, in a desert in which one loses his way,] she [who is bereft of it] does not become one that shows affection for her offspring, by reason of the fatigue that has come upon her: (S, O, TA:) for, as is said in the T, where this verse is cited, when the saddle is bound on the she-camel that has been ten months pregnant, sometimes the fœtus becomes drowned in the fluid of the سَابِيَآء, and she casts it. (TA.) — — غُرِّقَ, said of a bridle, [and of the scabbard of a sword, as also ↓ أُغْرِقَ, (see مُغَرَّقٌ,)] signifies (tropical:) It was ornamented, or was ornamented in a general manner, with silver. (TA.) — — See, again, 4. — غرّق البَيْضَةَ He removed the غِرْقِئ [q. v.] of the egg. (TA.) 3 غَارَقَنِى كَذَا (tropical:) Such a thing was, or became, near to me; drew near to me; or approached me. (TA.) And غَارَقَتْهُ المَنِيَّةُ (tropical:) [Death became near to him]. (TA.) — — And غَارَقَتِ الوَقْعَةُ (tropical:) The onslaught was, or became, obligatory. (TA.) 4 اغرقهُ, (S, O, Msb, K, TA,) inf. n. إِغْرَاقٌ; (TA;) and ↓ غرّقهُ, (S, Msb, K, TA,) inf. n. تَغْرِيقٌ; (TA;) [primarily, He drowned him: (see 1, first sentence:) generally expl. as meaning] he sank him, or it, (TA, [see again 1, first sentence,]) فِى المَآءِ [in water, or in the water] (S, * O, Msb, * K, TA.) — — [Hence,] اغرق أَعْمَالَهُ (assumed tropical:) He annulled his [good] works, by the commission of acts of disobedience. (TA.) — — And اغرقهُ النَّاسُ (assumed tropical:) The people multiplied against him and overcame him: and in like manner, أَغْرَقَتْهُ السِّبَاعُ (assumed tropical:) [The beasts of prey multiplied against him &c.] so says IAar. (TA.) — — The saying of Lebeed, describing a horse. يُغْرِقُ الثَّعْلَبَ فِى شِرَّتِهِ is said to mean (assumed tropical:) He outstrips the ثَعْلَب [i. e. the fox] in his sprightliness, and leaves him behind: [see also 8:] or he causes the part of the spearshaft that enters into its iron head to disappear in him who is pierced therewith by reason of the vehemence of his running. (O, TA. *) — — اغرق الكَأْسَ means (tropical:) He filled the كأس [or wine-cup]. (O, K, TA.) — — See also 2, near the end. — — اغرق فِى القَوْسِ [السَّهْمَ being understood] (tropical:) He (the drawer of the bow, i. e., of the string of the bow with the arrow, S, O, K, TA, or the shooter, Msb) drew the bow to the fall: (S, O, Msb, K:) accord. to ISh, الاغراق signifies the sending the arrow far by vehement drawing [of the bow]: accord. to Useyd El-Ghanawee, the drawing of the bow so that it brings the sinews that are wound upon the socket of the arrow, as far as the iron head, to the part that is grasped by the hand; which is termed شُرْبُ القَوْسِ الرِّصَافَ; and one says of him who does so, يَنْزِعُ حَتَّى يَشْرَبَ بِالرِّصَافِ: (TA:) ↓ غرّق, also, signifies the same, (O, K,) inf. n. تَغْرِيقٌ: (O:) and one says, غرّق النَّبْلَ, meaning he drew the bow with the arrows to the utmost extent. (TA.) In the saying in the Kur [lxxix. 1], وَالنَّازِعَاتِ غَرْقًا ↓, the last word is put in the place of the proper inf. n. of أَغْرَقَ, for إِغْرَاقًا; (Fr, * Az, O, K; *) the meaning being By those angels that pull forth the souls of the unbelievers from their bosoms with a vehement pulling. (Fr, O.) — — Hence, i. e. from اغرق السَّهْمَ [or اغرق فِى القَوْسِ], one says, اغرق فِى القَوْلِ, (TA,) or فِى الشَّىْءِ, (Msb,) (tropical:) He exceeded the usual bounds, degree, or mode; exerted himself much, beyond measure, or to the utmost; or was extravagant, or immoderate; (Msb, TA;) in the saying, (TA,) or in the thing. (Msb.) [See also 10.] 8 اغترق الخَيْلَ (tropical:) He (a horse) mixed among the [other] horses, and then outstripped them, or outwent them. (S, O, K, TA.) And اغترق حَلْبَةَ الخَيْلِ (tropical:) He (a horse) outstripped, or outwent, the collection of horses started together for a wager that were preceding. (AO, TA.) And [hence] one says, خَاصَمَنِى فَاغْتَرَقْتُ حَلْبَتَهُ, meaning (assumed tropical:) [He contended with me in an altercation, or he disputed, or litigated, with me, and] I overcame him in the altercation, &c. (TA.) — — اغترق التَّصْدِيرَ, (O, K, TA,) or البِطَانَ, (O, TA,) (tropical:) He (a camel), his belly being large, (O, K, TA,) and his sides being swollen, (O, TA,) took up the whole of the breast-girth, (O, K, TA,) or the belly-girth, (O, TA,) so that it was too strait for him; as also ↓ استغرقهُ. (O, K, TA.) — — And اغترق النَّفَسَ (assumed tropical:) He took in the whole of the breath in drawing it in, or back, with vehemence. (S, O, TA.) Accord. to the copies of the K, اغترقت الْفَسُ, meaning اِسْتَوْعَبَت: but this is a mistake: the correct phrase is اغترق النَّفَسَ, the latter word مُحَرَّكَة [and in the accus. case]; and the explanation, اِسْتَوْعَبَهُ فِى الزَّفِيرِ. (TA.) — — And تَغْتَرِقُ نَظَرَهُمْ, said of a woman, (tropical:) [She engrosses their look; i. e.] she occupies them in looking at her so as to divert them from looking at other than her, by reason of her beauty: (O, K, TA:) and in like manner one says, تغترق الطَّرْفَ (tropical:) [she engrosses the look]. (O, TA.) [See also what next follows.] 10 استغرق (tropical:) He, or it, took, took in or comprised or comprehended or included, or took up or occupied, altogether, wholly, or universally; took in the gross; engrossed; syn. اِسْتَوْعَبَ. (S, O, K, TA.) Hence the phrase of the grammarians, لَا لِاسْتِغْرَاقِ الجِنْسِ (tropical:) [لا denoting the universal inclusion of the genus]. (TA.) [Hence also several other conventional usages of the word]. See also 8 [with which it is interchangeable in several cases]. — — اِسْتَغْرَقَ فِى الضَّحِكِ is like, (O, TA,) or syn. with, (K,) اِسْتَغْرَبَ (tropical:) [He exceeded the usual bounds, or degree, in laughing; was immoderate in laughing]. (O, K, TA.) [And in the same sense the verb is used in other cases. See also 4, last signification.] 12 اِغْرَوْرَقَتْ عَيْنَاهُ His eyes shed tears (S, O, K, TA) as though they were drowned therein: (O, K, TA:) or اِغْرَوْرَقَتْ عَيْنَاهُ بِالدُّمُوعِ his eyes filled with tears but did not overflow. (ISk, Az, TA.) Q. Q. 1 غَرْقَأَتْ, as said of a hen, mentioned in this art. in the K (as being Q. Q.) and also in the TA as said of an egg, see in art. غرقأ. غَرِقٌ and ↓ غَارِقٌ and ↓ غَرِيقٌ part. ns. of غَرِقَ, (S, O, Msb, K,) the first and second signifying [Drowning; or] sinking in water without dying; (S, * Msb;) and the third, [drowned; or] dead by sinking in water; (Kh, Msb;) i. q. مُغْرَقٌ or مُغَرَّقٌ; (so in different copies of the S;) and accord. to the Bari', the third may have both meanings agreeably with analogy; (Msb;) [see an instance of its usage in the former sense voce تَغَمْغَمَ; and the first is sometimes used in the latter sense; for] it is said in a trad. that the غَرِق is of those who are [reckoned as] شُهَدَآء [or martyrs: see شَهِيدٌ]; (O, TA;) though it is said that غَرِقٌ signifies sinking in water [like as does غَارِقٌ]; and غَرِيقٌ, dead therein; or, accord. to Aboo-'Adnán غَرِقٌ signifies overcome by the water but not having yet sunk; and غَرِيقٌ, having sunk [therein]: (TA:) the pl. of غَرِيقٌ is غَرْقَى. (Mgh, O, Msb, K. *) — — It is said in a trad., يَأْتِى عَلَى النَّاسِ زَمَانٌ لَا يَنْجُو فِيهِ أَحَدٌ إِلَّا مَنْ دَعَا دُعَآءَ الغَرِقِ [A time will come upon men in which no one will become safe but he who prays with the praying of the drowning]; app. meaning, but he who is sincere in praying, as is he who is on the brink of destruction. (TA.) — — And مَاتَ غَرِقًا فِى الخَمْرِ, in another trad., means (tropical:) He died going to the utmost point, or degree, in the drinking of wine. (TA.) — — أَرْضٌ غَرِقَةٌ means Land in the utmost state of irrigation. (IF, A, O, K.) — — غَرِقٌ and ↓ غَرِيقٌ also signify (tropical:) A man much [or deeply] in debt: and overwhelmed by trials. (TA.) — — And one says, إِنَّهُ لَغَرِقُ الصَّوْتِ, meaning (assumed tropical:) Verily he is frightened so that his voice is stopped short. (Ibn- 'Abbád, O, K.) غُرْقَةٌ A single draught (شَرْبَة [in the CK شُرْبَة]) of milk, &c.: (A 'Obeyd, S, O, K:) or a small quantity of milk, and of beverage, or peculiarly of the former: (TA in art. عرق:) pl. غُرَقٌ. (A 'Obeyd, S, O, K.) غِرْقِئٌ: see art. غرقأ: its hemzeh is augmentative (O, K) accord. to Fr: (O, TA:) and Aboo-Is-hák [i. e. Zj] held it to be so: (IJ, MF, TA:) but in the opinion of MF, there is no

probable reason for this, either on the ground of analogy or of derivation. (TA.) غَرِيقٌ: see غَرِقٌ, in two places. — — One says also, أَنَا غَرِيقُ أَيَادِيكَ, meaning (tropical:) [I am the drowned in the flood] of thy favours. (TA.) غِرْيَاقٌ A certain bird: (IDrd, O, K:) so they assert: but it is not of established authority. (IDrd, O.) غَارِقٌ: see غَرِقٌ, first sentence. غَارِيقُونٌ, (Mgh, K,) or أَغَارِيقُونٌ, (K,) an ancient Greek word, [a>gariko\n,] (TA,) A certain medicine; a thing [or substance] resembling أَنْجُذَان; [see حِلْتِيتٌ;] male and female; in the bitterness of which is a sweetness: (Mgh:) or the root, or stem, (أَصْل,) of a certain plant: or a certain thing [or substance] which originates in worm-eaten trees; an antidote to poisons, (K, TA,) an attenuant of turbid humour, exhilarant, (K, * TA,) and good for sciatica; and [it is said that] he upon whom it is suspended will not be stung by a scorpion. (K, TA.) مُغْرَقٌ: see مُغَرَّقٌ. مُغْرِق, [as though مُغْرِقٌ, but I think it more probable that it is correctly ↓ مُغَرِّقٌ,] applied to a she-camel, That casts her young one, in a perfect state or otherwise, and will not be made to incline to it, or to affect it, nor will be milked; not such as yields her milk copiously, nor [such as is termed] خَلِفَة [q. v.]. (TA.) مُغَرَّقٌ, applied to a bridle, (tropical:) Ornamented, (S, O, K,) or ornamented in a general manner, (TA,) with silver; (S, O, K, TA;) as also ↓ مُغْرَقٌ: (K:) and likewise applied to the scabbard of a sword. (TA.) مُغَرِّقٌ: see مُغْرِق. رَمَضَانُ مُغَارِقٌ [The observance of Ramadán is obligatory]. (TA.) غرقأ Q. 1 غَرْقَأَتْ, said of an egg (بَيْضَةٌ), It came forth having upon it [only] its thin integument [or pellicle, called غِرْقِئ]. (K.) — — And, said of a hen, [in the K in art. غرق [in which the hemzeh is said to be augmentative) غرقأت بَيْضَهَا] She laid her eggs in the state described above. (K.) [But see what follows.] غِرْقِئٌ The integument [or pellicle.] (S, K) that is beneath the قَيْض [i. e. shell], (S,) adhering to the white, (K,) of the egg. (S, K.) But Fr says its ء is augmentative, for it is from الغَرَقُ. (S.) Or The white [of the egg], which is eaten: (K:) but this explanation is of weak authority. (TA.) غرقد غَرْقَدٌ A species of tree, (S, O, L, K,) of large size, (L, K,) of the kind termed عِضَاه, (L,) said by some to grow in the ground termed قُفّ: (O, L:) or the species of tree called عَوْسَج [or boxthorn], when it has grown large: (AHn, O, L, K:) a species of thorny tree: (L:) [a coll. gen. n.:] n. un. with ة. (L, O, K.) — It is said in the K to signify also The white of an egg: but as thus expl., it is app. a mistake for غِرْقِئٌ. (TA.) غرقل Q. 1 غَرْقَلَتِ البَيْضَةُ The egg became rotten; (S, O;) the interior of the egg became corrupt: and thus غَرْقَلَ signifies said of the بِطِّيخ [i. e. melon, or water-melon]: (K:) or, said of the بطِّيخ, it became hard. (O.) — And غَرْقَلَ He poured water upon his head at once; (IAar, O, K, TA;) inf. n. غَرْقَلَةٌ. (TA.) غِرْقِلٌ The white of an egg; as also ↓ غِرْقِيلٌ. (Az, TA.) غِرْقِيلٌ: see what next precedes. غرل 1 غَرِلَ, aor. غَرَلَ, inf. n. غَرَلٌ, He was uncircumcised. (Msb.) غَرِلٌ, A man flaccid, lax, or uncompact, in make. (S, O, K.) — — And A long, (K,) or an excessively long, (TA,) spear. (K, TA.) غُرْلَةٌ The قُلْفَة [or prepuce]. (S, O, Msb, K.) Hence, in a trad. of Aboo-Bekr when he was a boy, رَكِبَ الخَيْلَ عَلَى غُرْلَتِهِ, meaning He rode horses when he was small in age, before he was circumcised. (TA.) غِرْيَلٌ and غِرْيَنٌ signify the same; (AA, AZ, As, S, O, K;) [Silt, or alluvial deposit, left upon the ground by a torrent;] i. e. (S, O) earth, or mould, borne by a torrent, and remaining upon the ground, (AZ, S, O, K,) much cracked, (K,) whether moist or dry: (AZ, S, O, K;) or fine earth or mould, which is seen to have drive upon the ground, (As, S, O, TA,) and became (??) cracked, (As, TA,) when a torrent has came and remained some time upon the ground, and then sunk in and disappeared: (As, S, O, TA:) or, accord. to AA, (S, O, TA,) what remains of, or from, water, (S, O,) or of earth, or mud, (TA,) in a watering-trough: (S, O, TA:) and a pool of water left by a torrent. in which remain animal cules termed دَعَامِيص [pl. of دُعْمُوصٌ, q. v.], and which one cannot drink. (AA, S, O, K, TA.) And The sediment remaining in the bottom of a flask, or bottle: (AA, S, O, K, TA:) and the sediment of a dye. (TA.) And (the former) Dust; syn. غُبَارٌ. (O, K.) And The mucus of the nose of a solid-hoofed animal of any hand. (O, K.) أَغْرَلُ, with which أَرْغَلُ is syn. in all of the following senses, (TA,) applied to a boy, (S, O.) i. q. أَقْلَفُ [i. e. Uncircumcised]: (S, O, Msb, K:) fem. غَرْلَآءُ: and pl. غُرْلٌ. (Msb.) — — And عَيْشٌ أَغْرَلُ A life ample in its means, or circumstances. (S, O, K.) And عَامٌ أَغْرَلُ A fruitful, or plentiful, year. (K.) غرم 1 غَرِمَ, (JK, S, Msb, K,) aor. غَرَمَ, (JK, K,) inf. n. غُرْمٌ (JK, Msb, TA) and غَرَامَةٌ (Msb, TA) and مَغْرَمٌ, (TA,) He paid, or discharged (A K, S, * Msb, K, *) a thing that was obligatory upon him, (JK,) or a bloodwit, (S, Msb, K,) and a responsibility, and the like thereof, after it had become obligatory upon him: (Msb:) (or, accord. to an explanation of الغَرَامَةُ in Har p. 36, he gave property against his will: or the meaning intended in the S and K (in both of which it is very vaguely indicated) may be, he took upon himself to pay, or discharge, a blood wit, &c.: for, sometimes,] غُرْمٌ and مَغْرَمٌ and غَرَامَةٌ signify the taking upon oneself that which is not obligatory upon him: (Mgh; and the Ksh gives this explanation of مَغْرَمٌ in lii. 40:) [or the taking upon oneself a fine or the like: for, sometimes,] مَغْرَمٌ signifies اِلْتِزَامُ غُرْمٍ. (Bd in lii. 40. [See also 5, and 8.]) And you say, غَرِمْتُ عَنْهُ مَا لَزِمَهُ مِنَ الدِّيَةِ [I paid for him, i. e., in his stead, what was obligatory upon him, of the bloodwit]. (Msb in art. عقل.) — — And غَرِمَ فِى تِجَارَتِهِ He lost, or suffered loss, in his traffic; i. q. خَسِرَ; contr. of رَبِحَ. (Msb.) — غُرِمَ أَنْفًا: see رُغِمَ [from which it is app. formed by transposition]. 2 غرّمهُ i. q. اغرمهُ, q. v. (S, Mgh, &c.) — — [Hence, app.] غُرِّمَ السَّحَابُ (assumed tropical:) The clouds rained; [as though they were made to discharge a debt that they owed;] Aboo-Dhn-eyb says, describing clouds. وَهَى خَرْجُهُ وَاسْتُحِيلَ الرَّبَا بُ مِنْهُ وَغُرِّمَ مَآءً صَرِيحَا (assumed tropical:) [The clouds that were the first thereof in rising and appearing became rent, and such of them as were suspended beneath other clouds were looked at in order that it (??) he (??) whether they (??), and they discharged (??) (TA.) 4 أَغْرَمْتُهُ and ↓ غَرَّمْتُهُ, (S Msb, K,) inf. n. [of the former إِغْرَامٌ and [of the latter تَغْرِيمٌ, (TA,) both signify the same; (S, Msb, K;) i. e. I made him to pay, or discharge, a bloodwit, and a responsibility, and the like, (see 1,)] after it had became obligatory upon him; (Msb, K: *) [or the meaning intended in the S and K (in the latter of which it is vaguely indicated and in the farmer more so) may be, I made him to take upon himself to pay, or discharge, a bloodwit, S c. for (??) times,] غرّمهُ and اغرمهُ signify he made him to incur the taking upon himself that which was not obligatory upon him; (Mgh:) [and sometimes the inf. ns.] إِغْرَامٌ and تَغْرِيمٌ signify the making to he final; and, to he indebted; (PS;) أَغْرَمْتُهُ إِيَّاهُ in the copies of the K is a mistake for أَغْرَمْتُهُ ??. (TA.) — — إِغْرَامٌ also signifies The throwing [one] into destruction. (KL.) — — And The rendering [one] eagerly desirous [of a thing; fond of it; or attached to it]. (KL.) You say, أُغْرِمَ بِالشَّىْءِ He became eagerly desirous of the thing; fond of it; or attached to it; syn. أُولِعَ بِهِ (S, Msb, TA.) 5 تغرّم [app. He took upon himself an obligation, such as the payment of a fine. &c]. (Ham p. 707. [See also 1, and 8.]) 8 إِغْتِرَامٌ The making obligatory upon oneself what is termed غَرَامَة, which signifies difficulty or trouble, and damage or detriment or loss, and the giving of property against one's will. (Har p. 36. [See also 1, and 5.]) غُرْمٌ an inf. n. of غَرِمَ [q. v.]. (JK, Msb, TA.) — — And A thing that must be paid, or discharged; (K, TA;) and so ↓ غَرَامَةٌ, and ↓ مُغْرَمٌ, (S, K, TA,) and ↓ مَغْرَمٌ: (S, TA:) accord. to Er-Rághib, a damage, detriment, or loss, that befalls a man, in his property, not for an injurious action, of his, requiring punishment (TA:) a debt, (S, TA:) a fine, or

mulet: (MA:) the pl. of ↓ مَغْرَمٌ is مَغَارِمُ, agreeably with analogy; or this is pl. of غُرْمٌ, anomalously, like as مَحَاسِنُ is of حُسْنٌ. (TA.) [See exs. voce غَلِقَ: and see also غُنْمٌ.] غَرْمَى A woman heavy, or sluggish; syn. ثَقِيلَةٌ: (K:) or, accord. to IAar, i. q. مُغَاضِيَةٌ [that makes, and is made, angry: or that breaks off from, or quits, one, in anger, or enmity]. (TA.) — It is also syn. with أَمَا, as a word denoting an oath [or used in swearing]: one says غَرْمَى وَجَدِّكَ [Verily, or now surely, by thy grandfather, or by thy fortune or good fortune]; like as one says أَمَا وَجَدِّكَ: (AA, K, TA:) and عَرْمَى and حَرْمَى are dial. vars. thereof. (TA.) غَرَامٌ A thing from which one is unable to free himself, [a thing] such as cleaves fast. (BA and Jel in xxv. 66.) Lasting evil. (IAar, S, K.) Perdition: (K:) in the Kur xxv. 66, (S, Ksh,) accord. to AO, (S,) it means perdition, (S, Ksh,) persistent, (Ksh,) and such as cleaves fast. (S, Ksh.) And Punishment, or torment; (S, K) or, accord. to Zj, the most vehement punishment or torment; and accord to Er-Rághib, hardship, or difficulty, and an affliction, or a calamity or misfortune, that befalls a man. (TA.) — — Also Eager desire [بِشَىْءٍ for a thing]; fondness [for it]; or attachment [to it]; syn. وَلُوعٌ: (S, K:) or love that torments the heart. (Har p. 36.) [See 4, last sentence.] غَرِيمٌ A debtor; (S, Msb, K:) one says, خُذْ مِنْ غَرِيمِ السَّوْءِ مَا سَنَحَ [Take them from the (??) debtor what has become easy of attachment, (S:) and ↓ غَارِمٌ signifies the same (??) غَرِيمٌ (??) whom lies the obligation of a bloodwit or the like; or [it virtually signifies thus, but properly] it is a possessive epithet signifying ذُو غَرَامٍ or غَرَامَةٍ or تَغْرِيمٍ. (TA.) And (sometimes, S) it signifies A creditor also: (S, Msb, K:) thus having two contr. meanings; (K) Kutheiyir says, * قَضَى كُلُّ ذِى دَيْنٍ فَوَفَّى غَرِيمَهُ وَعَزَّةُ * مَمْطُولٌ مُعَنًّى غَرِيمُهَا [Every debtor has paid, and fully rendered to his creditor; but as to (??), her creditor is put off, and wearied]. (S.) The pl. of غَرِيمٌ is غُرَمَآءُ (I Ath, Msb, TA) and غُرَّامٌ, which is a strange [i. e. an anomalous] pl., (I Ath, TA;) or this is pl. of ↓ غَارِمٌ as syn. with غَرِيمٌ [and thus is agree able with analogy]; or it is pl. of ↓ مُغْرِمٌ [signifying " burdened with debt. "], formed by the rejection of the augmentative letter [of the sing]. (TA.) — — And hence, An adversary in contention, dispute, or litigation; an antagonist; a litigant; because, by his pressing upon his adversary [like the creditor upon his debtor], he becomes one who cleaves, or clings. (Msb.) غَرَامَةٌ: see غُرْمٌ. غَارِمٌ: see غَرِيمٌ, in two places. مَغْرَمٌ; pl. مَغَارِمُ: see غُرْمٌ, in two places. مُغْرَمٌ Shackled, (K,) or burdened, (TA,) with debt; (K;) an epithet applied to a man from الغُرْمُ and الدَّيْنُ. (S.) See غَرِيمٌ. — — And A captive of love; (K, TA;) i. e., of the love of women: (TA:) or one to whom love cleaves: (Ham p. 558:) or you say رَجُلٌ مُغْرَمٌ بِالحُبِّ [a man to whom love cleaves, or clung to by love]; from the love of women: (S:) and هُوَ مُغْرَمٌ بِالنِّسَآءِ He is one who clings to women, like as does the غَرِيم [or " creditor " to the debtor]. (Er-Rághib, TA.) And مُغْرَمٌ بِشَىْءٍ Eagerly desirous of a thing; fond of it; or attached to it; syn. مُولَعٌ بِهِ; (Msb, K, TA;) and حَرِيصٌ عَلَيْهِ; (Har p. 585;) not having patience to refrain from it. (TA.) — See also غُرْمٌ. غرمل غُرْمُولٌ The penis, (S, O, K,) in an absolute sense: (TA:) or a large and flaccid penis before its prepuce is cut off; (K;) thus says AZ: (TA:) or it is said to be of a solid-hoofed animal: but mention is made in a trad. of the غَرَامِيل of men [in relation to whom, however, it may perhaps be used in this instance by way of comparison]. (TA.) غرنق غَرْنَقَةٌ An amorous playing with the eyes. (Ibn- 'Abbád, O, K.) غِرْنَاقٌ: see غُرْنَيْقٌ, last sentence. غُرْنُوقٌ is held by the author of the K to be wrongly mentioned by J in art. غرق, on the ground of the saying that the ن is radical; and IJ says that Sb has mentioned غُرْنَيْقٌ among quadriliteral-radical words: but there is a difference of opinion on this point; for AHei asserts that the ن in غُرْنُوقٌ and in all its dial. vars. is augmentative. (TA.) — — See غُرْنَيْقٌ, in two places. — — Also sing. of غَرَانِقُ, which signifies (assumed tropical:) Certain trees: (Aboo-Ziyád, O, K:) or, as also ↓ غُرَانِقٌ, sing. of غَرَانِيقُ, which signifies the tender sprouts at the root, or lower part, of the عَوْسَج [or box-thorn]: (AA, O, K:) likened to a tender youth, because of their freshness and beauty: (TA:) or غُرْنُوقٌ signifies a tender and concealed plant; (K, TA;) or, accord. to one copy [of the K], a tender, spreading plant: mentioned by AHn. (TA.) — — And (assumed tropical:) A lock of hair much twisted: (Lth, O, K:) or, accord. to IAar, a forelock: so in the phrase جَذَبَ غُرْنُوقَهُ [He pulled his forelock]: and نُغْرُوقٌ signifies the " hair of the back of the neck. " (O, TA.) غِرْنَوْقٌ: see the next paragraph, in two places. غُرْنَيْقٌ (S, K) and ↓ غُرْنُوقٌ and ↓ غِرْنَوْقٌ (O, K) A certain aquatic bird, (S, O, K, TA,) long in the neck (S, O, TA) and in the legs, (TA,) white, (O, K, TA,) or black: (K, TA:) [app. the white stork, ardea ciconia; or, accord. to some, the black stork, ardea nigra:] or, accord. to IAmb, the males [or male] thereof: (TA:) or the first, (O, K,) as also the second, (K,) signifies the كُرْكِىّ [or Numidean crane, ardea virgo]: (As, O, K, TA:) or a certain bird resembling this: (ISk, O, K, TA:) pl. غَرَانِيقُ. (O, TA.) It is related of the Prophet that [when he was reciting the words of the Kur (liii. 19 and 20), "Have ye considered El-Lát, and El-'Ozzà, and Menáh, the other third? "] the Devil put into his mouth the saying تِلْكَ الغَرَانِيقُ العُلَى [Those are the most high غرانيق, as though meaning cranes, for the Numidian crane is remarkable in the East for its superlatively-high flight]; referring, as IAar says, to the idols, which were asserted to be intercessors with God, wherefore they are likened to the birds that rise high into the sky: (O, TA: *) or غرانيق may in this case be a pl. of one of the sings. expl. in what here follows [but applied to females]. (O.) — — غُرْنَيْقٌ (O, K, TA, and so in copies of the S) and ↓ غِرْنَيْقٌ (IJ, TA, and so in some copies of the S in the place of the former) and ↓ غُرْنُوقٌ and ↓ غِرْنَوْقٌ (S, O, K, TA) and ↓ غِرْنِيقٌ (K) and ↓ غَرَوْنَقٌ (O, K) and ↓ غِرْنَاقٌ and ↓ غُرَانِقٌ (S, K) signify (assumed tropical:) A tender youth; (S;) or a white, or fair, and comely, or beautiful, youth; (O, K;) or a youth white, or fair, tender, having beautiful hair, and comely: (TA:) pl. غَرَانِيقُ and غَرَانِقَةٌ (S, O, K) and غَرَانِقُ, (S, K,) which last may be pl. of غُرَانِقٌ, agreeably with analogy, (IAmb, TA,) or it may be a contraction of غَرَانِيقُ, as such used by a poet. (TA.) غِرْنَيْقٌ and غِرْنِيْقٌ: see the next preceding sentence. غُرَانِقٌ, applied to a youth, (K, TA,) and to youthfulness, (TA, and so in the CK instead of a youth,) Perfect, or without defect. (K, TA.) And, applied to a woman, as also غُرَانِقَةٌ, Youthful and plump. (K.) — — See also غُرْنَيْقٌ, last sentence. — — لِمَّةٌ غُرَانِقَةٌ and ↓ غُرَانِقِيَّةٌ [Hair descending below the lobe of the ear, or descending upon the shoulders,] sleek, such as the wind puts in motion. (Sh, O, K.) — — See also غُرْنُوقٌ. غَرَوْنَقٌ: see غُرْنَيْقٌ, last sentence. لِمَّةٌ غُرَانِقِيَّةٌ: see غُرَانِقٌ. غرو 1 غَرَا الجِلْدَ, (K,) first pers. غَرَوْتُ, (S, Msb,) aor. غَرُوَ, (Msb, TA,) inf. n. غَرْوٌ, (TA,) He glued the skin; i. e., made it to adhere with غِرَآء. (S, Msb, K.) And غَرَيْتُ السَّهْمَ signifies the same as غَرَوْتُهُ [i. e. I glued the feathers upon the arrow: see the two pass. part. ns.]. (TA.) [And accord. to present usage, ↓ غَرَّاهُ, inf. n. تَغْرِيَةٌ, signifies He glued it.] — — غَرَا السِّمَنُ قَلْبَهُ, (K, TA,) aor. and inf. n. as above, (TA,) Fatness adhered to his heart, and covered it: (K, TA:) mentioned by ISd. (TA.) — غَرِىَ بِهِ It adhered to it [as glue or the like]. (Ksh and Bd in v. 17. [And used in this sense in the S and K as an explanation of لَزِجَ بِهِ.]) — — And [hence], aor. يَغْرَى, (S, Msb, K,) inf. n. غَرًا (Abu-l-Khattáb, Msb, K, TA) and غِرَآءٌ, (K, TA,) like كِسَآءٌ, but in the M like سَحَاب [i. e. غَرَآءٌ], which J [in the S] pronounces to be a subst., (TA,) He became attached to it, or fond of it; was eagerly desirous of it; he adhered, clung, or clave, to it; or loved it; syn. أُولِعَ بِهِ; (Msb, K, TA;) and لَزِمَهُ; (TA;) without his being incited thereto by another; (Msb, TA;) and ↓ أُغْرِىَ بِهِ signifies the same, (Msb, * K, TA,) as also ↓ غُرِّىَ بِهِ, (K, TA,) each with damm, (K,) and the latter with teshdeed, as is stated in the M. (TA.) — —

See also 3. — — And غَرِىَ فُلَانٌ Such a one persisted, or persevered, in his anger. (S, TA.) — — غَرِىَ said of what is termed عِدٌّ, [i. e. of the water thus termed,] (M, and so in some copies of the K,) or of a غَدِير, [or pool of water left by a torrent,] (so in other copies of the K [but the former is said in the TA to be the right],) It became cold, or cool, (M, TA,) or its water became cold, or cool. (K.) — غَرَوْتُ, (inf. n. غَرْوٌ, S, * Msb,) also signifies I wondered. (S, Msb, TA.) [See غَرْوٌ, below.] 2 غرّاهُ: see 1, third sentence. — — [The inf. n.] تَغْرِيَةٌ is syn. with تَطْلِيَةٌ [The daubing, smearing, or rubbing over; perhaps particularly, or originally, with غِرَآء i. e. glue]. (K.) — — غرّاهُ بِهِ: see 4. And غُرِّىَ بِهِ: see 1, latter half. 3 غارى بَيْنَ الشَّيْئَيْنِ, (S, K,) inf. n. غِرَآءٌ, (S,) He made no interruption between the two things: (S, K:) mentioned by A'Obeyd, from Khálid Ibn-Kulthoom: and hence the saying of Kutheiyir, إِذَا قُلْتَ أَسْلُو فَاضَتِ العَيْنُ بِالبُكَا غِرَاءً وَمَدَّتْهَا مَدَامِعُ حُفَّلُ [When thou sayest, "I will be forgetful," or "unmindful," the eye overflows with weeping, uninterruptedly, and copious flowings of tears pour into it and replenish it]: AO says that the verb is from غَرِيتُ بِالشَّىْءِ. (S, TA.) — — And غارى فُلَانًا, (K, TA,) inf. n. مُغَارَاةٌ and غِرَآءٌ, (TA,) He wrangled, quarrelled, or contended, with such a one: (K, TA:) mentioned on the authority of AHeyth, who disallowed غَرِىَ ↓ بِهِ, inf. n. غراء. (TA. [Whether AHeyth disallowed the latter in this sense or in one of the senses mentioned in the first paragraph is not stated.]) 4 اغراهُ بِهِ He made him to become attached to it, or fond of it; to be eagerly desirous of it; to adhere, cling, or cleave, to it; or to love it; (Msb, K;) syn. وَلَّعَهُ: (K:) one should not say غرّاهُ ↓ بِهِ. (TA. [But one says غُرِّىَ بِهِ: see 1.]) And أُغْرِىَ بِهِ: see 1. — — He incited, urged, or instigated, him to do it. (MA, and Har p. 355.) You say, أَغْرَيْتُ الكَلْبَ بِالصَّيْدِ (S) I incited, urged, or instigated, the dog, to, or against, the object, or objects, of the chase. (Kull.) — — And اغراهُ بِهِمْ He set him upon them, or over them; or made him to have mastery, dominion, or authority, over them. (Jel in xxxiii. 60.) — — اغرى بَيْنَهُمُ العَدَاوَةَ (tropical:) He occasioned enmity between them: (Jel in v. 17:) he cast enmity between them, as though he made it to cleave to them: (K, TA:) a tropical phrase. (TA.) And أَغْرَيْتُ بَيْنَهُمْ [in which an objective complement is understood] (S, Msb) i. q. أَفْسَدْتُ [meaning (assumed tropical:) I excited disorder, disturbance, dis- agreement, discord, dissension, strife, or quarrel-ling, or I made, or did, mischief, between them, or among them]. (Msb.) — اغرى الشَّىْءَ, said of God, He made, or rendered, the thing goodly, or beautiful. (IKtt, TA.) 6 هُمَا يَتَغَارَيَانِ فِى الغَضَبِ [app. They two wrangle, quarrel, or contend, in anger]. (JK. [See 3.]) لَاغَرْوَ signifies لَا عَجَبَ [meaning There is no case of wonder], (Msb, K, and Ham p. 603,) the enunciative of لَا being suppressed, as though the saying were لَاغَرْوَ فِى الدُّنْيَا [there is no case of wonder in the present world] or مَوْجُودٌ [existing]; (Ham;) as also ↓ لَا غَرْوَى: (K:) or لَيْسَ بِعَجَبٍ [meaning it is not a case of wonder]. (S.) One says, لَا غَرْوَ مِنْ كَذَا i. e. لَا عَجَبَ [meaning There is no case of wonder arising from such a thing, or, using غرو as an inf. n., (see 1, last signification,) there is no wondering at such a thing]. (Har p. 488.) And the saying وَلَا غَرْوَ أَنْ يَحْذُو الفَتَى حَذْوَ وَالِدِهْ means And it is not a case of wonder (لَيْسَ بِعَجَبٍ), i. e. there is no wondering (لَا عَجَبَ), that the [young] man should follow the example of his father, doing the like of his deed. (Har p. 86.) غَرًا: see غِرَآءٌ, in two places. — — Also The غِرْس [q. v.] that descends [from the womb] with the child. (TA.) — — And The young one of the cow: (K, TA:) or, as some say, peculiarly, of [the species of bovine antelope called] the wild cow: dual غَرَوَانِ: and pl. أَغْرَآءٌ. (TA.) It is also applied to The young camel when just born: and, some say, it signifies a youngling that is very sappy or soft or tender: (TA:) and anything brought forth (K, TA) until its flesh becomes firm, or hard. (TA.) — — And (K, TA) [hence], by way of comparison, (TA,) as also ↓ غَرَاةٌ, (assumed tropical:) Lean, meagre, or emaciated, (K, TA,) in a great degree: (TA:) pl. أَغْرَآءٌ. (K, TA.) Hence the trad., لَا تَذْبَحُوهُ غَرَاةً ↓ حَتَّى يَكْبَرَ (assumed tropical:) [Do not ye slaughter it while very lean, &c., until it become full-grown] (TA. [See 4 in art. فرع.]) — Also Goodliness, or beauty. (S, K. [See غَرِىٌّ.]) غَرَاةٌ [Excitement of disorder, disturbance, disagreement, &c.;] the subst. from أَغْرَيْتُ بَيْنَهُمْ [q. v.]. (S.) — See also غَرًا, in two places. غَرْوَى: see the next paragraph: — and see also لَا غَرْوَ. غَرَآءٌ [A state of attachment, or fondness, &c.;] the subst. from غَرِىَ بِهِ [q. v.] as meaning أُولِعَ بِهِ: (S, Msb, TA:) or, accord. to the M, this is an inf. n.; and the subst. accord. to the K is ↓ غَرْوَى. (TA.) غِرَآءٌ and ↓ غَرًا (S, Mgh, Msb, K) [Glue;] a substance with which a thing is made to adhere, (S, Mgh, Msb, K,) obtained from fish, (S, Mgh,) or made from skins, and sometimes made from fish: (Msb:) or the substance with which one smears; (Fr, K, TA;) and thus the former word is expl. by Sh: (TA:) or a certain thing that is extracted from fish: (K:) [and mucilage, which by concretion becomes gum; the former word is used in this sense in the K voce صَمْغٌ. q. v.:] and it is said that the trees [app. that produce the mucilage termed غِرَآء, otherwise [know not what can be meant thereby,] are [called] غَرًى [or ↓ غَرًا]; but AHn says that certain persons pronounce the word thus, but it is not the approved way. (TA.) — رَجُلٌ غِرَآءٌ means A man who has not a beast [to carry him] (لَا دَابَّةَ لَهُ). (K.) غَرِىٌّ Made to adhere; syn. مُلْصَقٌ. (TA voce عَرِيرٌ.) — — [And hence, (assumed tropical:) An adherent. (See عَرِيرٌ.) — — Hence also, Daubed, smeared, or rubbed over; as will be shown in the course of this paragraph. (See also مَغْرُوٌّ.) — —] And The goodly, or beautiful, (S, K, TA,) in respect of face, (TA,) of mankind, (S, K, TA,) and the goodly, or beautiful, of others than mankind: and [particularly] a goodly building: (K, TA:) and hence. — — الغَرِيَّانِ Two well-known buildings, in El-Koofeh, (K, TA,) at Eth-Thaweeyeh, where is the tomb of 'Alee, the Prince of the Faithful, asserted to have been built by one of the Kings of El-Heereh: (TA:) or two tall buildings, said to be the tombs of Málik and Akeel, the two cup-companions of Jedheemeh ElAbrash; thus called because En-Noamán Ibn-El-Mundhir used to smear them (كَانَ يُغَرِّيهِمَا) with the blood of him whom he slew when he went forth in the day of his evil fortune [or ill omen, the story of which is well known], (S, TA.) — — الغَرِىُّ is also the name of A certain idol [or object of idolatrous worship, app. from what here follows, a mass of stone, like as اللَّاتُ is said to have been by some, and like as were several other objects of worship of the pagan Arabs], with which [probably meaning with the blood on which] one used to smear himself, and upon which one used to sacrifice [victims]. (TA.) — — And غَرِىٌّ signifies also A certain red dye. (TA.) غُرَاوَى i. q. رَغْوَةٌ [i. e. Froth]: (K, TA: [الغُراءىٰ in the CK is a mistranscription:]) app. formed by transposition; for رُغَاوَى has been mentioned [in art. رغو] as syn. with رَغْوَةٌ: (TA:) pl. with fet-h [i. e. غَرَاوَى]. (K, TA.) هُوَ مُغْرًى بِهِ, from أَغْرَاهُ بِهِ [q. v.], He is made to become attached to it, or fond of it; &c. (TA.) مَغْرُوٌّ [pass. part. n. of غَرَا, q. v.; Glued, &c. — — Hence, for سَهْمٌ مَغْرُوٌّ, lit. A glued arrow, meaning an arrow having the feathers glued upon it, i. e.] a feathered arrow. (Meyd in explanation of what here follows.) It is said in a prov., أَدْرِكْنِى وَلَوْ بِأَحَدِ المُغْرُوَّيْنِ, meaning [Reach thou me, though] with one of the two [feathered] arrows: or, as Th says, with an arrow or with a spear: (S:) El-Mufaddal says, there were two brothers, of the people of Hejer, a people to whom the Arabs ascribe stupidity, and one of those two rode an intractable she-camel, and the one that did not ride had with him a how, and his name was Huneyn; so the one that was riding called to him,

and said, يَا هُنَيُّ وَيْلَكَ انْزِلْنِى وَلَوْ بِأَحَدِ المَغْرُوَّيْنِ, [in which انزلنى seems to be a mistranscription for ادركنى,] meaning, with his arrow; whereupon his brother shot at him and laid him prostrate; and his saying became a prov., applied on an occasion of necessity, or difficulty, and of the after failing of stratagem. (Meyd.) One says also قَوْسٌ مَغْرُوَّةٌ [A glued bow] (S, Msb, K) and ↓ مَغْرِيَّةٌ. (S, K.) قَوْسٌ مَغْرِيَّةٌ: see what next precedes. غرى 1 غَرِيْتُ السَّهْمَ: see 1 in art. غرو. قَوْسٌ مَغْرِيَّةٌ: see مَغْرُوٌّ (last sentence) in art. غرو. غزر 1 غَزُرَ, aor. غَزُرَ, inf. n. غَزَارَةٌ (S, Mgh, Msb, K) and غَزْرٌ (Mgh, L, Msb, K) and غُزْرٌ, (L, K,) or غَزْرٌ is a simple subst., (S, L, TA,) It (a thing, S, K, or water, Mgh, Msb) was, or became, much, abundant, or copious. (S, Mgh, Msb, K,) — — غَزُرَتْ She (a camel, S, Msb, or a beast, K) bad much milk; abounded in milk, became abundant in milk; (S, Msb, K:) عَنِ الكَلَأ from the (??) (TA;) or عَلَيْهِ [by feeding] upon it; (K;) as also ↓ أَغْزَرَتْ: (IKtt:) and it (a well, and a spring,) abounded in water; and it (an eye) abounded in tears. (K.) 2 تَغْزِيرٌ signifies The omitting a milking between two milkings, when the milk of the camel is backward. (S, K, TA,) A similar meaning is mentioned in art. غرز: see 2 in that art (TA.) 3 غازرهُ, inf. n. مُغَازَرَةٌ, He gave him a small and mean thing in order that he might give him in return twice as much: he sought to obtain from him more than he gave. (I Aar, TA: but only the inf. n. is mentioned.) 4 أَغْزَرَ see 1. — أَغْزَرَ اللّٰهُ مَالَهُ [God caused his camels, or sheep, or goats, to have much milk]. (TA.) — — اغزر المَعْرُوفَ He made the beneficence to be abundant. (K.) — اغزر القَوْمُ The people's camels, (S, K,) and their sheep or goats, (TA,) became abundant in milk. (S, K, TA.) — — And The people became in the state of having much rain. (IKtt.) غَزْرٌ [Abundance in milk: or abundance of milk: of camels &c.:] a subst. from غَزُرَتِ النَّاقَةُ; pl. غُزْرٌ; like as جُونٌ is pl. of جَوْنٌ, and حُشْرٌ of حَشْرٌ. (S.) — Also A vessel made of [the coarse grass called] حَلْفَاء and of palm-leaves: (IDrd, K:) a well-known Arabic word. (IDrd, TA.) غُزْرَى [as though fem. of أَغْزَرُ] is applied to a she-camel by Honeyf-El-Hanátim [as meaning Surpassingly abundant in milk]. (IAar in TA in art. بهى.) [غُزْرَانٌ mentioned by Freytag as an epithet applied to camels, meaning Abounding in milk, on the authority of the K, is a mistake; it is mentioned in the K only as the name of a place.] غَزِيرٌ, and the fem. غَزِيرَةٌ, Much; abundant; copious: (S, Msb, K:) applied to water, (Msb,) and rain, (K,) and beneficence, (S,) and knowledge, (TA,) and anything. (S, K.) — — A she-camel, (S, Msb, K,) and a sheep or goat or other beast, (TA,) having much milk; abounding in milk: (S, Msb, K:) a well, and a spring, (K,) and a subterranean channel for water, (Msb,) abounding in water: (Msb, K:) and an eye abounding in tears: (K:) pl. غِزَارٌ. (S, Msb.) قَوْمٌ مُغْزَرٌ لَهُمْ, in the pass. form, A people having abundance of milk; whose camels abound in milk. (K.) مَغْزَرَةٌ, (as written in the L, [and so agreeably with analogy, as meaning A cause of abounding in milk; similar to مَبْخَلَةٌ and مَجْبَنَةٌ &c.;]) or مُغْزِرَةٌ, (accord. to the K,) a thing [from the feeding of a beast] upon which the milk becomes abundant. (L, K.) — — And, (K, TA,) hence, (TA,) A certain plant, the leaves of which are like those of the حُرْف [q. v.], (K, TA,) dust-coloured, and small, and which has a red blossom, like that of the pomegranate: (TA:) it pleases the cows (K, TA) much, (TA,) and they become abundant in milk [by feeding] upon it: (K, TA:) it is of the [season called] رَبِيع; and is mentioned by AHn, who says that all cattle pasture upon it. (TA.) مِغْزَارٌ [Abounding much in milk; applied to a she-camel &c.]. (The Lexicons passim.) أَرْضٌ مَغْزُورَةٌ Land upon which much rain has fallen. (K.) مُغَازِرٌ and ↓ مُسْتَغْزِرٌ One who gives a thing in order that he may obtain in return more than he gives. (K.) One of the Tábi'ees says الجَانِبُ يُثَابُ مِنْ هِبَتِهِ ↓ المُسْتَغْزِرُ The stranger who seeks to obtain more than he gives shall be rewarded for his gift: meaning, when the stranger, who is not related to thee, gives thee a thing, he seeks to obtain more than it; so do thou requite him for his gift, and exceed it to him. (TA.) مُسْتَغْزِرٌ: see مُغَازِرٌ, in two places. غزل 1 غَزَلَتِ القُطْنَ, (S, MA, O, K,) and الكَتَّانَ وَغَيْرَهُمَا, (TA,) or الصُّوفَ وَنَحْوَهُ, (Msb,) aor. غَزِلَ (S, O, Msb, K,) inf. n. غَزْلٌ, (S, MA, O, KL,) She spun the cotton, (MA, KL, PS,) and the flax, &c., (TA,) or the wool, and the like; (Msb;) and ↓ اغتزلتهُ signifies the same. (S, K.) — غَزِلَ, (S, O, K, TA,) aor. غَزَلَ, (K, TA,) inf. n. غَزَلٌ, (S, O, TA,) He talked, and acted in an amatory and enticing manner, with a woman, or with women; he practised غَزَل [meaning as expl. below, i. e. the talk, and actions, and circumstances, occurring between the lover and the object of love; &c.]. (S, * O, * K, * TA.) — And غَزِلَ is also said of a dog, meaning He flagged, or became remiss, in the pursuit of a young gazelle; i. e., when he had come up to it, the latter uttered a cry by reason of its fright, whereupon he turned away from it, (S, O, K, TA,) and became diverted; (S, O, TA;) or, as IAar says, when it became sensible of the presence of the dog, it became confounded, or perplexed, and clave to the ground, and he (the dog) became diverted from it, and turned away: (TA:) or he was confounded, or perplexed, in pursuing a young gazelle, by its uttering a cry in his face when he came up to it. (Meyd in explanation of a prov.: see أَغْزَلُ, below.) 3 غَازَلَهَا, (S, MA, TA,) inf. n. مُغَازَلَةٌ, (S, O, K, TA,) He talked with her, (S, O, * K, * TA,) and acted in an amatory and enticing manner with her; (S, TA;) and in like manner one says of a woman with a man: (S:) or he played, or sported, [or dallied, or wantoned,] and held amorous talk, with her. (MA.) — — [Hence,] one says, أَطْيَبُ مِنْ أَنْفَاسِ الصَّبَا إِذَا غَازَلَتْ رِيَاضَ الربا (tropical:) [More pleasant, or delightful, than the breaths of the east wind (which is to the Arabs like the zephyr to us) when it has wantoned with the meadows of الربا, (app. الرُّبَا, the name of a place, mentioned in the K in art. ربو, there written الرُّبَى, and in the TA in that art. said to occur in poetry,) so as to have brought with it the odours of flowers]. (K.) And هُوَ يُغَازِلُ رَغَدًا مِنَ العَيْشِ (tropical:) [app. meaning He plays the wanton with ampleness and easiness and pleasantness of the means of subsistence]. (TA.) — — And غازل الأَرْبَعِينَ (assumed tropical:) He approached [the age of] forty [years]. (Th, K.) 4 اغزل, (K,) or اغزلت, (S, O,) He, or she, turned round, or made to revolve, [or rather twirled,] the مِغْزَل [or spindle]: (S, O, K:) [or so اغزل المغزلَ, or اغزلتهُ, for] one says of the مغزل [or spindle], أُغْزِلَ, i. e. it was turned round [or twirled]. (Fr, S.) — — اغزلت She (a gazelle) had a young one. (S, O. [See غَزَالٌ.]) 5 تغزّل He affected, or attempted, as a selfimposed task, (تَكَلَّفَ,) what is termed غَزَل [meaning as expl. below, i. e. the talk, and actions, and circumstances, occurring between the lover and the object of love; &c.]. (S, O, K, TA.) — — And sometimes it means He made mention, or spoke, [generally in verse,] of what is termed غَزَل. (TA.) [See also شَبَّبَ, inf. n. تَشْبِيبٌ; and نَسَبَ, inf. n. نَسِيبٌ.] One says, تغزّل بِالمَرْأَةِ meaning He mentioned the woman [in amatory language, as an object of love,] in his poetry. (TA in art. غنى.) 6 تغازلوا [They talked, and acted in an amatory and enticing manner; or they played, sported, dallied, or wantoned, and held amorous talk; one with another: see 3]: (S, O:) from الغَزَلُ [q. v.]. (TA.) 8 إِغْتَزَلَ see 1, first sentence. غَزْلٌ, applied to cotton, (S, O, K, TA,) and flax, &c., (TA,) or wool, and the like, (Msb,) i. q. مَغْزُولٌ [i. e. Spun]: (S, O, Msb, K, TA:) [or rather spun thread, or yarn of any kind; for] it is an inf. n. used as a subst.: (Msb:) of the masc. gender: pl. غُزُولٌ. (TA.) — — And accord. to ISd, The web of the spider. (TA.) — — And غَزْلُ النَّبَاتِ is applied in Egypt to The sort of food called إِطْرِيَة. (TA in art. طرو, q. v.) غِزْلُ نِسَآءٍ A follower and lover of women; as also نِسَآءٍ ↓ غِزِّيلُ: (JK:) [or both may be rendered one who talks, and acts in an amatory and enticing manner; or who plays, sports, dallies, or

wantons, and holds amorous talk; with women:] ↓ غِزِّيلٌ is of the measure فِعِّيلٌ in the sense of the measure مُفَاعِلٌ; like حِدِّيثٌ and كِلِّيمٌ. (TA.) غَزَلٌ, as expl. by 'Abd-El-Muttalib El-Baghdádee, in his Exposition of the نَقْدُ الشِّعْرِ of Kudámeh, signifies The talk, and actions, and circumstances, occurring between the lover and the object of love; differing somewhat from تَشْبِيبٌ, which is a celebrating of the person and qualities of the beloved; and from نَسِيبٌ, which is a mentioning of the state, or condition, of the نَاسِب [himself], and of the object of the نَسِيب, and of all the affairs, or events, occurring between them two, [in the prelude of an ode,] thus including the meaning of تَشْبِيبٌ, and being a mentioning of غَزَل: accord. to Kudámeh, it signifies an inclining to foolish and youthful conduct, or a manifesting of passionate love, and becoming notorious for affections to women: (TA:) or it is the subst. from 3 [as such signifying talk, and amatory and enticing conduct, with women; or play, sport, dalliance, or wanton conduct, and amorous talk, with women]; (S, K;) as also ↓ مَغْزَلٌ: (K:) or play, sport, or diversion, with women: (ISd, TA:) or the talk of young men and [or with] young women: (Msb:) or, accord. to the leading authorities in polite literature, and those who have made the language to be their study, [or rather accord. to a loose and post-classical usage,] it signifies, like نَسِيبٌ, praise of what are apparent of the menbers of the object of love: or the mention of the days of union and of disunion: or the like thereof. (MF.) غَزِلٌ [is, by, rule, the part. n. of غَزِلَ, as such signifying Talking, and acting in an amatory and enticing manner, with a woman, or with women; &c.: but it is said that it] signifies صَاحِبُ غَزَلٍ; (S, O;) or مُتَغَزِّلٌ بِالنِّسَآءِ; (K, TA;) by which is here meant making mention, or speaking, or one who makes mention, or who speaks, [generally in verse,] of what is termed غَزَل [signifying as expl. above, i. e. the talk, and actions, and circumstances, occurring between the lover and the object of love; &c.]; thus used as being a possessive epithet, [not as a part. n. of غَزِلَ, because this differs in meaning from تَغَزَّلَ,] i. e. it signifies [properly] ذُوغَزَلٍ: (TA:) or it means displaying amorous gestures or behaviour, and foolish and youthful conduct such as is suitable to women, with the love, or passionate love, that he experiences for them, in order that they may incline to him: (Kudámeh, TA:) or it is applied to a man as meaning a companion of women because of his lacking strength to be otherwise: from what here follows. (IAar, TA.) — — Lacking strength, or ability, to perform, or accomplish, things; (IAar, K, TA;) remiss, or languid, in respect to them. (IAar, TA.) غَزْلِيٌّ [Of, or relating to, spun thread, or yarn;] the rel. n. from غَزْلٌ used as a subst. (Msb.) غَزَالٌ A young gazelle, وَلَدُ ظَبْيَةٍ: (Msb:) or a شَادِن [or young gazelle], (T, S, O, Msb, K, TA,) or, as some say, the female, (TA, [but see what follows,]) when it becomes active, or in motion, (T, S, O, Msb, K, TA.) and walks; (T, Msb, K, TA;) to which the girl, or young woman, is likened in [the commencing of an ode by what is termed] التَّشْبِيب, wherefore the epithet and the verb [therein] are made mase.; (TA;) after the becoming a ثَنِىّ [q. v.]: (T, Msb:) or in the stage after that in which he is termed طَلًا [q. v.]: (AHát, Msb, TA:) or from the time of his birth until he attains to the most vehement running; (K, TA;) which is when he puts his legs together, [app. meaning his fore legs together and so his hind legs,] and puts them down together and raises them together: (TA:) or i. q. ظَبْىٌ [i. e. a gazelle, of any age]: (M in art. ظبى: for الظَّبْىُ is there expl. as meaning الغَزَالُ: [but this seems to be a loose rendering:]) the female is called ↓ غَزَالَةٌ; (Msb, MF, TA;) though it seems from what is said in the K [&c.] that الغَزَالُ is applied peculiarly to the male, and that the female is called only ظَبْيَةٌ, as several of the lexicologists have decisively asserted: (MF, TA:) the pl. [of pane.] is غِزْلَةٌ and [of mult.] غِزْلَانٌ. (S, O, Msb, K.) — غَزَالُ شَعْبَانَ A certain insect (دُوَيْبَّةٌ), (K, TA,) a species of the [locusts, or locust-like insects, called] جَنَادِب [pl. of جُنْدَبٌ]. (TA.) — دَمُ الغَزَالِ A certain plant, resembling the طَرْخُون [or tarragon], (O, K,) which is eaten, (O,) burning, or biting, to the tongue, (O, K,) green, and having a red root, like the roots of the أَرْطَاة [n. un. of أَرْطًى, q. v.], (O,) with the juice of which girls, or young women, make red streaks like bracelets upon their arms: (O, K:) thus AHn was informed by some one or more of the Benoo-Asad: (O:) and Aboo-Nasr says, it is of the [kind called] ذُكُور. [See also دَمُ الغَزَالِ and دُمْيَةُ الغِزْلَانِ and دَمُ الغِزْلَانِ voce دمٌ in art. دمو or دمى; and see likewise عَنْدَمٌ.] غَزَالَةٌ fem. of غَزَالٌ, q. v. — الغَزَالَةُ, also, signifies The sun; (S, O, K;) because it extends [what resemble] cords, [meaning its rays,] as though it were spinning: (K:) or the sun when rising; (Msb, K;) [therefore] one says طَلَعَتِ الغَزَالَةُ, but not غَرَبَتِ الغَزَالَةُ: (TA:) or the sun when high: (M, * K, TA:) or the عَيْن [meaning the disk, or, as it sometimes means, the rays, or beams,] of the sun. (K.) — — And غَزَالَةُ الضُّحَى means, (S, O, K,) as also غَزَالَاتُهُ, (K,) [or غَزَالَاتُهَا,] The beginning of the ضُحَى [or early part of the forenoon, after sunrise]; (S, O, K;) [whence] one says, جَآءَ فِى غَزَالَةِ الضُّحَى [He came in the beginning of the ضُحَى]; and Dhu-r-Rummeh uses الغَزَالَةَ, in the accus. case, as an adv. n., (S, O,) meaning in the time [or in the beginning] of the ضُحَى; (O;) or, accord. to IKh, this is for طُلُوعَ الغَزَالَةِ, meaning at the rising of the sun: (TA:) or the meaning of the phrases first mentioned in this sentence is after, or a little after, (accord. to different copies of the K,) the spreading of the son, [i. e. of the sunshine,] and its entrance upon the ضُحَى: or the first part of the ضُحَى, until the passing away of a fifth (or about a fifth, TA) of the day. (K.) — Also (i. e. الغَزَالَةُ) A certain herb, (Aboo-Nasr. O, K,) of the [kind called] سُطَّاح, spreading upon the ground, with green leaves, having no thorns nor broaches; from the middle whereof comes forth a tall قَضِيب [or shoot], which is peeled and eaten, (Aboo-Nasr, O,) and it is sweet, (Aboo-Nasr, O, K,) and has yellow blossoms from its bottom to its top: and it is a pasture: (Aboo-Nasr, O:) every thing [i. e. animal] eats it: (Aboo-Nasr, O, K;) and the places of its growth are the plain, or soft, tracts. (Aboo-Nasr, O) غَزَّالٌ A vender [and a spinner] of غَزْل [i. e. thread,. or gave]. (TA.) غِزِّيلٌ; see غِزْلُ نِسَآءٍ, in two places. غَازِلٌ [act. part. n. of غَزَلَ; Spinning]. The pls. غُزَّلٌ and غَوَازِلُ are applied as epithets to women: (K, TA:) but the former is also applied to men, and is of a measure more usual as that of the pl. of the mase. act. part. n. than of the fem. (TA.) أَغْزَلُ مِنْ عَنْكَبُوتٍ, from the act of spinning, (Meyd,) or from the act of weaving [the web], (O.) is a prov. [meaning More practised, or skilled, in weaving than a spider]: and so مِنْ سُرْفَةٍ [than a سُرْفَة, q. v.]. (Meyd.) — — And one says also, أَغْزَلُ مِنِ امْرِئِ القَيْسِ, (S, Meyd, O,) likewise a prov., meaning [More practised, or skilled,] in the celebrating of the person and qualities of the beloved in verse [than Imra-el-Keys]. (Meyd.) — — And [hence,] أَغْزَلُ مِنَ الحُمَّى (assumed tropical:) [More frequent in visiting, or more habitual, and more recurrent, than the fever]; a saying of the Arabs, by which they mean that it [the fever] is a frequent visiter of the sick person, recurrent to him; as though passionately loving him: thus, correctly, as in the L: in the K it is said that الأَغْزَلُ applied to the fever (الحُمَّى [though this is fem.]) means such as is a frequent visiter of the sick person; recurrent. (TA.) — — And أَغْزَلُ مِنْ فُرْعُلٍ [More confounded and perplexed than a young one of the hyena]; from الغَزَلُ as signifying " the being confounded and perplexed " like as is the dog (Meyd, O, K) when pursuing the young gazelle; for it may be that the فرعل becomes in the like state in pursuing the object of its chase: (Meyd:) or فرعل was a man of ancient times, and

this saying (which is a prov., Meyd) is like أَغْزَلُ مِنَ امْرِئِ القَيْسِ. (Meyd, O, TA.) مَغْزَلٌ: see مِغْزَلٌ, in two places: — and see also غَزَلٌ, latter half. مُغْزَلٌ: see مِغْزَلٌ, in three places. مُغْزِلٌ A doe gazelle having a young one. (K.) مِغْزَلٌ and ↓ مُغْزَلٌ (Fr, Th, S, O, Msb, K) and ↓ مَغْزَلٌ, (Th, O, K,) the first as pronounced by [the tribe of] Temeem, the second as pronounced by [that of] Keys, and the last the most rare, (TA,) or the second as pronounced by Temeem, (Msb,) A spindle; i. e. the thing with which one spins: (S, MA, O, Msb, K. KL:) Fr says that ↓ مُغْزَلٌ is the original form, from أُغْزِلَ " it was made to turn round " or " revolve " [or " was twirled "]; (S, TA;) but the dammeh was deemed by the Arabs difficult of pronunciation, and therefore they said مِغْزَلٌ, and in like manner مِصْحَفٌ and مِخْدَعٌ and مِجْسَدٌ and مِطْرَفٌ: accord. to IAth, مِغْزَلٌ signifies the instrument [with which one spins]; and ↓ مَغْزَلٌ, the place of the غَزْل [which means the act of spinning and the span thread or yard]; and ↓ مُغْزَلٌ, the place in which (فِيهِ [or this may here mean upon which]) the غَزْل [i. e. spun thread or yarn] is put: (TA:) pl. مَغَازِلُ. (MA.) أَعْرى مِنْ مِغْزَلٍ is a prov. [meaning More naked than a spindle]. (Meyd.) And one says, صَاحِبُ الغَزَلِ أَضَلُّ مِنْ سَاقِ مِغْزَلٍ [The practiser of the talk and actions &c. usual between the lover and the object of love is more erring than the shank (i. e. pin) of a spindle), of which the error is its [aiding in] clothing mankind while it is [itself] naked. (A, TA.) — — It is said in a book of certain of the Jews, عَلَيْكُمْ كَذَا وَكَذَا وَرُبْعُ المِغْزَلِ, meaning [I pon you lie as due from you such and such things and) the fourth part of what your women have spun. (TA.) — — And [the pl.] مَغَازِلُ signifies The عَمَد (O) or عُمُد (K) [app. meaning the upright wooden supports of the seat] of the [machine called] نَوْرَج [q. v.] with which the reaped grain heaped together is thrashed. (O, K.) مِغْزَلِيٌّ (MA) and ↓ مَغَازِلِيٌّ (S and K voce مِصْرَمٌ) A parer of spindles. (MA.) مُغَيْزِلٌ A slender cord (حَبْلٌ دَقِيقٌ) [so in copies of the K, and in the CK, but in the latter المُغْتَزَلُ is put for المُغَيْزِلُ: in my MS. copy of the K, المُغَيْزِلُ جَبَلٌ دَقِيقٌ, and this I think to be the correct reading. meaning El-Mugheyzil is a certain slender mountain]: ISd says, I think it to be likened to the مِغْزَل, because of its slenderness; adding that El-Hirmázee has mentioned it. (TA. [A verse cited by El-Hirmázee is there given as an ex.; mentioning the day of المُغَيْزِل, app. as the day of the separation of a lover from his beloved; and it is a common custom of the Arabs to call the day of an event the day of the place where it occurred.]) مَغَازِلِيٌّ: see مِغْزَلِيٌّ. غزو 1 غَزَاهُ, [aor. يَغْزُو,] inf. n. غَزْوٌ, He willed, or desired, it; he sought it; and he aimed at it, intended it, or meant it; syn. أَرَادَهُ; and طَلَبَهُ; and قَصَدَهُ; [the first of which is often used in the same senses as the second and third;] as also ↓ اغتزاهُ; (K, TA;) this last mentioned by ISd as syn. with قَصَدَهُ. (TA.) One says, عَرَفْتُ مَا يُغْزَى مِنْ هٰذَا الكَلَامِ i. e. [I knew, or, emphatically, I know,] what is willed or desired (مَا يُرَادُ) [from this speech]. (S.) And غَزْوِى كَذَا My aim, or intention, or meaning, is such a thing. (K.) — — [Hence, app.,] غَزَا العَدُوَّ, inf. n. غَزْوٌ (S, Mgh, Msb, K) and غَزَوَانٌ, (K, TA,) or, as some say, غَزْوَانٌ, mentioned by Sb, (TA,) and غَزَاوَةٌ, (K,) [but see what is said of this last at the close of this paragraph,] He went forth, (Er-Rághib, TA,) or repaired, or betook himself, (Mgh,) to wage war, (Er-Rághib, TA,) or to fight, (Mgh,) with the enemy; (Er-Rághib, Mgh, TA;) or he went to fight with, and plunder, the enemy; (K, TA;) in the country of the latter. (Msb.) [And غَزَا alone, the objective complement being understood, often signifies the same; or He engaged in a warring, or warring and plundering, expedition, or in such expeditions.] — — And غَزَا إِلَيْهِ, inf. n. as above, He tended, repaired, betook himself, or went, to, or towards, him, or it; syn. قَصَدَهُ. (TA.) — غَزَاوَةٌ, mentioned above, is of a measure which in most instances is that of an inf. n. of an intrans. verb, and it seems to be an inf. n. of which the verb is غَزُوَ, meaning جَادَ غَزْوُهُ [i. e. Excellent, or how excellent, is his engaging in a warring, or warring and plundering, expedition, or in such expeditions!]; and to be similar to قَضُوَ meaning جَادَ قَضَاءُهُ, and ضَرُبَتْ يَدُهُ meaning جَادَ ضَرْبُهَا. (TA.) 2 غَزَّوَ see what next follows. 4 اغزاهُ He fitted him out, equipped him, or furnished him, (S,) or he sent him, (Mgh, Msb,) or he urged, or incited, him, (K,) to engage in a warring, or warring and plundering, expedition, (S, * Mgh, * Msb, * K,) in the country of the enemy; (Msb;) and ↓ غزّاهُ signifies the same. (K.) — أَغْزَتْ, said of a woman, (Mgh, K,) Her husband was absent [engaged in a warring, or warring and plundering, expedition, in the country of the enemy]; (Mgh;) or her husband went [or had gone] to fight with, and plunder, the enemy. (K.) — — And, said of a she-camel, Her impregnation was, or became, difficult. (S, K.) — And اغزاهُ He granted him some delay, and deferred [the exacting of] the debt that he owed. (S, K.) 8 اغتزاهُ: see 1, first sentence. — اغتزى بِفُلَانٍ He had such a one peculiarly to himself from among his companions: (K, TA:) like اِعْتَزَّ بِهِ. (TA.) A poet says, قَدْ يَغْتَزِى الهِجْرَانُ بِالتَّجَرُّمِ [Sometimes, or often, the cutting off from friendly intercourse has the accusation of that which is a crime, or a fault, or an offence, peculiarly assigned to it (as the cause)]: التجرّم here meaning اِدِّعَاءُ الجُرْمِ. (TA.) غَزَاةٌ: see the next paragraph, in three places. غَزْوَةٌ The act of [الغَزْو i. e.] repairing to fight with [or to fight with and plunder] the enemy [in the country of the latter]; as also ↓ غَزَاةٌ, and ↓ مَغْزَاةٌ: (Mgh:) or the first signifies a single time [or act] of الغَزْو [i. e. a single warring, or warring and plundering, expedition]; (Th, Msb, TA;) as also ↓ مَغْزَاةٌ: (Msb:) and ↓ غَزَاةٌ is the subst. from غَزَوْتُ العَدُوَّ [as such meaning as expl. above, i. e. the act of الغَزْو]: (S, TA:) or this signifies [a campaign, i. e.] the work [or operations] of a year: (Th, TA:) the pl. (of غَزْوَةٌ, Msb, [and of ↓ غَزَاةٌ, for this is originally غَزَوَةٌ,]) is غَزَوَاتٌ, and (of ↓ مَغْزَاةٌ, Msb) مَغَازٍ, (Mgh, Msb,) which latter pl. is applied to the غَزَوَات of Mohammad. (TA.) غِزْوَةٌ i. q. طِلْبَةٌ [app. as meaning A mode, or manner, of seeking, &c.]. (TA.) أَبُو غَزْوَانَ [or غَزْوَانٍ?] The cat: because it is ever making war upon the mouse. (يَغْزُو الفَأْرَ أَبَدًا). (Har p. 663.) غَزْوِىٌّ, accord. to [many, app., of] the copies of the S; or غَزَوِىٌّ, accord. to ISd, [and so in some copies of the S,] said by ISd to be altered from the regular form [which is غَزْوِىٌّ]; (TA;) Of, or relating to, الغَزْو [or the making a warring, or warring and plundering, expedition]. (S, ISd, TA.) غَزِىٌّ: see غَازٍ. غَزَّآءٌ One who engages much, or often, in warring, or warring and plundering, expeditions; syn. كَثِيرُ الغَزْوِ. (TA.) غَازٍ One going, or who goes, to fight with, and plunder, the enemy, (S, * Mgh, * Msb, K,) in the country of the latter; (Msb;) [one engaging, or who engages, in a warring, or warring and plundering, expedition: and a warrior, in a general sense:] pl. غُزَاةٌ (S, Mgh, Msb) and غُزًّى (S, Msb, K, TA, in the CK غُزّىٰ) and غُزَّآءٌ (S) and غُزِىٌّ, (K,) [originally غُزُوىٌ,] of the measure فُعُولٌ, (TA,) and ↓ غَزِىٌّ is pl. of [the pl.] غُزَاةٌ, (S, Msb,) or [rather] a quasi-pl. n.; (K;) and ↓ غَازِيَةٌ signifies a company, or body, of غُزَاة. (TA.) غَازِيَةٌ: see what immediately precedes. الاغزاء and المغزى [app. الأَغْزَآءُ and ↓ المَغْزَى, the former a pl. of which the sing. is not mentioned, and the latter a quasi-pl. n. like المَرْجَلُ from الرَّجُلُ,] The offspring (نَتَائِج [more properly نِتَاج, which agrees with the context,]) of the [season called] صَيْف, on the authority of IAar, [meaning such offspring of camels, for it is added,] which are discommended, the young camel thereof being always weak. (TA.) مَغْزًى The intended sense of a saying; the meaning thereof; syn. مَقْصَدٌ [as an inf. n. used in the sense of the pass. part. n. of its verb]. (S, K; in the CK written مَقْصِد.) — — See also مَغْزَاةٌ. — And see the paragraph next preceding this. مُغْزٍ [act. part. n. of 4, q. v.]. — — مُغْزِيَةٌ A woman whose husband is absent; (Mgh;) [meaning] one whose husband has gone to fight with, and plunder, the enemy. (S, * TA.) See an ex. in a trad. mentioned voce كَاسِرٌ. — Also, مُغْزِيَةٌ, A she-camel that has

exceeded the year [from the time when she was covered] without bringing forth; like مِدْرَاجٌ: (El-Umawee, S:) or a she-camel that has exceeded the year by a month, (K, TA,) or the like thereof, (TA,) in pregnancy: (K, TA:) so in the M. (TA.) And A she-ass that is late in bringing forth, but does then bring forth. (S.) المُغْزِى مِنَ الغَنَمِ means Those that are late in bringing forth, by a month, or two months, after the others, of the sheep or goats, because of their having conceived at a late period. (TA.) — — And مغْزٍ signifies A she-camel whose impregnation is difficult: mentioned by Az. (TA.) مَغْزَاةٌ: see غَزْوَةٌ, in three places. — — Also A place of غَزْو [meaning making a warring, or warring and plundering, expedition]: pl. مَغَازٍ. (TA.) — — And المَغَازِى signifies also The memorable deeds of the غُزَاة [meaning those who engage in warring, or warring and plundering, expeditions, pl. of غَازٍ]: (K, TA:) in which sense, some say, it has no sing., but others say that its sing. is مَغْزَاةٌ or ↓ مَغْزًى. (TA.) مَغْزِىٌّ [as pass. part. n. of غَزَا] was used as an epithet applied to a man: it is properly with و [i. e. مَغْزُوٌّ]; but there are many instances of the former kind. (TA.) غسق 1 غَسَقَ, said of the night, aor. غَسِقَ, (S, O, K,) inf. n. غُسُوقٌ (O, K, * TA) and غَسْقٌ and غَسَقٌ and غَسَقَانٌ, (K,) It became dark; (S, O;) as also ↓ اغسق, (Th, O,) said by Z to be of the dial. of the Benoo-Temeem: (TA:) or both signify it became intensely dark. (K.) Hence, in a trad., غَسَقَ اللَّيْلُ عَلَى الظِّرَابِ i. e. The night poured down upon the small mountains and covered them with its darkness. (TA.) — — And, said of the moon, It lost its light, and became black and dark. (TA.) — — And غَسَقَتْ عَيْنُهُ, (S, O, K,) aor. غَسِقَ; (O, K;) and غَسِقَتْ, aor. غَسَقَ; (K;) inf. n. غَسْقٌ, (S, O,) or غُسُوقٌ, (K,) or both, (TA,) and غَسَقَانٌ; (K, TA;) (assumed tropical:) His eye became dark: (S, O, K, TA:) or (assumed tropical:) shed tears: (K, TA:) or (tropical:) poured forth [tears]: (TA:) or غسقت العَيْنُ means (assumed tropical:) the eye overflowed with water. (AZ, TA.) — — And غَسَقَ الجُرْحُ, inf. n. غَسَقَانٌ (S, O, K) and غَسْقٌ also, (TA,) The wound had yellow water flowing from it; (S, O, K;) and so غَسِقَ. (K, by implication.) And غَسَقَتِ السَّمَآءُ, (O, K, TA,) aor. غَسِقَ, inf. n. غَسْقٌ and غَسَقَانٌ, (K, TA,) The sky rained; or let fall a little rain, such as is termed رَشٌّ: (O, K, TA:) and [the rain] poured forth; syn. اِنْصَبَّتْ: (TA:) [and in this latter sense غَسَقَ is app. said of any fluid; for,] accord. to Th, (O, TA,) غَسَقَانٌ is syn. with اِنْصِبَابٌ. (O, K, TA.) [Hence,] غَسَقَ اللَّبَنُ, (K,) inf. n. غَسْقٌ (TA) [and app. غَسَقَانٌ], The milk poured forth from the udder. (TA.) 4 اغسق: see 1, first sentence. — — Also He entered upon the غَسَق, (O, K, TA,) i. e. the beginning of the darkness. (TA.) And, said of the مُؤَذِّن, He delayed, or deferred, the [call to prayer of] sunset to the غَسَق of the night. (S, O, K.) غَسَقٌ The beginning of the darkness of night: (Fr, S, O:) or the darkness of the night: (Akh, TA:) or the darkness of the beginning of the night: (K:) or [the time] when the شَفَق [or redness in the horizon after sunset] disappears: or the time of the blending of the عِشَآنِ, [see رُوَان, last sentence,] which is when the darkness becomes confused, and obstructs [the view of] the aspects of things: or, accord. to Sh, the entering-in of the beginning of the darkness. (TA.) — Also Refuse that is found among wheat, such as رُوَان [or darnel-grass, &c.], and the like. (Fr, O, K.) غَسَاقٌ and ↓ غَسَّاقٌ, (S, O, K, TA,) occurring in the Kur [xxxviii. 57 and] lxxviii. 25, accord. to different readings, (S, O, TA,) The ichor, or watery matter, (O, TA,) and thick purulent matter, (TA,) that will flow and drip (O, * TA) from the skins of the inmates of the fire [of Hell]: (O, TA:) or the washings of them: or their tears: (TA:) or, as some say, the latter of the words has the first of these meanings: (O, TA:) and the former word signifies cold, (O,) or intensely cold, (TA,) that burns by reason of its coldness (O, TA) like the hot wind: (TA:) or, accord. to Lth, stinking: (O, TA:) the latter word is expl. by I'Ab and Ibn-Mes'ood as signifying intense cold: (TA:) or both signify cold and stinking. (S, O.) غَسِيقَاتٌ Intensely red; [applied to she-camels;] thus expl. by Skr as occurring in a verse of Sakhr [?] El-Hudhalee. (TA.) غَسَّاقٌ: see غَسَاقٌ: — — and see also the paragraph here following, near the end. الغَاسِقُ signifies The night; (Zj, TA;) and [hence] وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ (in the Kur [cxiii. 3], S, O) means [And from the mischief] of the night when it cometh in; (S, O, K;) accord. to El-Hasan (S, O) El-Basree: (O:) or the beginning of the night; as El-Hasan is related to have said: (TA:) or the night when the شَفَق [or redness in the horizon after sunset] disappears: (S, O, K:) and the night is said to be so called because it is colder than the day: (O, TA:) [for] الغَاسِقُ signifies [also] the cold (البَارِدُ) [like الغَسَّاقُ] (TA:) or what is meant in the verse of the Kur-án cited above is the accident in the night: (Er-Rághib, TA:) or الغَاسِقُ signifies the moon; (K;) and this is said to be meant in the verse of the Kur-án; (S, TA;) so the Prophet is related to have said to Áïsheh; i. e. the verse means, [the mischief of] the moon when it is eclipsed: (Th, O, * TA:) or what is meant in that verse is, الثُّرَيَّا [i. e. the asterism called the Pleiades] when it sets [aurorally (see ثُرَيَّا)], because diseases and pestilences are frequent at that period. (O, K, TA,) and become removed at that period of its [auroral] rising [in the opposite season of the year], (O, TA,) as is related in a trad. (TA:) or the sun when it sets: or the day when it enters upon the night. or the serpent called الأَسْوَد when it smites, or turns over: or, accord. to Sub. Iblees when he suggests evil: (TA:) or, accord. to I'Ab and several others, from the mischief of the ذَكَر when it becomes erect; (K, TA:) a strange explanation: and ↓ الغَسَّاقُ is like الغَاسِقُ; [but in what sense or senses is not said;] each is an epithet in which the quality of a subst. is predominant. (TA.) — — غَاسِقٌ also signifies Flowing; applied by a poet in this sense to a source, or spring; and having to relation to darkness. (Sh. TA.) غسل 1 غَسَلَهُ, (S, MA, O, Msb, K,) aor. غَسِلَ, (Msb, K,) inf. n. غَسْلٌ, (S, MA, Mgh, O, Msb, K,) and غُسْلٌ is the subst, (S, Msb,) or a subst. (Mgh, K, TA) from الاِغْتِسَالُ, (Mgh, TA,) or, as some say. the latter is the inf. n. and the former is the subst., (MF, TA,) He washed it; with water (بِالمَآءِ): (MA:) غَسْلُ الشَّىْءِ signifies the removing of dirt, or filth, and the like thereof, from the thing, by making water to run over it. (Mgh.) You say, غَسَلَ الجِلْدَ كُلَّهُ [He washed the skin, all of it], and المَيِّتَ [the dead body]: and ↓ غسّل has the like, but an intensive, meaning. (Msb.) See also 10. — — وَاغْسِلْنِى بِمَآءِ الثَّلْجِ وَالبَرَدِ [lit. And wash Thou me with the water of snow and of hail], in a trad. relating to [forms of] prayer, means (assumed tropical:) and cleanse Thou me from sins. (TA.) And one says, غَسَلَ اللّٰهُ حَوْبَتَكَ i. e. (assumed tropical:) May God cleanse thee from thy sin. (TA.) — — مَا غَسَلُوا رُؤُوسَهُمْ مِنْ يَوْمِ الجَمَلِ [lit. They did not wash their heads &c., as one does in cleansing himself from impurity,] means مَا فَرَغُوا and مَا تَخَلَّصُوا [i. e., app., (assumed tropical:) they did not become free from the consequences of the Day of the Camel (the famous engagement between the forces of 'Alee and those of Áïsheh)]. (TA.) — — And one says of a horse, غُسِلَ, like عُنِىَ, meaning He sweated; [or became suffused with sweat;] (Sh, O, K;) as also ↓ اِغْتَسَلَ (K.) [See an ex. of the former in a verse cited in art. عدو, conj. 3.] — — غَسَلَ المَرْأَةَ signifies (tropical:) He compressed the woman (جَامَعَهَا); (Az, Mgh, O, TA;) like عَسَلَهَا, with ع; (Az, Mgh, TA;) much or little; (TA;) and ↓ غَسَّلَهَا signifies the same: (Mgh, O, TA:) or both signify he did so much. (K.) It is said in a trad., (Mgh, O, TA,) respecting [preparation for the prayers of] Friday, (Mgh,) مَنْ غَسَلَ وَاغْتَسَلَ, as some relate it, or, as others relate it, من غَسَّلَ ↓ واغتسل; the latter of which is said to mean Whose compresses his wife [before his going to the mosque]; (Mgh, O;)

and El-Kutabee says that most hold this to be the meaning; i. e., lest he should see in his way anything that might divert his heart [from devotion]; (Mgh;) [and then washes himself;] and Az held غَسَلَ, without teshdeed to be correct (Mgh, O) in this sense: (Mgh:) or the meaning accord. to the reading of غسّل is, whose performs the [ablution termed] وُضُوْء fully, washing every member [of those that are to be washed] three times, (Mgh, O,) and then washes himself for the [prayers of] Friday; (Mgh;) and accord. to IAmb, it means whose washes himself after الجِمَاع and then washes himself for the [prayers of] Friday; (O:) accord. to the K, ↓ التَّغْسِيلَ signifies the exceeding the ordinary bounds in washing the members: (TA:) he who explains as meaning the causing a woman to become under the obligation of performing a total ablution, بِأَنْ وَطِئَهَا, says what is improbable, and departs from the authorities respecting it. (Mgh.) — — One say, also, غَسَلَ الفَحْلُ النَّاقَةَ, meaning (tropical:) The stallion covered the she-camel much. (K, TA.) [See also 4.] — — And غَسَلَ, aor. غَسِلَ. (K, TA,) inf. n. غَسْلٌ, (TA,) (tropical:) He beat, and caused to suffer pain, (K, TA,) بِالسَّوْطِ [with the whip]. (TA.) 2 غَسَّلَ see the preceding paragraph, in four places 4 اغسل [said of a stallion, and intrans.,] (assumed tropical:) He covered much, or often; syn. أَكْثَرَ الضِّرَابَ (Fr, O, K.) [See also 1, last explanation but one.] 7 انغسل said of a thing is quasi-pass. of غَسَلَهُ [i. e. it signifies It became washed, or washed off]. (O, TA.) [See غِسْلِينٌ.] 8 اغتسل (S, O, Mgh, Msb, K) He washed [himself, i. e.] his whole person, (Mgh,) بِالمَآءِ [with water]. (S, Mgh, O, K.) And اغتسل لِلْجُمْعَةِ [He washed himself for the prayers of Friday]. (IAmb, O.) — — And اغتسل بِالطِّيبِ He daubed, or smeared, himself, or did so copiously, so as to cause a dripping, (تَضَمَّخَ, Lh, TA,) or he sprinkled himself, (تَنَضَّخَ, K,) with perfume. (Lh, K.) — — اغتسل said of a horse: see 1. 10 إِسْتَغْسَلَ It is said in a trad., العَيْنُ حَقٌّ فَإِذَا اسْتُغْسِلْتُمْ ↓ فَاغْسِلُوا [The evil eye is a truth; so when ye are asked to wash, wash ye]: i. e., when he who was smitten by the eye of any one demanded [the performance of what is here meant], he brought to the smiter therewith a bowl in which was water, and he [the latter] would put his hand into it, and rinse his mouth [with some of it], then spit it out into the bowl; then he would wash his face in it; then he would put in his left hand, and pour upon his right hand; then he would put in his right hand, and pour upon his left hand; [then he would put in his left hand (a clause omitted in my original),] and pour upon his right elbow; then he would put in his right hand, and pour upon his left elbow; then he would put in his left hand, and pour upon his right foot; then he would put in his right hand, and pour upon his left foot; then he would put in his left hand, and pour upon his right knee; then he would put in his right hand, and pour upon his left knee; then he would wash what is termed دَاخِلَةُ الإِزَارِ [expl. in art. دخل]: and he would not put the bowl upon the ground: then he would pour that used water upon the head of the person smitten with the eye, from behind him, with one pouring; and he would be cured, with the permission of God. (TA.) غَسْلٌ inf. n. of غَسَلَهُ: (S, MA, Mgh, O, Msb, K:) or, accord. to some, this and ↓ غُسْلٌ have one and the same meaning; and the saying that this is the case is ascribed to Sb: (Msb:) or, as some say, the latter is the inf. n., and the former is the subst. (MF, TA.) See also the next paragraph. غُسْلٌ the subst. from غَسَلَهُ [i. e. a subst. signifying A washing]: (S, Msb:) or a subst. (IKoot, Mgh, Msb, K, TA) from الاغتسال, (IKoot, Mgh, Msb, TA,) and [as such] signifying a complete washing [of oneself, i. e.] of the whole person: (IKoot, T, Mgh, Msb, TA:) it is in consequence of جَنَابَة [q. v.], and of childbirth, and for [the prayers of] Friday, and is the washing of the dead; but in other cases, the word ↓ غَسْلٌ, with fet-h, is used: (Ham p. 30:) and one says ↓ غُسُلٌ as well as غُسْلٌ, (S, O,) the former being a dial. var. of the latter: (TA:) El-Kumeyt says, describing a wild ass, تَحْتَ الأَلَآءَةِ فِى نَوْعَيْنِ مِنْ غُسُلٍ بَاتَا عَلَيْهِ بِتَسْجَالٍ وَتَقْطَارِ [Beneath the (tree called) أَلَآءَة, in two sorts of washing that continued during the night upon him with much pouring and much dropping]; meaning that the water that was upon the tree poured upon him at one time; and at one time, that of the rain: (S, TA:) the pl. of غُسْلٌ is أَغْسَالٌ. (Msb.) See also غَسْلٌ. — — And see غَسُولٌ. غِسْلٌ A preparation for washing the head, consisting of خِطْمِىّ [or marsh-mallows] and other things (S, Mgh, O, Msb, K) of a similar kind, (Mgh, Msb, K,) [with water,] as [leaves of] the [species of lote-tree called] سِدْر, (Msb,) and طِين, (TA,) or طِينَةُ الرَّأْسِ, [meaning fullers' earth, which is often used in the bath and elsewhere instead of soap,] (Mgh,) and أُشْنَان [or potash]: (TA:) [and app. any wash for the head:] and ↓ غِسْلَةٌ signifies the same: (Mgh, K:) and also (this latter) leaves of the myrtle: and perfume; syn. طِيبٌ: and what a woman puts into her hair on the occasion of combing and dressing it: (K:) غِسْلَةٌ مُطَرَّاةٌ being myrtle [-leaves] rendered fragrant with aromatic perfumes, used in combing and dressing one's hair: one should not say غَسْلَةٌ. (S, O.) IAar cites the following verse (S, O) of 'Abd-Er-Rahmán Ibn-Dárah El-Ghatafánee, (O,) فَيَا لَيْلَ إِنَّ الغِسْلَ مَا دُمْتِ أَيِّمًا عَلَىَّ حَرَامٌ لَا يَمَسُّنِىَ الغِسْلُ [And, O Leylà, (لَيْلَ being a contraction of لَيْلَى, but in the O it is يا جُمْلُ O Juml,) verily the wash for the head, as long as thou remainest husbandless, shall be unlawful to me: the wash for the head shall not touch me]: i. e. I will not need the wash for the head by my جِمَاع of other than her: [he says thus] in eager desire of taking her in marriage. (S, O.) — — See also غَسُولٌ. — And see also غُسَلَةٌ. رَجُلٌ غَسِلٌ (assumed tropical:) A man who compresses his wife much. (TA.) [See also غُسَلَةٌ.] غُسُلٌ: see غُسْلٌ. غُسْلٌ: see غَسْلَةٌ. غُسَلَةٌ [A single act of washing: pl. غَسَلَاتٌ]. — — [Hence,] one says, بَنَوْا هٰذِهِ المَدِينَةَ بِغَسَلَاتِ أَيْدِيهِمْ (assumed tropical:) [They built this city] by means of their earnings. (TA.) غِسْلَةٌ: see غَسُولٌ: — — and see also غِسْلٌ. — — عَلَى وَجْهِهِ غِسْلَةٌ means His face is beautiful, with no fat, or fatness, upon it. (TA.) — — أَبُو غِسْلَةَ is an appellation of The wolf: (O, K:) and so ابو عِسْلَةَ, with ع. (TA.) غُسَلَةٌ (S, Mgh, O, K) and ↓ غُسَلٌ and ↓ غَسِيلٌ and ↓ غِسِّيلٌ and ↓ مِغْسَلٌ (O, K) and ↓ غِسْلٌ, (K,) all, except the last, mentioned by Fr, (O, TA,) applied to a stallion [camel], (tropical:) That covers much: (Fr, Mgh, * O, K, TA:) or that does so much without impregnating: (Ks, S, K, TA:) and in like manner applied to a man. (K.) [See also غَسِلٌ.] الغِسْلِينُ: see الغُسَالَةُ. — — الغِسْلِينُ (in the Kur [lxix. 36], TA) What is washed off of the flesh and the blood of the inmates of the fire [of Hell]; (Akh, S, O;) [for] what comes forth from any wound, or sore, when it is washed, is termed غِسْلِين: (TA:) what is washed off from the bodies of the unbelievers, in the fire: (Msb:) or what flows from the skins of the inmates of the fire, (K, TA,) such as thick purulent matter &c.; thus expl. by Fr and Seer; (TA;) as though it were washed from them: (Sb, TA:) accord. to Mujáhid, a certain food of the inmates of the fire; and El-Kelbee says that it is what the fire has cooked, of their flesh, and has fallen off, and is eaten by them: (TA:) and, (K,) accord. to Ed-Dahhák, (O, TA,) a species of trees in the fire; (O, K, TA;) and so he says of الضَّرِيعُ: (O, TA:) and, (K,) accord. to Lth, (O, TA,) what is intensely hot: (O, K, TA:) the ى and ن are augmentative. (S, O, Msb.) غَسُولٌ (S, O, K) and ↓ غَسُولٌ (O, K) and ↓ غُسْلٌ (Mgh, K) and ↓ غِسْلٌ and ↓ غِسْلَةٌ (IAth, K) Water with which one washes himself; (S, Mgh, O, K;) as also ↓ مُغْتَسَلٌ, occurring [in this sense] in the Kur xxxviii. 41: (S:) or the words preceding this signify water little in quantity, with which one washes himself: (TA:) and خِطْمِىّ [or marsh-mallows], (K, TA,) and أُشْنَان [or potash (see also غَاسُولٌ)], and the like thereof, and certain of the [plants termed] حَمْض: (TA:) or غَسُولٌ signifies a thing [or substance] with which the hand is washed, such as أُشْنَان &c.: (Har p. 86:) or, accord. to the M, anything with which one washes a head or a garment and the

like. (TA.) [See also the pl. غَسُولَاتٌ voce دَلُوكٌ.] غَسِيلٌ i. q. ↓ مَغْسُولٌ [i. e. Washed]; (S, O, Msb, K;) applied to a thing, (S, O,) and to a dead body; (Lh, Msb, TA;) and the former is also applied as an epithet to a fem. n., as is also غَسِيلَةٌ; (S, O, K;) or this last is used after the manner of substs., like نَطِيحَةٌ and ذَبِيحَةٌ; not as is said in the S [and O] after the manner of epithets: (IB, TA:) the pl. of غَسِيلٌ is غَسْلِى and غُسَلَآءُ; (Lh, K, TA;) and the pl. of غَسِيلَةٌ [and app. of غَسِيلٌ used a fem. epithet] is غَسَالَى or غُسَالَى. (K accord. to different copies.) Han- dhaleh Ibn-er-Ráhib was called غَسِيلُ المَلَائِكَةِ [The washed of the angels], because he died a martyr on the day of Ohod, and the angels washed him, (S, O, Msb,) accord. to the Prophet, who said that he saw them washing him. (O.) — — See also غُسَلَةٌ. — — [It is now used as meaning Clothes, or the like, put together to be washed.] الغُسَالَةُ, (S, O, Msb,) or غُسَالَةُ الشَّىْءِ, (K,) That with which one has washed the thing: (S, O, Msb:) or the water with which the thing is washed. (K.) [Hence the latter often signifies The infusion of the thing; i. e. the liquid in which the thing has been steeped, and which is impregnated with its virtues.] — — Also, the latter, What is extracted from the thing by washing. (K.) — — And الغُسَالَةُ also signifies What is washed from the garment and the like; and so ↓ الغِسْلِينُ. (K.) غَسْوِيلٌ A certain plant, growing in places that exude water and produce salt: (O, K:) said by IDrd to be a species of trees. (O.) غَسَّالٌ [A washer of clothes, and also of the dead: fem. with ة]. (TA.) [See also غَاسِلٌ.] غَسُولٌ: see غِسِّيلٌ. غُسَلَةٌ: see غَاسِلٌ A washer of the dead. (Msb.) [See also غَسَّالٌ.] — And A species of trees. (TA.) غَاسُولٌ i. q. أُشْنَانٌ [i. e. Potash: and the plant from which it is prepared; kali, or glasswort; or mesembryanthemum nodiflorum (Forskål, Flora Ægypt. Arab. pp. lxvii. and 98), a species of glasswort]. (TA.) [See also غَسُولٌ.] مَغْسِلٌ (S, O, Msb, K) and مَغْسَلٌ [which is anomalous] (S, O, K) and ↓ مُغْتَسَلٌ (K) A place in which the dead are washed: (S, O, Msb, K) pl. of the first (S, Msb) and second (S) مَغَاسِلُ: (S, Msb:) and one says also مَغْسِلُ المَوْتَى. (S, O, Msb. *) مِغْسَلٌ A thing [i. e. vessel] in which (so in the M, in the K with which,) a thing is washed. (TA.) — See also غُسَلَةٌ. مَغْسُولٌ: see غَسِيلٌ. — — Hence one says, كَلَامُهُ مَغْسُولٌ, meaning (assumed tropical:) His speech, or language, is devoid of nice, or subtile, expressions or allusions; as though it were washed from such; or deserving to be washed and obliterated: or it may mean (tropical:) trimmed, or pruned. (TA.) مُغْتَسَلٌ A place in which one washes himself: (O, Msb, TA: *) dim. ↓ مُغَيْسِلٌ: and pl. مَغَاسِيلُ [which, if correct, is anomalous]. (TA.) — — And it is said to signify also what is called in Pers. حوض مسين [or حَوْض مِسِين app. meaning A tank, or the like, of copper]. (Mgh.) — — See also مَغْسِلٌ. — — And see غَسُولٌ. مُغَيْسِلٌ: see the next preceding paragraph. غسم 1 غَسَمَ It (the night) was, or became, dark; (As, S, K;) as also ↓ اغسم, (JK, K,) like أَغْسَى. (JK.) 4 أَغْسَمَ see what precedes. غَسْمٌ The darkness (S, ISd, TA) of night; (ISd, TA;) like غَسَقٌ: (S, TA:) or blackness: (Kr, K:) and (K) accord. to En-Nadr, (S,) the confusedness, or blending, of the darkness: (JK, S, K:) and the first rising of the dawn. (JK.) — — And Dust, or dust rising, or spreading, like smoke; syn. هَبْوَةٌ and غَبَرَةٌ (K) or غُبْرَةٌ [which sometimes signifies the same as غَبَرَةٌ]. (CK.) غُسَمٌ; see أَغْسَامٌ. لَيْلٌ غَاسِمٌ Dark night. (TA.) فِى السَّمَآءِ أَغْسَامٌ and ↓ غُسَمٌ In the sky are portions of clouds. (K.) غسو and غسى 1 غَسَا اللَّيْلُ, (S, K,) aor. يَغْسُو, (S,) inf. n. غُسُوٌّ; (S, K; accord. to some copies of the K غَسْوٌ;) and غَسَى, aor. يَغْسِى; (IJ, TA;) and غَسِىَ, aor. يَغْسَى, (S, K, TA,) inf. n. غَسًا; of which last form, غَشِىَ is a dial. var.; (TA;) The night was, or became, dark; as also ↓ اغسى. (S, K.) [See also غَسَا.] 4 ◌ٰ3◌ٰ2◌ٰ1أ see what precedes. — — اغسى also signifies He (a man) entered upon the time of, or a little after, sunset. (TA.) — — And أَغْسِ مِنَ اللَّيْلِ Journey thou not in the first part of the night, until its darkness depart. (TA.) — And اغساهُ اللَّيْلُ The night enveloped him in its darkness. (Sgh, K.) غش 1 غَشَّهُ, (S, A, Msb, K,) aor. ◌ٰ3غَشُ, (S, Msb,) inf. n. غَشٌّ, (Msb, TA,) or غِشٌّ, with kesr, (S,) or the latter is a simple subst., (Msb, K,) He acted towards him, or advised or counselled him, dishonestly, or insincerely: (A. Msb, K:) and he dressed up to him an affair [in false colours]: (Msb:) or he acted towards him with dissimulation: pretended to him the contrary of what he conceived in his mind: (A, K:) but this is a needless addition, for it is the same as the first explanation (TA:) as also ↓ غَشَّشَهُ, (K,) inf. n. تَغْشِيشٌ: (TA) or this latter has an intensive signification: it is said to be derived from غَشَشٌ, signifying " a turbid drinking-place," (TA:) It is said in the story of Umm-Zara, accord. to one relation, ↓ لَا تَمْلَأُ بَيْتَنَا تَغْشِيشًا, said by some to be from الغِشُّ, and by others to be from [a usage of] التغشيش as signifying النَّمِيمَةُ [app. here meaning the embellishing speech with falsehood]: but accord. to the approved relation, it is [تَغْشِيشًا] with the unpointed letter. (IAth.) [See art. عش.] — — [Also He made it to seem what it was not; falsified it; counterfeited it; adulterated it: so as used often by post-classical authors; and so, probably, in classical times also; see its pass. part n., below.] — غَشَّ صَدْرُهُ, aor. ◌ٰ3غَشِ, [inf. n., probably. غِشٌّ, q. v.,] His bosom concealed enmity and violent hatred; or bore rancour, malevolence, malice, or spite, (TA,) 2 ◌ٰ3غَشَّ see the preceding paragraph, in two places. 4 اغشّهُ, inf. n. إِغْشَاشٌ, He made him to fall into dishonest, or insincere, conduct, or advice or counsel; into dissimulation; or the pretending the contrary of what he conceived in his mind. (TA.) — — And أَغْشَشْتُهُ عَنْ حَاجَتِهِ I prevented him from obtaining the object of his want; syn. أَعْجَلْتُهُ. (IKtt, K.) 8 ◌ٰ3إِغْتَشَ see the next paragraph, in two places. 10 استغشّهُ (S, K) and ↓ اغتشّهُ (K, TA) He reckoned him, or deemed him, dishonest, or insincere, in action, or advice or counsel; contr. of اِسْتَنْصَحَهُ (S, K) and اِنْتَصَحَهُ; (K;) or, [which means the same,] i. q. عَدَّهُ غَاشًّا: (TA:) or he imagined in him dishonest, or insincere, conduct, or advice or counsel; dissimulation; or the pretending the contrary of what he conceived in his mind. (K.) A poet says, أَيَا رُبَّ مَنْ ↓ لَكَ نَاصِحٌ تَغْتَشُّهُ وَمُسْتَنْصَحٍ بِالْغَيْبِ غَيْرُ أَمِينِ [O man, many a one whom thou reckonest dishonest in action, or advice, is honest therein to thee; and (many a) one who is reckoned honest in action, or advice, in that which is beyond the reach of perception, is not faithful]. (TA) غَشٌّ, (K, TA,) of the measure فَعْلٌ, or it may be originally of the measure فَعِلٌ, (TA,) applied to a man, (K, TA,) i. q. عَظِيمُ الشَّرَهِ [i. e. Very greedy]; not عظيم السُّرَّةِ, as in some copies of the K; nor عظيم الشَّرَّةِ, as in other copies: a rájiz says, لَيْسَ بِغَشٍّ هَمُّهُ فِيمَا أَكَلْ [He is not one who is very greedy; whose care, or solicitude, is in respect of what he has eaten]. (TA) غِشٌّ Dishonest, or insincere, conduct, or advice or counsel: (Msb, K:) and the embellishment of an affair [with false colours]: (Msb:) or dissimulation; pretence of the contrary of what one conceives in his mind. (K.) [See also 1.] — — And Rancour, malevolence, malice, or (??) (K.) — — [Also Adulterating alloy in coin (See حُمْلَانٌ.) — — And Adulterated, or counterfeit, coin. (See زَغَلٌ.)] غَشَشٌ A turbid drinking-place: (Az, IAmb, Sgh, TA:) الكَدِرُ المَشُوبُ in the K is a mistake: the right explanation of الغَشَشُ being المَشْرَبُ الكَدِرُ, which is that given by Az and IAmb and Sgh. (TA.) غَشَاشٌ: see the next paragraph. غِشَاشٌ, applied to a drinking (شُرْبٌ), Little in quantity, (K, TA,) because of turbidness: (TA: [in which it is said to be applied in like manner to a day, يوم; but I think that this is a mistranscription for نَوْمٌ, i. e. sleep:]) or hasty. or not wholesome; (K, TA;) because the water is not clear. (TA.) — And The beginning of the darkness: and the end thereof. (K.) — لَقِيتُهُ غِشَاشًا, (T, S, K,) and ↓ غَشَاشًا, (K,) I met, or found, him, or it, in haste; (T, S, K:) and so على غشاش: (T, TA:)

or at sunset; (Lth, K;) but Az disallows this: (TA:) or in the night; (K;) which is nearly the same as what Lth says. (TA.) غَاشٌّ Acting, or advising or counselling, dishonestly, or insincerely; or acting with dissimulation; pretending the contrary of what one conceives in his mind: [see its verb;] pl. غِشَشَةٌ and [quasipl. n., like as صَحَابَةٌ is of صَاحِبٌ,] غَشَاشَةٌ (TA.) شَىْءٌ مَغْشُوشٌ [A thing made to seem what it is not; falsified; counterfeited; adulterated]; (S, K;) a thing that is not pure; not genuine; or not unadulterated. (K.) You say, طَعَامُ فُلَانٍ مَغْشُوشٌ أَعْلَاهُ يَابِسٌ وَأَسْفَلُهُ مَرْشُوشٌ [The wheat of such a one is made to seem what it is not: it upper part is dry, and its lower part is sprinkled]. (A.) And لَبَنٌ مَغْشُوشٌ Milk mixed with water. (Mgh, Msb.) And فِضَّةٌ مَغْشُوشَةٌ Silver mixed with copper or brass. (TA.) غشم 1 غَشْمٌ signifies The acting, or treating, wrongfully, unjustly, injuriously, or tyrannically: (S, K:) or the taking another's property wrongfully, &c., or by force: and the taking a course, in journeying [&c.], at random, without direction and without knowledge. (JK.) One says of a governor, غَشَمَ الرَّعِيَّةَ, aor. غَشِمَ, [accord. to the TK, the aor. of the verb in the sense here following is غَشُمَ, but this I think a mistake,] inf. n. غَشْمٌ, He struck, or beat, with vehemence, the people under his government, wrongfully, unjustly, injuriously, or tyrannically, and took [from them] what he could. (TA.) And غَشَمَ النَّاسَ He asked whom he could of the people. (Z, TA.) And غَشَمَ الأُمُورَ He performed affairs, or the affairs, [in a random manner,] confusedly, without discrimination. (Ham p. 37: by implication.) — — And غَشَمَهُ, aor. غَشِمَ, He smeared him [i. e. a camel] with tar so that he left nothing [or no part of him] without tar, pouring it upon what was sound thereof and what was diseased thereof: and ↓ غَشَمٌ [perhaps as an inf. n., but accord. to the TK it is a simple subst., and the inf. n. is غَشْمٌ,] signifies the act of so smearing. (K.) — — And غَشَمَ (tropical:) He collected firewood by night, cutting whatever he could get, without consideration, (K, TA,) or, as in the A, without discrimination. (TA.) غَشَمٌ: see the preceding paragraph. — Also Blackness [of night: app. a dial. var. of غَسَمٌ; or, perhaps, a mistranscription]. (Ham p. 163.) غَشُومٌ A man who strikes, or beats, people vehemently, [and wrongfully, (see 1,)] and takes [from them] everything that he can get; as also ↓ غَشَّامٌ and ↓ غَاشِمٌ [except that the first and second are app. intensive epithets and the last is a simple part. n.]: and it is likewise applied to a fem., as, for ex., to a hand (يَدٌ): and to a striking, or beating, (ضَرْبٌ,) [app. as meaning wrongful,] as is also ↓ غَشَمْشَمٌ. (TA.) [One says,] الحَرْبُ غَشُومٌ [War is wrongful], because it reaches other than the committer of a crime, or an offence deserving punishment. (S.) — — Also A she-camel that will not be turned back from her course, or way. (R, TA.) غَشِيمٌ, meaning [Ignorant of affairs,] not knowing anything, is a word of the vulgar. (TA.) غُشُومِيَّةٌ, meaning Ignorance of affairs, is a word of the vulgar, like that next preceding. (TA.) غَشَّامٌ: see غَشُومٌ. غَاشِمٌ: see غَشُومٌ. غَشَمْشَمٌ: see مِغْشَمٌ. Accord. to some, it signifies One who acts with much wrongfulness, injustice, injuriousness, or tyranny. (Ham p. 104.) — — نَاقَةٌ غَشَمْشَمَةٌ A she-camel strong, resisting, or indomitable, in spirit. (IJ, TA.) And غَشَمْشَمٌ is applied to a he-camel as meaning هَائِجٌ [i. e. Excited by lust]. (Meyd in explanation of the prov. here following.) — — غَشَمْشَمٌ يُغْشِى الشَّجَرَ, i. e. This, or it or he, is a torrent [wild in its course,] that overwhelms the trees, so that it crushes them and uproots them, سَيْلٌ preceded by هٰذَا or هُوَ being meant to be supplied, is a prov. applied to a man who cares not what wrong he does. (Meyd.) — — See also غَشُومٌ. إِنَّهُ لَذُو غَشَمْشَمَةٍ and غَشَمْشَمِيَّةٍ Verily he is one who possesses boldness, or daringness, and penetrative energy. (K.) أَغْشَمُ [More, and most, wrongful, unjust, injurious, or tyrannical: &c.: see 1]. أَغْشَمُ مِنَ السَّيْلِ [More wild in course than the torrent] is a proverb. (Meyd.) — IAar cites a verse in which it is applied to a plant as meaning Dry and old; but accord. to one relation of that verse, the word is أَغْشَم. (TA.) مِغْشَمٌ One who goes at random, heedlessly, or in a headlong manner, without consideration, whom nothing will turn from that which he desires, (S, K,) by reason of his courage; (S;) as also ↓ غَشَمْشَمٌ: (S, K:) or, accord. to Aboo-Riyásh, one who performs affairs [in a random manner,] confusedly, without discrimination: or, as some say, one who, when the road is unapparent to him, goes at random, without direction and without knowledge. (Ham p. 37.) غشو and غشى 1 غَشِيَهُ, aor. يَغْشَى, inf. n. غَشَاوَةٌ, It covered, or concealed, him, or it; (TA;) as also ↓ تغشّاهُ. (MA.) And one says, غَشَانِى اللَّيْلُ, i. e. غَشِيَنِى [The night covered me, or concealed me: or the meaning may be that which next follows]. (JK.) — — غَشِيَهُ, (K, TA,) aor. and inf. n. as above, (TA,) is said of an event (أَمْرٌ), [and of heat, (S and K in art. دغم,) and of cold, (K in that art.,) and of an affection of the mind or body, and of various things, sometimes in like manner of a man, and of a company of men,] in a similar sense; and so ↓ تغشّاهُ; (K, TA;) both signifying It came upon, [or invaded, so as to surprise, and so as to overwhelm, properly meaning] as a thing that covered, him, or it. (K, * TA.) Hence, in the Kur [liii. 16], إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى [When there was coming upon the lote-tree so as to cover it, or overspread it, what was so coming]. (TA.) And in the same [xx. 81], فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ [And there came upon them so as to overwhelm them, of the sea, what so came upon them]. (TA.) And in the same [viii. 11], إِذْ يَغْشَاكُمُ [followed by النُّعَاسُ], i. e. When it (drowsiness) was coming upon you, or overcoming you]; accord. to one reading; other readings being يُغْشِيكُمُ and يُغَشِّيكُمُ [followed by النُّعَاسَ]. (TA.) See also غَاشِيَةٌ, in three places. — — [A somewhat similar signification of غَشِيَهُ will be found below.] — — One says of the night, يَغْشَى بِظُلْمَتِهِ كُلَّ مَا بَيْنَ السَّمَآءِ وَالأَرْضِ [It covers, or conceals, with its darkness, everything that is between the heaven and the earth]. (Jel in xcii. 1.) And [hence it is said that] غَشِىَ اللَّيْلُ means The night was, or became, dark; as also ↓ اغشى. (Msb, TA.) — — [And غَشِيَهُ, and غَشِىَ بَصَرَهُ and ↓ غشّاهُ, signify It, i. e. light (ضَوْءٌ), came upon him, and upon his eye, with an overpowering effect, so as to obscure, or dazzle, his sight.] — — غَشِيَهُ also signifies جَآءَهُ (S) or أَتَاهُ (Mgh, Msb, K) [which have two meanings, i. e. He came to him, and he did it; both, perhaps, here meant, for both are well-known meanings of غَشِيَهُ]; and, thus used, the aor. is as above, (TA,) and the inf. n. is غَشَيَانٌ, (S, TA,) or غِشْيَانٌ, (so in one of my copies of the S,) or the subst. is ↓ غِشْيَانٌ, (Msb,) with kesr, (Mgh, Msb,) syn. with إِتْيَانٌ. (Mgh.) You say, غَشِىَ فُلَانًا He came to such a one; syn. أَتَاهُ; as also غَشَاهُ, aor. يَغْشُوهُ. (K.) — — [Hence,] غَشِيَهَا, (S, MA, Msb, K,) inf. n. غَشَيَانٌ or غِشْيَانٌ, (accord. to different copies of the S,) or the latter and غَشْىٌ, (MA,) or ↓ غِشْيَانٌ is the subst. in this case also, (Msb,) and syn. with إِتْيَانٌ, metonymically used in the sense of جِمَاعٌ, (Mgh, Msb,) (tropical:) He compressed her; (S, MA, Msb, K;) namely, a woman; (MA, K;) as also ↓ تغشّاها. (MA, Msb, TA.) — — And غَشِىَ إِلَيْهِ مَحْجَرًا He did to him (أَتَى إِلَيْهِ) a forbidden action. (TA in art. حجر.) [Hence,] ↓ غِشْيَانُ المَحَارِمِ [The doing of forbidden things]. (Mgh and Msb and K in art. رهق.) And غَشِىَ الشَّىْءَ He occupied himself with the thing, engaged in it, or personally managed or conducted it; syn. لَابَسَهُ and بَاشَرَهُ. (JM.) [And ↓ تغشّى has a similar meaning; for it is said that] التَّغَشِّى and الغَشْىُ primarily signify الإِتْيَانُ and المُلَابَسَةُ: and they took an extended range in using the former, so that one said, تَغَشَّاهُمْ ↓ بِالعَدْلِ or بِالْجَوْرِ [app. meaning He ruled them with equity or with injustice]. (Ham p. 27.) [And one says, يَغْشَى الحُرُوبَ (see Ham p. 27), meaning He plunges into wars, or battles: see مُغَامِسٌ, and its verb.] — — One says also, غَشِيَهُ بِالسَّوْطِ, (K, in which it is said to be like رَضِيَهُ, and so accord. to some copies of the S, the phrase in these being غَشِيَتُ الرَّجُلَ بِالسَّوْطِ,) or ↓ غَشَّاهُ بِهِ, (accord. to other copies of the S, the verb in these being written غَشَّيْتُ, and thus

accord. to an explanation of قَنَّعَ رَأْسَهُ بِالسَّوْطِ in art. قنع in the K,) He struck him (i. e. a man, S) with the whip; he flogged him. (S, K.) — غُشِىَ عَلَيْهِ, (S, MA, Mgh, Msb, K,) inf. n. غَشْىٌ, (S, Mgh, * K,) or غُشْىٌ, (MA,) or both, (Msb,) and غَشَيَانٌ, (K, TA, and so in some copies of the S,) or غِشْيَانٌ, (so in other copies of the S,) and ↓ غَشْيَةٌ, (S, Mgh,) or this last is an inf. n. of un., (Msb,) or it is the subst., (K,) He swooned, i. e. became senseless: (MA, PS:) or i. q. أُغْمِىَ عَلَيْهِ [q. v.]: (K, TA:) or الغَشْىُ, or الغُشْىُ, is a state of inertness (تَعَطُّل, Mgh, Msb) of the motive and sensitive faculties, (Mgh,) or of the motive faculties and of the sensitive will, (Msb,) on account of the weakness of the heart, (Mgh, Msb,) and the soul's becoming drawn together thereto by a cause that suppresses it (يُخْفِيهِ) within so that it finds not a place of passage, and of the causes thereof is a strangling [or stifling], or hurtful, cold repletion, or vehement hunger, (Mgh,) or vehement pain, (Mgh, Msb,) or cold, or excessive hunger, (Msb,) or an evil affection in some associate, or participating, organ, such as the heart and the stomach: (Mgh:) some say that it is the same as الإِغْمَآءُ [for which see its proper art.]; (Mgh, Msb;) thus say the scholastic theologians: (Mgh:) others (the physicians and the lawyers, Mgh) make a difference between these two terms. (Mgh, Msb.) 2 غَشَّيْتُ الشَّىْءَ, (S, Msb,) inf. n. تَغْشِيَةٌ, (S,) I covered the thing; put a cover, or covering, upon it, or over it. (S, Msb.) One says, غَشَّى اللّٰهُ عَلَى بَصَرِهِ, inf. n. as above; and ↓ اغشى; (K, TA;) i. e. God put a covering upon, or over, his eyes. (TA.) And hence, (TA,) it is said in the Kur [xxxvi. 8], فَأَغْشَيْنَاهُمْ ↓ فَهُمْ لَا يُبْصِرُونَ And we have put a covering over them [so that they shall not see]. (S, TA.) — — [See a usage of the inf. n. voce شِينٌ.] — — غشّاهُ said of light; see 1, former half. — — See also 4. — — غشّاهُ بِالسَّوْطِ: see 1, latter half. — — One says also, غَشَّيْتُهُ سَيْفًا, or سَوْطًا, [in my original غشيته, without any syll. sign, but app. as I have written, for I do not find any instance of غَشِىَ as doubly trans., meaning I equipped him with a sword, or a whip,] like the saying كَسَوْتُهُ سَيْفًا, or عَمَّمْتُهُ. (TA.) 4 اغشاهُ إِيَّاهُ and ↓ غشّاهُ He made it to cover it; or to be a cover, or covering, upon it, or over it. (MA, * TK, and Bd * and Jel * in vii. 52, &c.) — — And [hence,] both signify He made it, i. e. an event (أَمْر), to come upon, [or invade, so as to surprise, or so as to overwhelm, properly meaning] as a thing that covered, him, or it. (K, * TA,) Both of these verbs are used in this sense in the Kur-án accord. to different readings in vii. 52 and xiii. 3, and likewise (as mentioned in the first paragraph of this art., q. v.,) in viii. 11. (TA.) — — Also, the former, He made him, or it, to come to him. (S, MA, TA.) — — See also 2, in two places. — — [Hence,] اغشى اللَّيْلُ: see 1, former half. 5 تَغَشَّى see 10: — — and see also 1, first and third sentences: — — and again, near the middle, in three places. 10 استغشى ثَوْبَهُ, (T, K, [agreeably with phrases in the Kur xi. 6 and lxxi. 6,]) and (K) بِثَوْبِهِ, (S, K,) and ↓ تغشّى بِهِ, (S,) [see an ex. of the latter verb in a verse of El-Khansà cited in the first paragraph of art. رعى, where it is trans. without a preposition,] He covered himself with his garment (S, K) in order that he might not see nor hear: (K: [in the CK, يُسْمَعَ and يُرَى are put for يَسْمَعَ and يَرَى:]) accord. to Er-Rághib, اِسْتَغْشَوْا ثِيَابَهُمْ means they put their garments as a covering over their ears; and is a phrase denoting the refusing to hearken; or, as some say, an allusion to running, like the phrase شَمَّرَ ذَيْلًا, and أَلْقَى ثَوْبَهُ. (TA.) غَشًا The whiteness of the head [or face], of a horse and of other animals, denoted by the epithet أَغْشَى [q. v.]. (S.) غَشْوٌ The نَبِق [generally meaning the fruit of the lote-tree called سِدْر; but sometimes the tree thus called itself]: (K:) accord to the M, [the n. un.] غَشْوَةٌ signifies a سِدْرَة. (TA.) غَشْوَةٌ and غِشْوَةٌ and غُشْوَةٌ: see غِشَاوَةٌ. غَشْيَةٌ an inf. n. of the verb in the phrase غُشِىَ عَلَيْهِ, (S, Mgh,) or the subst, thereof, (K,) or the inf. n. un. thereof [signifying A swoon]. (Msb.) See 1, last sentence. — — غَشْيَةُ المَوْتِ is The clouding (lit. covering) of the understanding that befalls a man on the occasion of death. (TA.) — — And غَشْيَةُ حُمًّى signifies A touch, or slight attack, of fever. (TA.) غُشْيَةٌ: see غِشَاوَةٌ. غِشْيَانٌ: see 1, near the middle, in three places. غِشَآءٌ A cover, or covering; syn. غِطَآءٌ: (S, Msb:) or it differs from the غِطَآء in being of clothing or the like: (TA in art. غطو) and غِشَاوَةٌ [q. v.] signifies the same: (Msb;) [the pl. of the former is أَغْشِيَةٌ and أَغْشَآءٌ; the former regular; and the latter, (which occurs in this art. in the TA in an explanation of غَوَاشٍ, pl. of غَاشِيَةٌ,) like آدَامٌ as pl. of إِدَامٌ.] The غِشَآء of the heart is The cover, or covering, thereof; (K, TA;) the قَمِيص thereof, likewise mentioned in the K as being called the ↓ غَاشِيَة; a covering of skin, (i. e. the pericardium,] the removal of which therefrom causes death; and also called the ↓ غِشَاوَة, this being expl. as meaning the skin of the heart: (TA:) and so of the horse's saddle; (K, TA;) which is a covering of skin or other material: (TA:) [see also غَاشِيَةٌ:] and so of the sword; (K, TA.) which is its غِلَاف [a term applied to its scabbard, and also to a case, or covering, enclosing the scabbard, or enclosing the scabbard with its appertenances] (TA;) and so of other things. (K.) غِشَاوَةٌ (S, ISd, K) and غَشَاوَةٌ and غُشَاوَةٌ (ISd, K) and ↓ غَشْوَةٌ and غِشْوَةٌ and غُشْوَةٌ (S, K) and ↓ غَاشِيَةٌ and ↓ غُشْيَةٌ and ↓ غُشَايَةٌ and غِشَايَةٌ (K) signify A covering upon the eyes (S, K) and upon the heart: (K:) you say, عَلَى بَصَرِهِ غِشَاوَةٌ &c. [Upon his eyes is a covering, or film, app. used only in a tropical sense], (S, K,) and عَلَى قَلْبِهِ [upon his heart], (K:) thus the first of these words signifies. in relation to the eyes, in the Kur [ii. 6 and] xlv. 22, in relation to the heart, Az says that it is a [sort of] covering of rust (مِنْ طَبَعٍ [also termed رَيْن]). (TA.) See also غِشَآءٌ, in two places. غُشَايَةٌ and غِشَايَةٌ: see the next preceding paragraph. غَاشِيَةٌ: see غِشَآءٌ and غِشَاوَةٌ. غَوَاشٍ is its pl. (TA:) occurring in the Kur vii. 39, meaning أَغْمَآءٌ, (K, TA,) i. e. أَغْشَآءٌ [or Coverings, a pl. of غِشَآءٌ]. (TA.) — — It is also [The covering, like غِشَآءٌ, q. v.], of the horse's saddle. (S.) — — And (S,) of the [camel's saddle called] رَحْل, (K,) it is The iron that is above the مُؤَخَّرَة or [hinder part], (S, K, TA,) also called the دَامِغَة [q. v.]. (Az TA.) — — Also The skin with which the جَفْن [or scabbard] of a sword is covered, from the lower part of its شَارِب [q. v.] to its نَعْل [or shoe of iron, or silver, at the lower end of the scabbard]: or the covering that is put upon the hilt, consisting of [the skins called] أَسْفَان [pl. of سَفَنٌ, q. v.]: (K. [for أَسْفَان, which is the reading in the M, some copies of the K have أَسْفَار:]) or the first part, of the sword, of what is next to thee [when holding the hilt]: and sometimes it signifies its غِمْد [or scabbard], also. (Ham p. 22.) — — الغَاشِيَةُ (in the Kur lxxxviii. I, TA) means The resurrection; (S, K, TA;) because it will overwhelm (↓ تَغْشَى) with its terrors; (S, TA;) or because it will come upon mankind as a thing covering them, (↓ تَغْشَى الخَلْقَ,) so as to include them universally: (TA:) and, (K, TA,) some say, (TA,) the fire of Hell); (K, TA;) because it will cover, or overspread, (↓ تَغْشَى,) the faces of the unbelievers. (TA.) (In like manner also,] غَاشِيَةٌ مِنَ العَذَابِ means Punishment that is general, or universal, in its extent. (TA.) — — And غَاشِيَةٌ signifies also A calamity, or misfortune. (TA.) — — And A cer tain disease that attacks in the جَوْف [i. e. belly, or chest]. (As, S, K.) One says, رَمَاهُ اللّٰهُ بِغَاشِيَةٍ [May God smite him, or afflict him, with a غَاشِيَة]. (As, S.) — — Also Petitioners that come to one (K, TA) seeking, or demanding, or asking, gifts: (TA:) and visiters, and friends, that come to one time after time; (K, TA;) and that resort to one (TA:) a man's resorters; such as guests; and hangers-on, or seekers of favours; servants [or dependants]; and others. (Har pp. 95 and 467.) أَغْشَى, applied to a horse, (S, K,) and to other than a horse, (S,) Whose whole head, as distinct from his body, is white; like أَرْخَمُ: (S:) or whose face is covered by whiteness: (K:) or having a

blaze covering his face, and wide: (M, TA;) fem. غَشْوَآءُ, applied to a goat. (S, K.) مَغْشِىٌّ عَلَيْهِ Swooning; i. e. senseless; (MA, PS;) having the affection denoted by the phrase غُشِىَ عَلَيْهِ [q. v.]. (S, MA, Mgh, Msb, K.) غص 1 غَصَّ, (Msb, MF,) sec. pers. غَصِصْتَ, (S, Msb, K,) and غَصَصْتَ, (Msb, K,) the latter extr., (TA, [see 1 in art. عض,]) aor. يَغَصُّ, (S, Msb, K,) when the sec. pers. of the pret. is غَصِصْتَ, (Msb,) and يَغُصُّ, (Msb, TA,) when the sec. pers. of the pret. is of the other form mentioned above, (Msb,) inf. n. غَصَصٌ, (S, K,) or غَصٌّ, (Msb,) or the former when the aor. is يَغَصُّ, and the latter when the aor. is يَغُصُّ, (TA,) His throat, or fauces, became choked, or obstructed, (S, K, MF,) by food: (S, Msb, MF:) [as also, app., ↓ إِغْتَصَّ:] accord. to some of those skilled in the science of lexicology, you say غَصَّ when it is by food, and شَرِقَ when it is by beverage, [or by the spittle, and water, and the like, (see art. شرق,)] and شَجِىَ when it is by a bone, and جَرِضَ when it is with spittle; but every one of these is sometimes used in the place of any other: (MF:) and [thus] you say also, غَصَّ بِالمَآءِ, meaning, his throat, or fauces, became choked, or obstructed, by the water; or the water stopped therein, and he was hardly able to swallow it. (TA.) — — [Hence,] غَصَّ بِرِيقِهِ [lit., His throat, or fauces, became choked by his spittle;] meaning, (tropical:) he died. (TA.) — — Hence, also, غَصَّ بِالغَيْظِ (tropical:) [He was, or became, choked with wrath, or rage]. (Msb.) — — [And غَصَّ, alone, seems to signify (assumed tropical:) He became grieved, or disquieted in mind; like as does شَجِىَ (q. v.): and it seems to be indicated in the CK that ↓ اغتصّ signifies the same: see غُصَّةٌ.] — — [Hence also,] غَصَّتْ بِنَا الأَرْضُ (assumed tropical:) The land became straitened [as though it were choked] by us. (TA.) And غَصَّ المَجْلِسُ بِأَهْلِهِ (assumed tropical:) [The sitting-place became straitened, or choked, or choked up, by its people]; as also ↓ اغتصّ. (TA.) 4 اغصّهُ, (S, Msb, TA,) inf. n. إِغْصَاصٌ, (TA,) He (a man, S, Msb) caused his throat, or fauces, to be choked, or obstructed, (S,) by food; (Msb;) syn. أَشْجَاهُ [which has the above-mentioned meaning and also another to he found below]. (TA.) [And It (food &c.) choked him.] — — Hence, اغصّهُ بِالغَيْظِ (tropical:) [He (a man) caused him to become choked with wrath, or rage]. (Msb.) — — [Hence also,] اغصّهُ بِرِيقِهِ [lit., He caused his throat, or fauces, to become choked by his spittle;] meaning, (assumed tropical:) He caused him to become grieved, or disquieted in mind; (A, TA;) [like أَشْجَاهُ: and it seems to be indicated in the CK that اغصّهُ without any addition signifies the same: see غُصَّةٌ.] — — [Hence also,] اغصّ عَلَيْنَا الأَرْضَ (assumed tropical:) He made strait to us the land. (K, TA.) 8 إِغْتَصَ see 1, in three places. غُصَّةٌ A thing lying across in the throat, or fauces, so as to cause a choking, or an obstruction, thereof; (IDrd, A, * K;) a thing by which one has his throat, or fauces, choked, or obstructed; (TA;) food by which one has his throat, or fauces, choked, or obstructed; (Msb;) i. q. شَجًا; (S, K;) [which has another meaning that will be found below; and both these meanings may be intended by it in the S; but in the K, the latter only seems to be intended; for there, between it and the explanation which is here first given, we find intervening the pl., and also, in the CK, the words وَقَدْ اَغْصَصْتُهُ فاغْتَصَّ;] a thing by which one is choked (شَجًا يُغَصُّ بِهِ, Lth, JK, TA) in the حَرْقَدَة [meaning the head of the windpipe], (Lth, TA,) or in the throat, or fauces: (JK:) pl. غُصَصٌ. (S, Msb, K.) It is said in the Kur [lxxiii. 13], وَطَعَامًا ذَا غُصَّةٍ (TA) And food that sticks fast, (Bd,) or by which one is choked, (Jel,) in the throat, or fauces. (Bd, Jel.) — — And hence, (tropical:) Choking wrath or rage. (Msb.) — — [And (assumed tropical:) Grief, or disquietude of mind; a signification often occurring; and app. intended by the explanation شَجًا in the K. See what is said on this point above.] — — Hence also, غُصَصُ المَوْتِ [The chokings, or strangulations, of death: the deathrattles: or (assumed tropical:) the agonies of death]. (TA.) غَصَّان: see what next follows. غَاصٌّ A man having his throat, or fauces, choked, or obstructed, (S, Msb, * K,) by food; (S, Msb;) as also ↓ غَصَّان. (S [in two copies of which it is written غَصَّانُ], K [in two copies of which it is written غَصَّانٌ], Msb [in my copy of which, as well as in the TA, it is without any final syll. sign].) — — And [hence,] غَاصٌّ بِالقَوْمِ (assumed tropical:) An abode, or a place of alighting, filled [and as it were choked up] with the company of men; (S, A, K;) and in like manner a mosque; as also ↓ مُغْتَصٌّ. (A.) مُغْتَصٌّ: see what next precedes. غصب 1 غَصَبَهُ, (S, A, Msb, K,) aor. غَصِبَ, (Msb, K,) inf. n. غَصْبٌ; (S, Mgh, Msb;) and ↓ اغتصبهُ; (S, Msb, K;) He took it wrongfully, unjustly, or injuriously; (S, A, Mgh, K;) or by force; (Mgh, Msb;) مِنْهُ and عَلَيْهِ [i. e. from him], both meaning the same. (S.) الغَصْبُ repeatedly occurs in the traditions, signifying The taking another's property wrongfully, unjustly, injuriously, or by violence. (L.) But as employed in law, it means The taking property that has a price and is forbidden, without the permission of its owner, without stealthiness: therefore it does not rightly apply in the case of an animal that has died a natural death or not been slaughtered according to the law, because it is not property; nor in the case of the free person, in like manner; nor in the case of the wine of the Muslim, because it has not a price; nor in the case of the property of him with whom one is at war, because it is not forbidden; the saying " without the permission of the owner " precludes the trust, or deposit; and the saying " without stealthiness " excludes theft. (KT.) — — One says also, غَصَبْتُ مِنْهُ مَالًا and غَصَبْتُهُ مَالًا I took property from him [wrongfully, &c., or] by force. (Msb.) — — And غَصَبَهَا نَفْسَهَا (Msb, TA) and نفسها اغتصبها ↓ (Msb) (tropical:) He violated her; forced her; had connection with her against her will; (TA;) or constuprated her by force. (Msb.) — — And غَصَبَ فُلَانًا عَلَى الشَّىْءِ (K, TA) and ↓ اغتصبه (TA) He compelled such a one by force to do the thing. (K, TA.) — — And غَصَبَ الجِلْدَ, (K, TA,) inf. n. as above, (TA,) (assumed tropical:) He removed from the skin its hair and its fur by plucking and peeling, without subjecting it to the process termed عَطْنٌ, in the tan, and without إِغْمَال [i. e. burying it] in moist earth, (K, TA,) or [soaking it in] urine [to loosen the hair and fur], and without folding it up: so Az heard it expl. by the Arabs. (TA.) 3 غاصبهُ إِيَّاهُ, accord. to Freytag, signifies He took it from him by violence: but for this he has not named any authority.] 8 إِغْتَصَبَ see 1, in three places. — — One says also, of a woman, أُغْتُصِبَتْ نَفْسَهَا, meaning (tropical:) She was constuprated by force; (A, Mgh, Msb;) as also أُغْتُصِبَتْ عَلَى نَفْسِهَا. (Msb.) غَصْبٌ and ↓ مَغْصُوبٌ A thing taken wrongfully, unjustly, injuriously, (S, Mgh,) or by force: (Mgh, Msb:) the former originally an inf. n. (Msb.) غَاصِبٌ One taking, or who takes, a thing wrongfully, unjustly, injuriously, (TA,) or by force: pl. غُصَّابٌ. (Msb.) مَغْصُوبٌ: see غَصْبٌ. — — مَغْصُوبٌ لَهُ and مِنْهُ A man from whom a thing has been taken [wrongfully, unjustly, injuriously, or] by force. (Msb.) غصن 1 غَصَنَهُ, aor. غَصِنَ, (K, TA,) inf. n. غَصْنٌ, (TA,) He drew it to him, or towards him; namely, a غُصْن [or branch]: (K, TA:) from El-Kanánee. (TA.) — — And He took it; namely, a thing: (K, TA:) or he cut it off: (S, K:) or it signifies also he cut it off, namely, a غُصْن, and took it. (TA.) — — And غَصَنَ فُلَانًا عَنْ حَاجَتِهِ, (K, TA,) aor. غَصِنَ and غَصُنَ, (TA,) He turned, or turned away, and withheld, such a one from the object of his want: (K, TA:) Az says that it was thus read to him by El-Mundhiree in the " Nawádir " of IAar; but that, accord. to Sh, it is [غَضَنَ, i. e.] with ض; and this is correct: (TA:) the former is a mistake. (TA in art. غضن.) 2 غَصَّنَ see the next paragraph. 4 اغصن الشَّجَرُ, (A in art. فرش,) inf. n. إِغْصَانٌ, The trees put forth branches. (KL.) — — And اغصن, and ↓ غصّن, said of a bunch of grapes (عُنْقُود), It was, or became, large (كَبُرَ, thus in some of the copies of the K, in other copies كَثُرَ,

but the former is the right, TA) in its berries: (K:) or somewhat large therein. (TA.) غُصْنٌ A branch from the stem [or from another branch] of a tree; of the slender thereof as well as of the thick: (K:) [sometimes signifying a twig, or shoot:] pl. [of pauc.] أَغْصَانٌ and [of mult.] غُصُونٌ and غِصَنَةٌ. (S, K.) غُصْنَةٌ [A branchlet; and a small twig or shoot;] a small غُصْن. (K.) أَغْصَنُ A bull having a whiteness in his tail. (K.) غض 1 غَضَّ طَرْفَهُ, (S, A, Msb, K,) aor. يَغُضُّ, (Msb, * TA,) [and يَغْضُضْ may be used, in the dial. of El-Hijáz, instead of its contracted form يَغُضَّ,] imp. غُضَّ, (S, A,) in the dial. of Nejd, (S,) and أُغْضُضْ, in the dial. of El-Hijáz, (S,) inf. n. غَضٌّ (Msb, K) and غِضَاضٌ, with kesr, (A, K,) and غَضَاضٌ and غَضَاضَةٌ, with fet-h, (K,) He lowered his eye, or eyes; (S, A, Msb, K;) as also غَضَّ مِنْ طَرْفِهِ; (Msb;) [the من being redundant, accord. to some; but see what is said on this point below:] and he contracted his eye, or eyes; syn. كَسَرَهُ; [so as to wrinkle the lids;] or he blinked; i. e. he contracted his eyelids, or drew them near together, and looked: [this signification is very common:] and he contracted (كَسَرَ) his eye, or eyes, and looked towards the ground, not opening his eye [or eyes]: and sometimes it indicates a state of abasement. (TA.) Also غَضَّ alone, inf. n. غَضَاضَةٌ, He contracted his eyelids; like أَغْضَى: he looked languishingly. (TA.) It is said in the Kur [xxiv. 30], قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ, in which some of the grammarians hold من to be redundant; but the meaning is obvious, i. e. [Say thou to the believers] that they shall abridge their look, or view, from what is prohibited to them: (Sgh:) or that they shall restrain somewhat of their look, or view. (TA.) — — [And hence,] (assumed tropical:) He bore with forgiveness and silence what was disagreeable, or hateful, or evil. (S, A, K.) — — غَضَّ صَوْتَهُ, (Msb,) or مِنْ صَوْتِهِ, (S, TA,) or both, (Msb,) in like manner signifies He lowered his voice. (S, Msb.) It is said in the Kur [xxxi. 18], وَاغْضُضْ مِنْ صَوْتِكَ, (S, A,) i. e. And lower thy voice: or diminish the loudness of thy voice. (TA.) — — غَضَّ مِنْ لِجَامِ فَرَسِهِ He lowered the rein of his horse, in order to lessen his sharpness of temper. (A, TA. *) — — غَضَّ مِنْهُ, (S, Msb, K,) aor. يَغُضُّ, (S, TA,) inf. n. غَضٌّ (Msb, TA) and غَضَاضَةٌ, (Msb,) He lowered and lessened his estimation, dignity, or rank: (S, K, TA:) or he detracted from his reputation; or attributed or imputed to him, charged him with, or accused him of, a vice, fault, or the like: (Msb:) and, inf. n. غَضَاضَةٌ, he disdained it, or scorned it; as also ↓ اغتضّ مِنْهُ. ('Alee Ibn-Hamzeh, TA.) — — Also غَضَّهُ, (K,) aor. as above, inf. n. غَضٌّ, (TA,) He lessened it, diminished it, or made it defective or deficient; (K, TA;) and so ↓ غَضْغَضَهُ, (K,) inf. n. غَضْغَضَةٌ. (TA.) You say غَضَضْتُ السِّقَآءَ I lessened, diminished, or made defective or deficient, [the contents of] the skin. (Msb.) And ↓ غَضْغَضْتُ المَآءَ I lessened, &c., the water. (S.) And ↓ فُلَانٌ بَحْرٌ لَا يُغَضْغَضُ Such a one is a sea, or great river, that will not be lessened, &c.: (S:) or that will not become exhausted. (Har p. 418.) [See also R. Q. 1 below, and R. Q. 2.] And [you make the former verb doubly trans., saying,] مَا غَضَضْتُكَ شَيْئًا I have not abridged thee, deprived thee, or defrauded thee, of anything. (TA.) And لَا أَغُضُّكَ دِرْهَمًا I will not abridge thee, deprive thee, or defraud thee, of a dirhem. (TA.) You also say, غَضَّ مِنَ الشَّعَرِ He shortened the hair. (M in art. قصر.) And [in like manner] one says, غَضَّ مِنْ رَأْسِهِ, i. q. طَمَّ رَأْسَهُ. (K voce طَمَّ, q. v.) — — Also He broke it (i. e. a branch, or stick, or the like,) but did not break it thoroughly; (L, K, TA;) and so ↓ غضّضهُ. (L, TA.) — — And غَضَضْتُهُ also signifies I withheld, restrained, or prevented, it; whatever it were. (S.) [Hence the phrase in the Kur xxiv, 30, accord. to an explanation given above.] You say غَضَّ العَذْلَ, or المَلَامَةَ, aor. as above, inf. n. غَضٌّ, He withheld blame. (Lth.) And you say to a rider, in asking him to stop a little where you are, غُضَّ سَاعَةً, (TA,) and أُغْضُضْ لِى سَاعَةً, (A, TA,) i. e. Restrain for me thy beast, and stop, or pause, where I am, a while. (A, TA.) — غَضَّ, [first pers. غَضَضْتُ,] aor. يَغِضُّ; (Msb;) or the first pers. is غَضِضْتُ and غَضَضْتُ, (S, K,) and the aor. of each is يَغَضُّ; (K;) or, accord. to the T, some say غَضِضْتَ, aor. تَغَضُّ, and some say غَضَضْتَ, aor. تَغَضُّ: (IB, TA;) but the latter of these requires consideration; (TA;) inf. n. غُضُوضَةٌ (IAar, S, K) and غَضَاضَةٌ; (S, K;) or the former only, accord to Alee Ibn- Hamzeh; but the saying بُضُوضَةٌ and بَضَاضَةٌ, to denote the quality of that which is termed بَضٌّ, strengthens what J says [in the S] with respect to غَضَاضَةٌ; (IB;) It (a thing) was, or became, fresh, juicy, sappy, moist, not flaccid. (S, Msb:) or flourishing and fresh; or luxuriant: (IAar:) or beautiful and bright: (K:) and غَضَتْ, aor. تَغِضُّ and تَغَضُّ, inf. n. غَضَاضَةٌ and غُضُوضَةٌ, said of a woman, (tropical:) she was, or became, fine-skinned, or thin-skinned, so that the blood appeared [through the skin]. (Lh, TA.) 2 غضّض: see 1, latter half. — Also, inf. n. تَغْضِيضٌ, He ate what is termed غَضّ, (K, TA,) i. e. the طَلْع [or spadix of a palm-tree]: (TA:) or he became thin-skinned, and plump, and soft, or tender: (O, K:) or he became affected with languor and abasement; (K, TA;) or, as in the Tekmileh, with softness, or tenderness. (TA.) 7 انغض الطَّرْفُ i. q. انْغَمَضَ: (S, TA:) [or the former more probably signifies The eye, or eyes, became contracted: and the latter, the eye, or eyes, became closed.] 8 إِغْتَضَ see 1, near the middle. R. Q. 1 غَضْغَضَهُ, inf. n. غَضْغَضَةٌ: see 1, near the middle, in three places. — غَضْغَضَ [inf. n. as above] is also intrans. (TA.) See R. Q. 2. — — It likewise signifies It (for instance a sea, or a large river, TA) became scanty, or little in quantity, and sank into the earth, or disappeared in the earth; or became scanty, or little in quantity; or decreased: (K, TA:) or went away. (TA.) In the TS, the inf. n. is expl. by غَيْظ, which is an abominable mistake for غَيْض. (TA.) — — And غَضْغَضَةٌ also signifies A man's speaking indistinctly. (TA.) — — And The boiling of a cooking-pot. (IKtt, TA.) R. Q. 2 تغَضْغَضَ It (water, and a sea, or great river, S) decreased, diminished, lessened, or became defective, or deficient; (S, K;) as also ↓ غَضْغَضَ, (TA,) inf. n. غَضْغَضَةٌ. (Msb.) You say, مَاتَ فُلَانٌ بِبِطْنَتِهِ لَمْ يَتَغَضْغَضْ مِنْهَا شَىْءٌ Such a one died with his property abundant, (S,) or complete; nothing thereof having been given away by him; a prov. relating to the death of the niggard. (A 'Obeyd.) And 'Amr Ibn-El-'As said, alluding to the death of Ibn-'Owf, خَرَجْتَ مِنَ الدُّنْيَا بِبِطْنَتِكَ وَلَمْ تَتَغَضْغَضْ مِنْهَا شَيْئًا, meaning Thou hast died with thy religion unimpaired: (A 'Obeyd:) i. e. he had not been occupied with any office of authority or administration where by his recompense might be diminished. (Az.) You say also مَطَرٌ لَا يَتَغَضْغَضُ Rain that will not cease (TA.) غَضٌّ Fresh; juicy; sappy: moist; not flaccid; (S, Msb, K;) applied to a thing, (S, Msb,) whatever it be; (TA;) as also ↓ غَضِيضٌ. (S. K,) Hence the trad. مَنْ سَرَّهُ أَنْ يَقْرَأَ القُرْآنَ غَضًّا كَمَا نَزَلَ فَلْيَقْرَأْ قِرَآءَةَ ابْنِ أُمِّ عَبْدٍ [He who is rejoiced or pleased, to read the Kur-an freshly, who as it descended, let him read according to the reading of Ibn-Umm-'Abd]. (TA.) — — A calf recently born: pl. غِضَاضٌ. (K.) — — Anything (S) beautiful and bright; (S, K;,) as (assumed tropical:) youth, and the like: (S;) or غَضٌّ applied to youth, and غَضَّةٌ applied to a woman, (tropical:) i. q. بَضٌّ and بَضَّةٌ thinskinned, or fine-skinned, and plump: &c. j: (A:) or the latter, applied to a woman, (tropical:) thin-shinned, or fine-skinned, so that the blood appears [though the skin]; (Lh:) and ↓ غَضِيضَةٌ also is thus applied like غَضَّةٌ. (TA.) You say also, شَىْءٌ بَضٌّ غَضٌّ, and ↓ بَاضٌّ غَاضٌّ A thing fresh, &c., and beautiful and bright; [in a flourishing condition;] not changed, or altered [for the worse]. (TA.) And نَبْتٌ غَضٌّ A [fresh and flourishing and] tender plant. (TA.) And ظِلٌّ غَضٌّ (assumed tropical:) Shade which the sun has not reached; like a plant which the sun has not reached. (TA.) — — The spadix of a palm-

tree; syn. طَلْعٌ; as also ↓ غَضِيضٌ: (IAar:) or both signify a tender طَلْع: (K:) or a tender طَلْع when it appears: (TA:) or the latter, a طَلْع when it appears: (As, S:) or the same, fruit when it first comes forth. (TA.) غُضَّةٌ: see غَضَاضَةٌ. — Also A sufficiency of the means of subsistence; like غُبَّةٌ. (TA in art. غب.) غَضِيضٌ, applied to an eye, or eyes, (طَرْف,) Lowered: (A, TA:) contracted: having the lids contracted, or drawn near together, and so looking: contracted, and looking towards the ground: (TA:) languishing: (K, TA:) and so ↓ مَغْضُوضٌ, in all these senses: (TA:) and the former, so applied, [and app. the latter also,] having the eyelids relaxed, or flaccid. (TA.) You say, ظَبْىٌ غَضِيضُ الطَّرْفِ A gazelle having languishing eyes. (S.) And إِنَّكَ لَغَضِيضُ الطَّرْفِ نَقِىُّ الظَّرْفِ, meaning (assumed tropical:) [Verily] thou art faithful, not treacherous; by الظَّرْف being meant وِعَاؤُهُ. (TA.) — — [Lowered and lessened in estimation, dignity, or rank: (see غَضَّ مِنْهُ:)] defective or deficient [in good qualities]; (K;) and, in consequence thereof, (TA,) low, mean, or vile: (A, K:) pl. أَغِضَّةٌ (K) and أَغِضَّآءُ. (TA.) — — Lessened; diminished; made defective or deficient. (TA.) — See also غَضٌّ, in three places. غَضَاضَةٌ, [an inf. n., of which the verb is not mentioned in senses agreeing with those here following,] (S, A, K,) and ↓ غَضِيضَةٌ and ↓ مَغَضَّةٌ (IAar, K) and ↓ غُضَّةٌ, (Ibn- 'Abbád, K,) A defect, an imperfection, a fault, a vice, or the like: and lowness, meanness, or vileness: (S, A, Mgh, K:) and the first, [or all,] languor, or want of power. (TA.) You say, لَيْسَ عَلَيْكَ فِى هٰذَا الأَمْرِ غَضَاضَةٌ There is not, or will not be, charged against thee, in, or with respect to, this affair, lowness, &c.; or any defect, &c.; (S, TA;) or languor, or want of power. (TA.) And مَا أَرَدْتُ بِذٰلِكَ غَضِيضَةَ فُلَانٍ ↓, and ↓ مَغَضَّتَهُ, I desired not, or meant not, thereby, to attribute any defect, imperfection, fault, vice, or the like, to such a one. (IAar.) غَضِيضَةٌ: see غَضَاضَةٌ. مَغَضَّةٌ: see غَضَاضَةٌ, in two places. غَاضٌّ: see غَضٌّ. مَغْضُوضٌ: see غَضِيضٌ, in two places.

غضب 1 غَضِبَ عَلَيْهِ, (S, Msb, K,) [aor. يَغْضَبُ,] inf. n. غَضَبٌ (S, Msb, K *) and مَغْضَبَةٌ, (S, K, *) He was angry with him; (MA, K, * PS, &c.;) and ↓ تغضّب عليه signifies the same. (Msb.) [See الغَضَبُ below.] And غَضِبَ مِنْ لَاشَىْءٍ i. e. [He was angry] for nothing; meaning, for no cause. (Msb. [لاشىء, in a case of this kind, is regarded as one word, and is therefore as above, not لَا شَىْءٍ: see p. 1626, third col.]) — — غَضِبَ لَهُ (meaning He was angry with another person for his sake, or on his account, TA) is said when the person [on whose account the anger is excited] is living: and غَضِبَ بِهِ, when he is dead: (S, A, Msb, K:) so says El-Umawee, and El-Ahmar says the like. (S.) — — [And you say, غَضِبَ فِى اللّٰهِ He was angry for the sake of God.] — — And غَضِبَتِ الفَرَسُ عَلَى اللِّجَامِ (tropical:) The mare champed upon the bit. (TA.) Abu-n-Nejm says, تَغْضَبُ أَحْيَانًا عَلَيا لِلْجَامِ كَغَضَبِ النَّارِ عَلَى الضِّرَامِ (tropical:) [She champs, sometimes, upon the bit, like the fierce burning of the fire upon the quickly-kindling fragments of firewood]. (A, TA.) [See also 5, last sentence.] — غُضِبَ, like عُنِىَ [pass. in form]; and غَضِبَ; (K, TA;) the former of which is the more usual; (TA;) He had the disease termed غُضَاب [q. v.]. (K, TA.) — — And غضبت عَيْنُهُ, with fet-h and kesr [i. e., app., غَضِبَتْ; or " with fet-h and kesr " may be a mistranscription for " with damm and kesr," so that the verb may be غُضِبَتْ; His eye had in it what are termed غُضَاب]. (TA.) 3 غَاضَبْتُهُ I made him angry, he also making me angry. (K.) — — And I broke off from him, or quitted him, in anger, or enmity. (S, K.) ذَهَبَ مُغَاضِبًا, in the Kur [xxi. 87], means He went away, breaking off from his people, or quitting them, in anger, or enmity. (S.) 4 اغضبهُ He angered him, or made him angry. (S, * Msb, * K.) 5 تغضّب He became angered or angry: (S:) or he was angry somewhat after [having been so] somewhat. (Ham p. 522.) See also 1, first sentence. — — And تغضّبت القِدْرُ عَلَى اللَّحْمِ (tropical:) The cooking-pot boiled fiercely [upon the flesh-meat]. (TA.) غَضْبٌ (S, K) Red (S) intense in redness: (S, K:) you say أَحْمَرُ غَضْبٌ: so says ISk: (S:) or غَضْبٌ signifies أَحْمَرُ غَضْبٌ (K) i. e. red that is dense, or deep: (TK:) or أَحْمَرُ [i. e. red], applied to anything: and غَلِيظٌ [i. e. thick, &c.]. (TA.) — Also, and ↓ غَضْبَةٌ, A hard rock (K, TA) set, or fixed, in a mountain, and differing therefrom: (TA:) or the latter signifies thus: or a hard, round, rock. (O.) — And الغَضْبُ signifies The lion: and the bull: as also [in the latter sense, or perhaps in both senses,] ↓ الغَضُوبُ. (K.) غَضَبٌ an inf. n. of غَضِبَ [q. v.]. (S, Msb, K.) الغَضَبُ is The contr. of الرِّضَى: (K, TA:) it is variously defined: some say that it is a state of excitement of the blood of the heart for the purpose of revenge: some say that pain on account of anything reparable is غَضَب; and for anything irreparable, أَسَف: some say that it [is a passion which] includes all that is evil; wherefore the Prophet, to a man who asked of him a precept, said, لَا تَغْضَبْ: and some say that الغَضَب is [a passion] accompanied by an eagerness to obtain revenge; and الغَمّ is accompanied by despair of obtaining it: (TA: [see also غَيْظٌ:]) there is a غَضَب that is commended, and a غَضَب that is discommended; the former being that which is for the sake of religion and truth, or right; and the latter being that which is in a wrong case: and the غَضَب of God is his disapproving of the conduct of him who disobeys Him, and whom He will therefore punish. (Ibn- 'Arafeh, TA.) غَضِبٌ: see غَضْبَانُ. غَضْبَةٌ A single fit of غَضَب [or anger]. (O.) — See also غَضْبٌ. — — Also An [eminence of the kind termed] أَكَمَة. (L, TA.) — — And A بَخَصَة (K, TA, in the CK بَخْصَة), or protuberance [of flesh], above, or beneath, the eyes, in the form of a flatulent tumour, (TA,) or in the upper eyelid, produced by nature: (K, TA:) so in the M. (TA.) — — And A thing resembling a دَرَقَة, (K, TA,) i. e. a shield, (TA,) of the hide of the camel, (K, TA,) one part of which is folded over another. (TA.) — — And A [garment of the kind called] جُبَّة made of the hides of camels, and worn for fighting. (O.) — — Also The skin of a mountain-goat advanced in age. (K.) The skin of a fish. (K.) The skin of the head. (K.) And The skin of the part between the horns of a bull. (K.) — — And A patch of the small-pox: so in the saying, أَصْبَحَ وَاحِدَةً مِنَ الجُدَرِىِّ جِلْدُهُ غَضْبَةً [His skin became one patch of the small-pox]: (O:) like غَضْنَةٌ. (S in art. غضن.) غُضَبَةٌ: see غَضْبَانُ. غَضْبَى fem. of غَضْبَانُ [q. v.]: (S, Msb, K:) and pl. thereof. (S.) [See also غَضُوبٌ.] — It is also said by J, (K, TA,) and [before him] by EzZejjájee, and also [after him] by ISd, (TA,) to be a name for A hundred camels, and not to have tenween, nor the article ال: but this is a mistake for غَضْيَا. (K, TA.) القُوَّةُ الغَضَبِيَّةُ [The irascible faculty]. (KT, in explanation of التَّهَوُّرُ.) غَضْبَانُ (S, Msb, K) [and, in the dial. of BenooAsad, as is implied by the fem. in that dial. mentioned in what follows, غَضْبَانٌ,] and ↓ غَضِبٌ and ↓ غَضُوبٌ [which is both masc. and fem.] and ↓ غُضُبٌّ (K) and ↓ غُضُبَّةٌ (S, K) and ↓ غُضْبَةٌ and ↓ غَضُبَّةٌ, (K,) or the last, accord. to MF, is ↓ غُضَبَةٌ, (TA,) are epithets applied to an angry man: (K:) [the first seems often to signify simply Angry, like غَضِبٌ; but accord. to SM,] all these epithets signify quickly, or soon, angry [as غُضُبَّةٌ is said in the S to signify, on the authority of As]: (TA:) the fem. of the first word is غَضْبَى, (S, Msb, K,) and (in the dial. of Benoo-Asad, S) غَضْبَانَةٌ, (S, K,) which is seldom used; (K;) and غَضُوبٌ is also used as a fem. epithet [as stated above], (K,) and has an intensive signification: (TA:) pl. (of the first word, Msb) غِضَابٌ (Msb, K) and (likewise of the first) غَضْبَى (S) and غُضَابَى (S, K) and غَضَابَى. (Msb, K.) غُضُبٌّ: see the next preceding paragraph. غُضُبَّةٌ and غُضْبَةٌ and غَضُبَّةٌ: see غَضْبَانُ. غِضَابٌ and غُضَابٌ Motes (قَذًى) in the eye: (K, TA:) or, as in one copy of the K, [and in the O,] in the eyes. (TA.) — — And A certain disease; (K, TA;) or so the latter word; (O;) an eruption in the skin; but not small-pox: (TA:) or (so accord. to the TA, but in the CK " and ") small-pox. (K, TA.) غَضُوبٌ: see غَضْبَانُ. — — Also Stern, or austere, in look, or countenance;

applied to a woman: (S, O, K:) and in like manner applied to a she-camel: (O, K:) or thus applied to a she-camel: and also signifying a company of women. (TA.) — — And A malignant serpent. (O, K.) — — See also غَضْبٌ. غُضَابِىٌّ A man (TA) perturbed (كَدِرٌ) in social intercourse and in comportment. (K. [For وَالمُخَالَفَةِ in some copies of the K, I read وَالمُخَالَقَةِ, as in other copies.]) الأُغْضَبُ The part between the penis and the thing. (K.) مَغْضُوبٌ عَلَيْهِ [An object of anger]. By المَغْضُوبِ عَلَيْهِمْ in the Kur [ch. i. last verse], are meant The Jews. (O, TA.) — مَغْضُوبٌ also signifies Having [the disease called غِضَاب, i. e.] the smallpox. (O, TA.) غضر 1 غَضُرَ, aor. غَضُرَ, inf. n. غَضَارَةٌ, It (anything) was, or became, soft, or tender. (TA. [See also the inf. n. below; and see the part. n., غَضِيرٌ; and غَضِرٌ.]) — — And غَضِرَ, aor. غَضَرَ, inf. n. غَضَرٌ, He (a man) became rich, wealthy, or abounding in property. (Msb.) You say, غَضِرَ بِالمَالِ, (K. TA,) and in like manner, بِالسَّعَةِ وَالأَهْلِ, aor. غَضَرَ, inf. n. غَضَرٌ and غَضَارَةٌ: (TA;) as also غُضِرَ, like عُنِىَ; (IKtt, TA;) He (a man, TA) had abundance of the goods, conveniences, or comforts, of life; (K, TA;) [or he was, or became, rich in wealth and family;] after having been poor. (K, TA.) — غَضَرَهُ اللّٰهُ, (S, Msb, K,) aor. غَضُرَ, (Msb, TA,) inf. n. غَضْرٌ, (Msb, K,) God made him to be rich, wealthy, or abounding in property: (Msb:) to enjoy a pleasant life: (S:) or to have abundance of the goods, conveniences, or comforts, of life. (K, TA.) — غَضِرَ, with kesr, said of a place, It had in it red clay or earth: so says Az. (O.) — غَضَرَ عَنْهُ, aor. غَضِرَ, (S, O, K, TA,) inf. n. غَضْرٌ [and ↓ مَغْضَرٌ likewise, accord. to a verse of Ibn-Ahmar as cited in the O and TA, but accord. to the reading of that verse in my copies of the S, it is ↓ مَغْضِرٌ, app., if correct, a n. of place]; as also غَضِرَ; (TA;) He turned aside or away, or deviated, from it, or him; (S, O, K, TA;) and so ↓ تغضّر. (O, K.) One says, مَا غَضَرْتُ عَنْ صَوْبِى I did not deviate from my course. (TA.) — — غَضَرَ عَلَيْهِ, (K. TA,) aor. غَضِرَ, inf. n. غَضْرٌ, (TA,) i. q. عَطَفَ (K, TA) [app. as meaning He turned against him, for it is added] and مَالَ. (TA.) — — And مَاغَضَرَ عَنْ شَتْمِىَ He did not hold back, or refrain, from reviling me. (TA.) — And غَضَرَهُ, (S, K, TA,) aor. غَضِرَ, inf. n. غَضْرٌ, (TA,) It, or he, withheld, or prevented, him. (S, K, TA.) One says, أَرَدْتُ أَنْ آتِيَكَ فَغَضَرَنِى أَمْرٌ [I desired to come to thee, and] an affair withheld, or prevented, me. (TA.) — And غَضَرَ الشَّىْءَ He cut off the thing, (K, TA,) لَهُ [for him]. (TA.) You say, غَضَرَ لَهُ مِنْ مَالِهِ He cut off a portion for him from his property. (K.) — And غَضَرَ الجِلْدَ He tanned well the skin. (TA.) 2 حَمَلَ فَمَا غَضَّرَ He charged, and was not cowardly, and did not fall short of what was requisite. (TA.)

5 تَغَضَّرَ see the first paragraph. 8 اُغْتُضِرَ he died being a youth, or young man, in a sound state: (K, TA:) like اُخْتُضِرَ. (TA.) [See also 8 in art. غرض.] Q. Q. 1 غَضْوَرَ He (a man, TA) was angry. (O, K.) مَا نَامَ لِغُضْرٍ is expl. as meaning He hardly, or scarcely, slept; but is said to be with ع and ص, and has been thus mentioned before [in art. عصر]. (TA.) غَضِرٌ: see غَضِيرٌ. — — One says also عَيْشٌ غَضِرٌ مَضِرٌ An easy and a plentiful life: (K, * TA:) مضر being here an imitative sequent to عضر. (TA.) — — And غَضِرُ النَّاصِيَةِ applied to a man, (O, K,) and غَضِرَةُ النَّاصِيَةِ applied to a beast (دَابَّة), (O, Msb, K,) Blest, fortunate, or abounding in good or advantage or utility. (O, Msb, K.) — See also غَضْرَآءُ, in two places. غَضْرَةٌ A certain plant. (K, TA.) Hence the prov. يَأْكُلُ غَضْرَةً وَيَرْبِضُ حَجْرَةً [He eats ghadrah, and lies down aside]. (TA. [See also حَجْرَةٌ.]) غَضْرَآءُ: see غَضَارَةٌ, in six places. — Also Earth, or land, (أَرْضٌ, K,) or a piece, or portion, of clay or earth, (طِينَةٌ, S, Msb,) good, or fertile. (طَيِّبَةٌ, K,) green, or of a dark or an ashy dust-colour: (خَضْرَاءُ عَلِكَةٌ: S, Msb, K:) and land in which is clay, or soil, of a good kind, without sand, or without salt earth; (K, TA;) as also ↓ غَضِيرَةٌ or ↓ غَضِرَةٌ, accord. to different copies of the K, the latter accord. to the L. (TA:) or, accord. to IAar, ↓ غَضِرٌ [in the TA غَضْرَآءُ, which is a mistranscription,] signifies a place having in it red clay or earth. (O.) One says, أَنْبَطَ فُلَانٌ بِئْرَهُ فِى غَضْرَآءَ (S, TA) i. e. Such a one produced the water of his well by digging in land of soft and good earth of which the water was sweet. (TA.) — — And Land in which palm-trees will not grow until it is dug, (K, TA,) the upper part thereof consisting of white [soft stones, like dry pieces of clay, such as are termed] كَذَّان. (TA.) غَضَارٌ Clay that is cohesive, and أَخْضَر [i. e. green, or of a dark or an ashy dust-colour], (K,) or (O) of a good kind, without sand, or without salt earth; (O, K;) and so ↓ غَضَارَةٌ: (K:) or the latter signifies such clay itself: (Sh, O:) and the former signifies baked clay (Sh, O, K, TA) made of غَضَارَة, (Sh, O,) green, or of a dark or an ashy dust-colour, (أَخْضَرُ, O, TA,) which is suspended upon a human being as a preservative from the [evil] eye. (O, K, * TA. *) غَضْوَرٌ Sticky clay, (K, TA,) that adheres to the foot, which will hardly, or in nowise, go into it [app. by reason of its compactness]. (TA.) — And A species of trees [or plants], (K, TA,) dustcoloured, that grow large: n. un. with ة, (TA.) And (TA) A certain plant, (S, O, TA,) resembling the ثُمَام [or panic grass], (TA,) or of the species of أَسَل [or rushes], not beneficial, nor causing increase in the cattle; (AHn, O;) it is said that the cattle pasturing upon it do not form fat thereby, (O, TA, *) and that it does not dissolve in

their stomachs: (O:) n. un. with ة. (AHn, O.) غَضِيرٌ Soft, or tender; (TA;) applied to a plant, or herbage; as also ↓ غَضِرٌ, and ↓ غَاضِرٌ; (O, TA;) all in this sense: (TA:) or so the first, applied to anything: (O, K, TA) or this signifies moist, juicy, or fresh: (AA, O:) and i. q. خَضِيرٌ [syn. with أَخْضَرُ i. e. green]. (K.) — See also غَضْرَآءُ. غَضَارَةٌ an inf. n., of غَضُرَ and of غَضِرَ. (TA.) [Used as a simple subst.,] Ease, comfort, and affluence; easiness of life: ampleness of the conveniences of life, or of the means of subsistence; plenty; (K, * TA;) prosperity; (TA;) plenty and prosperity; (S;) a plentiful and pleasant and easy state of life: (TA:) and ↓ غَضْرَآءُ signifies the same. (S.) One says, إِنَّهُمْ لَفِى غَضَارَةٍ مِنَ العَيْشِ and فى غَضْرَآءِ ↓ من العيش, Verily they are in a plentiful and prosperous condition [of life]. (S.) Accord. to As, one should not say أَبَادَ اللّٰهُ خَضْرَآءَهُمْ, but ↓ اباد اللّٰه غَضْرَآءَهُمْ, meaning May God put an end to their prosperity, and their plentiful condition: (S:) but Ahmad Ibn- 'Obeyd says that both of these phrases mean may God destroy the collective body of them: and another says, their clay of which they were created. (TA. [See also خَضْرَآءُ, voce أَخْضَرُ.]) One says also, عَيْشٌ خَضْرَآءِ ↓ and إِنَّهُ لَفِى غَضْرَكَ عَيْشٍ i. e. Verily he is in a plentiful condition of life. (TA.) And إِنَّهُ لَفِى غَضْرَآءَ ↓ مِنْ خَيْرٍ [Verily he is in an ample state of prosperity]. (TA.) — And, (O, K,) accord. to Lth, (O,) الغَضَارَةُ is an appellation of The قَطَاة [or sand-grouse]; (O, K;) but As disapproved this: (O:) [or] the قَطَاة is called ↓ الغَضْرَآءُ; and the pl. is الغَضَارِىُّ. (Msb.) — See also غَضَارٌ. — Of غَضَارَةٌ meaning A certain utensil, IDrd says, I do not think it to be genuine Arabic: (O, TA:) it signifies a large [bowl such as is termed] قَصْعَة: [app. from the Pers. غَدَارَهْ:] pl. غَضَائِرُ. (Mgh.) غَضَارِىٌّ A species of locust; also called the جَرَاد مُبَارَك: a word of uncertain derivation. (Msb.) — — Also pl. of غَضْرَآءُ mentioned near the end of the next preceding paragraph. (Msb.) الغَضْوَرَ The lion. (Sgh, K.) غَاضِرٌ: see غَضِيرٌ. — Also Withholding, or preventing. (TA.) — And A skin well tanned. (AHn, S, O, K.) — And One who occupies himself early in the morning in the accomplishment of the objects of his want, or in his needful affairs. (AA, O, K.) مَغْضَرٌ and مَغْضِرٌ: see the first paragraph. مُغْضِرٌ: see the following paragraph. مَغْضُورٌ A man enjoying a pleasant life: (S:) blest; fortunate; abounding in good, or advantage, or utility: (Msb, K:) or in a state of ease, comfort, and affluence; or of plenty, or prosperity; (O, K, TA;) and of happiness: (TA:) as also ↓ مُغْضِرٌ: (K, TA:) pl. of the former مَغَاضِيرٌ, as well as مَغْضُورُونَ. (TA.) غضرف غُضْرُوفٌ is syn. with غُرْضُوفٌ, (S and K &c. in art. غرضف, q. v.,) in [all of] its meanings: (K:) pl. غَضَارِيفُ. (O and TA

in art. غرضف.) 1 غضف غَضَفَهُ, (S, O, K,) aor. غَضِفَ, (K,) inf. n. غَضْفٌ, (TA,) He broke it, namely, a branch, or stick, or the like, (S, O, K, TA,) and a thing, (TA,) but not thoroughly. (S, O, TA.) [See also 2.] — — And غَضَفَ أُذُنَهُ, (S, O, K,) aor. and inf. n. as above, (S, O,) He (a dog) relaxed his ear, and folded, or creased, it: (S, O, K, TA:) [see, again, 2:] or غَضَفَ أُذُنَهُ, inf. n. غَضْفَانٌ and غَضَفَانٌ, he (a dog) twisted his ear: and in like manner one says of the wind, [غَضَفَتْهَا,] i. e. it twisted it. (TA.) And غضف الوِسَادَةَ He folded the pillow [so as to make creases in it]. (Ham p. 785. [But perhaps this is correctly ↓ غضّف: comp. its quasi-pass., 5.]) — — غَضَفَتْ said of [wild] she-asses, (O,) or of a she-ass, (K,) aor. as above, (O, TA,) and so the inf. n., (TA,) signifies أَخَذَتِ الجَرْىَ أَخْذًا [as though meaning They, or she, restrained the running, i. e. their, or her, running; agreeably with what here follows]: (O, K, TA:) غَضَفَ, [for غَضَفَ مِنَ الجَرْىِ,] said of a horse &c., means he lessened, lit. took from, the rate of the running, (أَخَذَ مِنَ الجَرْىِ,) without reckoning: (L, TA:) Umeiyeh Ibn-Abee- 'Áïdh El-Hudhalee says, يَغُضُّ وَيَغْضِفْنَ مِنْ رَيِّقٍ (O, TA) meaning He (the ass) withholds somewhat of his running, (يَكُفُّ بَعْضَ جَرْيِهِ,) and they (the she-asses) lessen, lit. take from, the [or rather a] first, or former, rate of their running, (يَأْخُذْنَ أَخْذًا مِنْ أَوَّلِ جَرْيِهِنَّ,) without reckoning: (Skr: see Kosegarten's " Carmina Hudsailitarum," p. 189:) Skr says, in explanation of the citation above from Umeiyeh, that غَضْفٌ signifies the act of taking and lading out [with the hand] (أَخْذٌ and غَرْفٌ); and on one occasion he says, the taking easily; [adding,] one says, غَضَفَ فُلَانٌ مِنْ طَعَامٍ لَيِّنٍ [Such a one took, or laded out with his hand, from soft food]. (TA.) — غَضَفَ العَيْشُ, inf. n. غُضُوفٌ, The life was soft, or easy, and plentiful. (TA.) — غَضِفَ, [aor. غَضَفَ, inf. n. غَضَفٌ,] He (a dog, S) was, or became, relaxed, or flabby, in the ear. (S, K, TA.) And غَضِفَتِ الأُذُنُ, inf. n. غَضَفٌ, is said to mean The ear was, or became, long and relaxed or flabby: or it advanced upon the face: or it retired towards the head: or its extremities folded upon the inner part thereof: or, in a dog, it turned towards the back of the neck: or it became folded, or creased, naturally. (TA.) [See also غَضَفٌ, below: and see 7.] — — غَضِفَ اللَّيْلُ: see 4. 2 غضّفهُ, inf. n. تَغْضِيفٌ, He broke it. (TA.) [See also 1, first signification.] — — تَغْضِيفٌ signifies also The making [a thing] to hang down. (O, K.) — — See also 1, third signification. 4 اغضف اللَّيْلُ The night became dark and black; (S, O, K;) as also ↓ غَضِفَ, inf. n. غَضَفٌ. (S.) — — اغضفت السَّمَآءُ The sky became clouded, and prepared to rain. (O, * K, * TA.) — — اغضفت النَّخْلُ The palm-trees had many branches, and bad fruit: (K, TA:) or became laden, or heavily laden, with fruit; or abounded therewith. (O, K, TA.) — — And اغضف العَطَنُ The usual abidingplace of camels, or cattle, or their place of lying down at, or around, the water or watering-trough, had many thereof. (K.) 5 تغضّف It broke, or became broken; as also ↓ انغضف. (TA.) — — And تَغَضُّفٌ signifies The being, or becoming, creased, or wrinkled; (O, K, TA;) like تَغَضُّنٌ. (TA.) And تَغَضَّفَ He, or it, inclined, and bent, and became folded, or creased, much, or in several places, syn. مَالَ, and تَثَنَّى, and تَكَسَّرَ, (S, O, K, *) عَلَيْهِ upon him, or it. (S, O.) And تغضّفت الحَيَّةُ The serpent twisted, or coiled, itself. (O, K.) — — تغضّفت البِئْرُ The sides of the well fell in ruins, or became demolished: (S, O, K:) the well collapsed, or broke down, عَلَى فُلَانٍ upon such one, who had descended into it; (O;) as also ↓ انغضفت. (O, K.) — — تغضّف عَلَيْنَا اللَّيْلُ The night covered us. (O, K.) — — تغضّفت عَلَيْنَا الدُّنْيَا The world became abundant to us in its good things; and favourable to us. (O, K.) 7 إِنْغَضَفَ see 5, in two places. — — انغضفت أُذُنُهُ His ear became folded, or creased, not naturally. (TA.) [See also 1, near the end.] — — انغضف الضَّبَابُ The ضباب [or thin clouds, like smoke,] overlay one another. (TA.) — — انغضفوا فِى الغُبَارِ They entered into the dust, or raised and spreading dust. (S, O, K.) غَضْفٌ: see غَضَفٌ. غُضْفٌ [written by Golius غُضُفٌ]: see غَضَفَةٌ. غَضَفٌ [inf. n. of غَضِفَ (q. v.): and, as a simple subst.,] Laxness, or flabbiness, in the ear: (S, O, K:) or, as in the T, a laxness, or flabbiness, of the upper part [of each] of the two ears, upon, or over, the concha thereof, by reason of its width and its largeness: (TA:) Aboo-'Amr Esh-Sheybánee says, after citing a verse of Abu-n-Nejm, describing a lion, that it signifies a twisting, in the ear, backwards: accord. to ISh, it is, in the lion, a laxness, or pendulousness, of the upper eyelids, upon the eyes; arising from anger and pride: (O:) and he says that, accord. to some, it is, in the lion, abundance of the fur, and a folding, or creasing, of the skin. (TA.) And one says, [app. in relation to the lion,] ↓ فِى أَشْفَارِهِ غَضْفٌ and غَضَفٌ [app. In the edges of his upper eyelids is a laxness, or pendulousness]; both meaning the same. (TA.) — — Also Softness, or easiness, and plentifulness, of life: (S:) like غَطَفٌ. (O in art. غطف.) — And A species of tree in India, exactly like the palm-tree, (Lth, O, K,) except that (K) its fruit-stones are divested of covering, without a لِحَآء [or pulpy pericarp], and from its lowest to its uppermost part it has green سَعَف [or branches like those of the palm-tree], (Lth, O, K,) covered [thereby]: (Lth, O:) AHn says, it is a plant resembling the palm-tree exactly, (O, L, TA,) but not growing tall, (TA,) having many سَعَف, and prickles, and [leaves such as are termed] خُوص, of the hardest sort, whereof are made large [receptacles of the kind called] جِلَال [pl. of جُلَّةٌ], that serve for sacks, goods being carried in them by land and by sea; (O, L, TA;) it produces from its head unripe dates of disagreeable flavour, not eaten; and, he says, of its خُوص are made mats like carpets, (L, TA,) called سِمَام, pl. of سُمَّةٌ [q. v.], (L,) one of which may be spread for twenty years. (L, TA.) — See also the next paragraph, in two places. غَضَفَةٌ A certain bird: or a قَطَاة [or sandgrouse]: (IDrd, O, K:) or the قَطَاة termed جُونِيَّة: pl. ↓ غَضَفٌ [or rather this, if correct, is a coll. gen. n.]: J says that ↓ الغَضَفُ [thus in the TA, but in my and other copies of the S ↓ الغُضْفُ, for which Golius appears to have found الغُضُفُ,] signifies القَطَا الجُونُ; but IB says that it is correctly القطا الجُونِىُّ. (TA. [See جُونِىٌّ: and particularly what is said at the end of the paragraph thus headed.]) — Also An [eminence of the kind called] أَكَمَة. (O, K, TA. [For اكمة, in this case, the TK has most strangely substituted اكمه, meaning أَكْمَهُ, for it explains it as signifying " blind from the birth; " and this, though an obvious mistake, Freytag asserts to be the right reading and explanation.]) غَاضِفٌ: see أَغْضَفُ, in two places. — — Also [applied to a man] Soft, or easy, and plentiful, in his circumstances. (S, O, K.) أَغْضَفُ, applied to a dog, Relaxed, or flabby, in the ear; pl. غُضْفٌ; (S, O, K;) occurring in a verse of Dhu-r-Rummeh, cited voce عَذَبٌ; (O, TA;) and the fem. غَضْفَآءُ is applied [to a bitch, and] to an ear: (TA:) or a dog having the upper part of his ear folded, or creased, backwards; and ↓ غَاضِفٌ when it is forwards. (IAar, O, K.) And hence [the pl.] غُضْفٌ, as an epithet in which the quality of a subst. is predominant, is used as an appellation for Dogs of the chase. (TA.) — — Applied to a lion, Having the ear folded, or creased; (Hr, O, K;) denoting a quality that renders him more abominable: (Hr, O:) or relaxed, or pendulous, in the ears: (O, K:) or whose upper eyelids are lax, or pendulous, upon his eyes, by reason of anger or pride; (K, TA;) so says ISh. (TA.) And accord. to Lth, A beast of prey whose upper part of his ear is folded, or creased, and the lower part thereof relaxed, or pendulous. (TA.) And the fem., غَضْفَآءُ, A she-goat whose extremities of her ears descend low, by reason of their length. (IA.) — — Also Anything bending, folding, or creasing, and relaxed, flabby, or pendulous: fem. as above. (TA.) And ↓ مُغْضِفٌ is like أَغْضَفُ, (TA.) — — And الأَغْضَفُ is one of the names of The lion (TA.) — — سَهْمٌ أَغْضَفُ An arrow of which the feathers are thick; (S, O, K;) contr. of أَصْمَعُ, (S, O.) — — لَيْلٌ أَغْضَفُ A night that is dark (S, O, K) and black; (S, O;) covering with its dark ness. (TA.) — — عَيْشٌ أَغْضَفُ A soft, or an easy, and plentiful,

life; as also ↓ غَاضِفٌ (S, O, K:) like أَغْطَفُ. (S and O in art. غطف) And سَنَةٌ غَضْفَآءُ A fruitful, or plentiful, year. (TA.) مُغْضِفٌ: see أَغْضَفُ, latter half. — — Applied to palm-trees (نَخْلٌ), Having many branches, and bad fruit; (O, TA;) thus without ة; (O;) and also with ة. (TA. [See also its verb.]) — — And ثَمَرَةٌ مُغْضِفَةٌ A fruit that has become flaccid, but not completely ripe: (O:) or nearly, but not yet, ripe: (Sh, TA:) or whereof the goodness has not become apparent: or, accord. to AA, hanging upon its tree, flaccid. (TA.) غضفر Q. 1 غَضْفَرَ He (a jade, or hackney, TA) was, or became, heavy, or sluggish. (K, TA.) غَضْفَرٌ: see the next paragraph; the former, in two places. غُضَافِرٌ: see the next paragraph; the former, in two places. غَضَنْفَرٌ Big, thick, or rude, in body or person; (S, K;) as also ↓ غَضْفَرٌ, which is the original form; the ن in the former being augmentative: (Az, TA:) or simply, big, thick, or rude: applied to a man: (Lth, TA:) or rude, or coarse, [in disposition or in make,] and big, or thick: (TA:) as also ↓ غَضَنْفَرٌ and ↓ غَضْفَرٌ; (K;) applied to a man: (TA:) or big, or thick, (AA, TA.) in make, (TA,) and wrinkled; (AA, TA;) applied to a lion. (TA.) You say also أُذُنٌ غَضَنْفَرَةٌ, meaning, A big, or thick, fleshy, ear. (AO, L.) — — [Hence,] الغَضَنْفَرُ The lion; (Lth, S, K;) as also ↓ الغُضَافِرُ. (TS, K.) غَضَنْفَرٌ: see the next preceding paragraph. غضن 1 غَضَنَهُ, (S, K,) aor. غَضِنَ and غَضُنَ, (K,) inf. n. غَضْنٌ, (S,) He, or it, (a man, and a thing, S,) withheld, restrained, hindered, or diverted, him. (S, K.) One says, مَا غَضَنَكَ عَنَّا What withheld, hindered, or diverted, or has withheld, &c., thee from us? (S.) In the " Nawádir " of IAar, this verb, which is correctly thus, with ض, is erroneously with ص. (TA.) — غَضَنَتْ بِوَلَدِهَا, and ↓ غَضّنت, She (a camel) cast her young one, or fœtus, in an imperfect state, (K, TA.) before the hair had grown upon it and its make had become [perfectly apparent. (TA. [See also خَدَجَتْ.]) [This is what is meant in the S where, after the mention of a signification of ↓ التَّغْضِين which will be found below, it is said that this word signifies also الرِّجَاعُ رَجَعَتْ (??), q. v.): hence, app., (though referring to the K as his authority,) Freytag has given to غضّنت, as said of a she-camel, besides the signification mentioned above, another, which is also assigned to رَجَعَتْ; (??) she falsely indicated her bring pregnant, by raising (??) &c.] — See also 5, in form places: — and see 4 2 غَضَّنْتُهُ, inf. n. تَغْضِينٌ, I wrinkled, shrivelled, or puckered, it syn. of the inf. n. تَشْنِيجٌ. (S.) One says. دَخَلْتُ عَلَيْهِ فَغَضَّنَ لِى مِنْ جَبْهَتِهِ [I went in to him and be wrinkled to me a portion of his (??)] (TA) — — See also 5 — and see 1 in two places — and 4

3 المَغَاضَنَةُ signifies مُكَاسَرَةُ العَيْنَيْنِ [The contracting of the (??) as to wrinkle the lids], (S, K, TA,) by reason of (??), or suspicion. (TA.) One says, غَاضَنَ المَرْأَةَ, meaning غَازَلَهَا بِمُكَاسَرَةِ العَيْنَيْنِ [i. e. He talked, or act, with the woman, in an amatory and enticing manner, with the contracting of the (??) so as to wrinkle the lids] (A. TA.) 4 اغضنت السَّمَآءُ The sky rained continually; (S, TA;) as also غضنت [perhaps ↓ غَضَنَت, but more probably, I think, ↓ [غَضَّنَت] (TA.) And غضنت السَّحَابَةُ [The (??) continually]. (S and TA in explanation of رَيَّمَت.) — — And اغضن عَلَيْهِ الحُمَّى The fever continued upon him persistently. (IAar, TA.) — — اغضن عَلَيْهِ اللَّيْلُ The night became dark upon him. (TA.) 5 تغضّن It was, or became, wrinkled, shrivelled, or puckered; syn. تَشَنَّجَ; (S, MA, TA;) as also ↓ غَضِنَ, inf. n. غَضَنٌ [and app. غُضُونٌ, like قُبُولٌ as an inf. n. of قَبِلَ. though this requires consideration, as will be shown by what follows]. said of the face as having this signification, or as signifying it was, or became, wrinkled and speckled; (MA;) [and so, perhaps, ↓ غضّن, for] التغضين [if not a mistranscription for التَّغَضُّنُ], as also ↓ الغُضُونُ, is syn. with التَّشَنُّجُ; and one says رَجُلٌ ذُو ↓ فِى جَبْهَتِهِ تَكَسُّرٍ غُضُونٍ meaning [i. e. a man having a wrinkling in his forehead; but غُضُون may be here used as pl. of غَضْنٌ, and thus meaning wrinkles]: and ↓ غَضَنٌ signifies a bending (تَثَنٍّ) and (تَلَوٍّ) of a branch or twig or the like. (TA.) One says also, تَغَضَّنَتِ الدِّرْعُ عَلَى لَابِسِهَا The coat of mail became folded, [or it hung, or sat, with folds,] upon its wearer. (TA.) غَضْنٌ and ↓ غَضَنٌ A wrinkle, crease, fold, ply, plait. or pucker, (S, Mgh, Msb, K,) of the skin, (S, Mgh, Msb,) and of anything, (Msb,) or in a garment, and in a skin, (K,) and in a coat of mail, (S, K,) &c. (S:) pl. غُضُونٌ, S Mgh, Msb, K,) occurring in a verse cited in art. شأب (TA.) — — [Hence,] one says, كَانَ ذٰلِكَ فِى غُضُونِ كَذَا [lit. That was within the folds, meaning in the midst, of such a thing, or such an affair or event]; like فِى أَثْنَآءِ كذا (TA in art. ثنى. — غُضُونُ الأُذُنِ — means The places of fold the case; syn. مَثَانِيهَا. K, TA. in the CK [erroneously] ??.) — Also (i. p. ?? and ↓ ??. TA) Difficulty, distress, or trouble, and (??) or weariness. (K, TA.) The Arabs say (??) man, in threatening him, لَأُطِيلَنَّ غَضْنَكَ or ↓ غَضَنَكَ i. e. [I will assuredly make] thy (??) &c., [to be long (AZ, A, TA)] غَضَنٌ an inf. n. of غَضِنَ. (MA [See 5, in two places.]) — — See also غَضْنٌ, in three places, — — غَضَنُ العَيْنِ signifies The exterior, or apparent جِلْدَة [app. meaning tunic i. e. the (??)] of the eye. (S, TA.) غَضْنَةٌ [A patch of the smallpox] One says of a person whose skin has became covered, or wholly covered, (أُلْبِسَ,) with the smallpox, أُصْبَحَ جِلْدُهُ غَضْنَةً وَاحِدَةً [His skin has became (??) patch of the smallpox]: and some say غَضْبَةَ (S,) غِضَانٌ the subst from the verb in the phrase غَضَنَتْ بِوَلَدِهَا [i. e. a subst. signifying The (??) denoted by that phrase. q. v.] (K) غَضِينٌ A she-camel's young one or fœtus, cast in an imperfect state, before the hair has (??) upon it and its make has become [perfectly] apparent. (TA.) أَغْضَنُ Contracting his eye so as to wrinkle the lids, naturally, or by reason of enmity, or (??) pride. (K.) غضو and غضى 1 غَضَا, aor. يَغْضُو; and غَضَى, aor. يَغْضَى: see 4; the former, in three places. — غَضَا, (K, TA, aor. يَغْضُو, thus in the M, (TA,) inf. n. غُضُوٌّ. (K, * TK,) He, i. e. a man, [and app. it. i. e. a thing,] was, or became, such as is termed غَاضٍ [q. v.]. (K, TA. [In the TK it is mentioned only as said of a thing but the context in the K indicates that it is said of a man, and app. of a thing also.]) — [See also غُضُوٌّ below] — غَضِيَتِ الإِبِلُ, inf. n. غَضًا, The camels had a complaint (M, K, TA) of their bellies (K, TA) from eating of the trees called غَضًا. (M, K, TA.) — — And غَضِيَتِ الأَرْضُ The land abounded with the trees called غَضًا. (IKtt, TA.) 4 اغضى, (K,) inf. n. إِغْضَآءٌ, (S,) He contracted his eyelids; drew them near together; (S, K;) like غَضَّ; (TA in art. غض;) [and] so اغضى عَيْنَهُ; said of a man: (Msb:) or he closed his eyelids upon his iris; so in the M; as also ↓ غَضَا, a dial. var. of اغضى, likewise mentioned by ISd; and ↓ غَضَى, aor. يَغْضَى, is also a dial. var. thereof: (TA:) or he made one of his eyelids to cleave to the other, that he might not see a thing, by reason of shame: (Har p. 19:) or he put one of his eyelids upon the other from dislike of a thing. (Id. p. 492.) [See also 6.] — — Hence it is used in relation to forbearance: so that one says, أَغْضَى عَلَى القَذَى He held, or refrained, notwithstanding annoyance, spontaneously, without being asked, or without constraint: (Msb, TA:) or اغضى عَلَى قَذًى he bore annoyance patiently. (M, TA.) And اغضى عَنْهُ He feigned himself neglectful of it; [he closed his eyes from it;] he connived at it; as also اغمض عنه. (TA in art. غمض.) And [sometimes] الإِغْضَآءُ means The abstaining from proceeding to extremities. (Mgh in art. جوز.) — — Hence also, اغضى عَلَى الشَّىْءِ He was silent respecting the thing; and so ↓ غَضَا, aor. يَغْضُو. (K, TA.) — — And اغضى عَنْهُ طَرْفَهُ means He closed, or turned away, from him, or it, his eye, or eyes; syn. سَدَّهُ [in the CK شَدَّهُ], or صَدَّهُ: (K, TA:) so in the M. (TA.) — اغضى اللَّيْلُ The night was, or became, dark; (S, Msb, K;) and covered everything (K, TA) with its darkness; from ISd; (TA;) as also ↓ غَضَا, aor. يَغْضُو. (K, TA. [See also غُضُوٌّ.]) 6 تغاضى He contracted, or put together, his eyelids, that he might not see an evil, or unseemly, thing. (Har

p. 473. [See also 4.]) — — And [hence,] تغاضى عَنْهُ i. q. تَغَافَلَ [i. e. He was, or he feigned himself, unmindful, &c., of him, or it]: (K, TA:) like تَغَابَى عنه: mentioned by Az. (TA. [See, again, 4.]) غَضًا, said by Th to be written [thus] with ا but ISd says, I know not why this is; (TA;) [the latter, it seems, holding its last letter to be originally ى, not و;] A species of trees, (S, Msb, K,) well known, (K,) the wood of which is of the hardest of wood, and therefore there is hardness in its charcoal; (Msb;) it is of the plants of the sands, and has [sprigs, or foliage, of the kind termed] هَدَب [q. v.], like that called أَرْطًى; (TA;) and its fire is of long continuance: (Har p. 60:) [see also رِمْثٌ: Mr. Palgrave (in his Travels, i. 38,) describes it as a shrub believed by him to be peculiar to the Arabian Peninsula, " of the genus Euphorbia, with a woody stem, often five or six feet in height, and innumerable round green twigs, very slender and flexible, forming a large feathery tuft, not ungraceful to the eye, while it affords some kind of shelter to the traveller, and food to his camels: "] the sing. [or rather n. un.] is غَضَاةٌ: (K:) and AHn says that sometimes غَضَاتٌ is a pl. [of the n. un.]. (TA.) — — Hence, ذِئْبُ غَضًا [A wolf of trees, or shrubs, called غَضًا]; (S, K;) or, as in the handwriting of Aboo-Zekereeyà ذِئْبُ الغَضَا; and such is the most abominable, or malignant, or noxious, of wolves; for he comes not into close proximity to men save when he desires to attack: or this means the wolf of the covert of trees: for — — غَضًا signifies also A covert of trees: (TA:) and a غَيْضَة [i. e. thicket; or collection of tangled, or confused, or dense, trees; &c.]. (K, TA.) — — أَهْلُ الغَضَا is an appellation of the people of Nejd, (K, TA,) because of the abundance of [the trees called] غضا there. (TA.) بَعِيرٌ غَضٍ A camel having a complaint of his belly from eating of the trees called غَضًا: and إِبِلٌ غَضِيَةٌ and غَضَايَا [camels having such a complaint]; (S, K;) like رَمِثَةٌ and رَمَاثَى. (S.) غَضْيَا: see غَضْيَآءُ. — — Also, (K, TA,) determinate, and imperfectly decl., like [its syn.] هُنَيْدَةُ, (TA,) A hundred camels: (IAar, K, TA:) held by ISk to be so called as being likened to a place producing [an abundance of] غَضًا [i. e. the trees thus called]: AA has mentioned it with the article ال, saying that الغَضْيَا signifies a hundred. (TA.) غَضْيَآءُ A land (أَرْضٌ) abounding with the trees called غَضًا. (S, K.) — — And, as also ↓ غَضْيَا, A place in which is a collection of the trees called غَضًا; (K, TA;) a place where they grow. (TA.) — — And the former, Rugged land or ground. (TA.) غُضُوٌّ Intense darkness of the night. (IKtt, TA. [Perhaps in this sense an inf. n. of which the verb is غَضَا: see 4, last sentence.]) — — And The eating of the trees called غَضًا. (IKtt, TA. [App. in this sense an inf. n. of which the verb is غَضَا.]) — And A state of muchness, abundance, copiousness, fulness, or completeness, or a thing. (K. [See also 1, second sentence.]) رَجُلٌ غَضِىٌّ عَنِ الخَنَا or عَنِ الفَحْشَآءِ [A man who refrains from taking notice of that which is foul, abominable, unseemly, or obscene,] may be from غَضَا; or it may be from أَغْضَى, similar to أَلِيمٌ and وَجِيعٌ; but the former derivation is the better. (TA.) غَضَوِىٌّ a rel. n. from الغَضَا [the trees thus called], and applied to a camel [app. as meaning That is fond of, or wont to feed upon, the trees called غَضًا]. (S.) غَضْيَانَةٌ A herd of camels of generous race: (K, TA:) mentioned by Az, from AA. (TA.) غَاضٍ Dark; applied to night (لَيْل); as also ↓ مُغْضٍ, but this latter is rare: (S, Msb:) and so غَاضِيَةٌ, (S, K,) applied to a night (لَيْلَة): (S:) or, thus applied, accord. to Az, intensely dark. (TA.) — — And غَاضِيَةٌ signifies also Bright, or shining brightly; (S, K;) applied to a night, (thus in one of my copies of the S,) or to fire (نَار): (so in other copies of the S and in the TA:) thus having two contr. meanings. (S, K.) — — And Great; applied to a fire (نار): a signification said by Az to be taken from the fire of the tree called غَضًا, which is of the best of firewood. (TA.) — بَعِيرٌ غَاضٍ A camel that eats the trees called غَضًا: and إِبِلٌ غَاضِيَةٌ and غَوَاضٍ [camels that eat those trees]. (S, K.) — شَىْءٌ غَاضٍ A thing that is much in quantity, abundant, copious, full, or complete. (K.) — — And رَجُلٌ غَاضٍ A man having food and clothing; or having a good state, or condition, in respect of food, and having clothing; sufficed, or satisfied. (K.) مُغْضٍ: see the next preceding paragraph. غط 1 غَطَّهُ فِى المَآءِ, aor. غَطُ3ٌ, (S, Msb, K,) and غَطِ3ٌ, (K,) [the latter contr. to analogy,] inf. n. غَطٌّ, (S, Msb,) He immersed, immerged, dipped, plunged, or sunk, him, or it, in the water: (S, Msb, K:) he made him to plunge, or dive, in, or into, the water: (S:) [Golius adds, as from Ibn-Maaroof, head-downwards; but it is not so in my copy of the KL:] and غَتَّهُ signifies the same. (TA in art. غت.) — — And غَطَّهُ, inf. n. غَطٌّ, He pressed, or squeezed, him, or it, (عَصَرَهُ,) vehemently; and i. q. كَبَسَهُ [q. v.]. (TA.) [And غَتَّهُ, q. v., has a similar meaning.] — غَطَّ, aor. غَطِ3ٌ, inf. n. غَطِيطٌ, said of a he-camel, (S, Msb, K,) He brayed; syn. هَدَرَ: (K:) or he brayed, (هَدَرَ, AZ, S,) or made a sound, (صَوَّتَ, Msb,) in the شِقْشِقَة [or bursa faucium]: when not in the شقشقة, it is termed هَدِيرٌ: you say of the she-camel, تَهْدِرُ; not تَغِطُّ; (AZ, S, Msb;) because she has no شقشقة: (AZ, S:) or, as some say, he brayed, but not in the شقشقة. (L.) — — غَطَّ, aor. as above, (Msb, K, *) and inf. n. as above (S, Msb, K *) and غَطٌّ, (TA,) said of a person sleeping, (S, Msb, K,) and of one strangled, or throttled, (S, K,) and of an animal slaughtered, (K,) He emitted a sound; (K;) in which sense it is also said of a lynx, and of a leopard, and of a bustard: (TA:) or snored, or snorted: (S, TA:) or sent back his breath up to his fauces so that it was heard by persons around him: (Msb:) or emitted a sound with his breath, reiterating his breath where he found not an easy passage [for it]. (TA.) — — غَطَّتِ البُرْمَةُ The stone cooking-pot boiled audibly. (TA.) — — See also غَتَّ, near the end of the paragraph. 3 غاطّ حُوتًا He vied, or contended, with a fish in plunging, or diving. (JK in art. قمس.) 6 تغاطّ القَوْمُ The people, or company of men, vied, or contended, one with another, in plunging, or diving, (تَمَاقَلُوا,) in the water. (S.) And الصِّبْيَانُ يَتَغَاطُّونَ فِى البَحْرِ The children vie, or contend, one with another, in plunging, or diving, (يَتَقَامَسُونَ,) in the sea or great river. (A in art. قمس.) 7 انغطّ فِى المَآءِ He (a man, TA) became immersed, immerged, dipped, plunged, or sunk, in the water; or he plunged, or dived, in the water. (S, Msb, TA.) R. Q. 1 غَطْغَطَ البَحْرُ [inf. n. غَطْغَطَةٌ] The waves of the sea became high (عَلَتْ), so in some copies of the K, or estuated (غَلَتْ); so in other copies of the K, and in the L; (TA;) as also ↓ تَغَطْغَطَ. (O, K, TA.) — — And غَطْغَطَتِ القِدْرُ [The contents of the cooking-pot] made a sound: or boiled vehemently. (K.) — — And غَطْغَطَ عَلَيْهِ, said of sleep, It overcame him. (L, K, TA.) R. Q. 2 تَغَطْغَطَ: see the next preceding paragraph. — — Also It (a thing) became separated, or dispersed. (Sgh, K, TA.) غَطَاطٌ The [bird called the] قَطًا [i. e. the sandgrouse]: (M, K:) or a species thereof, (S, K,) or, as some say, a species of bird not of the قطا, (TA,) dust-coloured in the backs and the bellies (S, K, TA) and the bodies, (S, TA,) black in the inner sides of the wings, (S, K, TA,) long in the legs and the necks, and slender, not collecting in flocks, two or three at most being found together: (S, TA:) n. un. with ة: (S, K:) it is said that the قطا compose two species: the short in the legs, yellow in the necks, black in the primary feathers of the wings, of a white hue tinged with red (صُهْب) in the tertials, are the كُدْرِيَّة and the جُونِيَّة: and the long in the legs, white in the bellies, dust-coloured in the backs, wide in the eyes are the غطاط: AHát says that in the أَخْدَعَان [by which is here meant, as in some other instances, the places of the two veins so called in the neck] of the غَطَاطَة are what resemble two decorations, two lines, black and white; and it is slender, [but] exceeding the مُكَّآء: accord. to Skr, it is a bird resembling the قطا. (TA.) — See also the paragraph here following. غُطَاطٌ The commencement of the dawn: (S, K:) or a remaining portion of the blackness of the night: (S, * K:) or the commingling of the darkness of the last part of the night with the light of the

first part of the day: (TA:) and (K) the سَحَر [or period a little before daybreak; as also ↓ غَطَاطٌ. (Th, K, TA.) غَطْغَطَةٌ a word imitative of The cry of the [bird called the] قَطَا: (S, K:) — — and of The sound of the [vehemently-boiling] cooking-pot. (TA.) قِدْرٌ مُغَطْغِطَةٌ A cooking-pot vehemently boiling. (S.) غطرف Q. 1 غَطْرَفَ He (i. e. God) made persons to be [غَطَارِيف i. e. chiefs, &c., (pl. of غِطْرِيفٌ,) or] noble. (Ham p. 793.) — — [And He treated (??)- lently, unjustly. (Freytag, from the Deewán of the Hudhalees.)] — See also the next paragraph. Q. 2 تَغَطْرَفَ He sought chiefdom, or lordship; [&c.;] from غِطْرِيفٌ meaning سَيِّدٌ. (O.) — — And He magnified himself, or was proud: (El-Ahmar, O, K:) [and so, app., ↓ غَطْرَفَ, for] غَطْرَفَةٌ and تَغَطْرُفٌ and تَغَتْرُفٌ signify تَكَبُّرٌ: (S:) [or] he was proud, haughty, or self-conceited, in walk (IAar, O, K) especially. (IAar, O) غَطْرَفَةٌ [app. an inf. n. of غَطْرَفَ, q. v.; and, used as a simple subst., signifying Self-magnification, or pride: (see Q. 2:) or] pride, haughtiness, or self-conceit: and play, or sport; or such as is vain, or unprofitable. (Ibn-'Abbád, O, K.) غِطْرَافٌ: see غِطْرِيفٌ, in two places. غُطْرُوفٌ: see the following paragraph. غِطْرَوْفٌ: see the following paragraph. غِطْرِيفٌ The hawk, or falcon; syn. بَازٍ: this is said to be the primary signification: (Ham p. 793:) or the young one thereof (Ibn-'Abbád, S, O, K:) or the hawk, or falcon, (بَازٍ,) that has been taken from its nest: as also ↓ غِطْرَافٌ. (TA.) — — And A سَيِّد [i. e. chief, or lard, &c.]: (S:) or a سَيِّد that is high-horn, or noble, (Lth, O, K,) or generous: said to be so called as being likened to the hawk, or falcon: (Ham ubi suprà:) and liberal, bountiful, generous, noble, and youthful: (ISk, O, K:) or a goodly, or comely, youth or young man. (TA:) and ↓ غِطْرَافٌ signifies the same: (ISk, O, K:) pl. غَطَارِفَةٌ (O, K, TA) and غَطَارِيفُ and غَطَارِفُ. (TA.) Also Goodly, or beautiful; and so ↓ غُطْرُوفٌ and ↓ غِطْرَوْفٌ: (Ibn- 'Abbád, O. K:) or the last of these signifies a youth, or young man, such as is ظَرِيف [i. e. excel-lent, or elegant in mind, manners, and address, or speech, and in person. &c.]. (AA, O, K.) — — Also The common fly: syn. ذُبَابٌ. (Ibn-'Abbád, O, K)— — And عُنُقٌ غِطْرِيفٌ A wide neck. (O, TA.:) as also خِطْرِيفٌ (TA.) غطس 1 غَطَسَهُ, (S, A, K,) aor. غَطِسَ, (S, TA,) inf. n. غَطْسٌ; (S;) or ↓ غطّسهُ, (Msb,) inf. n. تَغْطِيسٌ; (TA;) or both: (A. TA;) He immersed, immerged, dipped, plunged, or sunk, him or it, in water. (S, A, Msb * K, TA.) — — [Hence,] ↓ غَطَّسَنِى فِى بَحْرِ انْعُمِهِ He overwhelmed me in the sea of his benefits, or favours]. (A.) — غَطَسَ, aor. غَطِسَ, (Msb, K,) inf. n. غَطْسٌ, (Msb,) He, or it, became immersed, immerged, dipped, plunged, or sunk, in water or he immersed, or immerged himself, plunged, or dived, in water (Msb, * K) — — غَطَسَ فِى الإِنَآءِ He put his mouth into the vessel and so drank. (Ibn-'Abbád, K.) — غَطَسَتْ بِهِ اللُّجَمُ Death took him away: (Sgh, K:) a dial. var. of عَطَسَتْ [q. v.]. (TA.) 2 غَطَّسَ see the preceding paragraph, in two places. 6 تغاطسا They two vied, or contended, each with the other, in plunging, or diving, (A, K,) in water; (K;) syn. تَمَاقَلَا (A, K) and تَغَاطَّا (A) and تَغَامَسَا. (TA.) And تغاطسوا They vied, or contended, one with another, in plunging, or diving, in water; syn. تَغَاطُّوا. (TA.) — تغاطس He feigned himself negligent, inattentive, inadvertent, inconsiderate, or heedless, not being really so; (Sgh, K;) and تغاطش is a dial. var. of the same: both are from Aboo-Sa'eed Ed-Dareer (TA.) You say, تغاطس عَنْهُ He feigned himself negligent of it, &c.; (Aboo-Sa'eed, TA in art. غطش;) and [app. in like manner] تغاطسهُ. (IAar, TA in art. عمش.) غَطَّاسٌ One who dives to the bottom of water to fetch the shells that contain pearls, &c. (TA.) لَيْلٌ غَاطِسٌ Dark night: as also غَاطِشٌ. (IDrd.) مَغْطِسٌ A place in which one plunges, or dives. (TA.) مَغْنَطِيسٌ and its variations, here mentioned in the S and L and K, see in art. مغنطس. غطش 1 غَطَشَ, aor. غَطِشَ, (A, K,) inf. n. غَطْشٌ, (TK,) [or perhaps غَطَشٌ, q. v.,] It (the night) became dark; (A, K;) as also ↓ أَغْطَشَ: (S, K:) or غَطْشٌ is syn. with سَدَفٌ; and hence اللَّيْلُ ↓ اغطش [app. meaning the night became dark, or black]. (As, A, TA.) [See غَطَشٌ, below.] — غَطِشَ, (S, TA.) [aor. غَطَشَ,] inf. n. غَطْشٌ, (TA,) He had an affection resembling weakness of the sight, with a shedding of tears at most times. (S, TA.) And غَطِشَ البَصَرُ [The eye, or sight, became weak, and affected with a shedding of tears at most times] and so ↓ اغطاشّ, like احمارّ [in measure] (TA and ↓ تغطّشت عَيْنُهُ His eye became dark, or dim, (IDrd, K,) and weak-sighted. (IDrd.) 4 اغطش: see 1, in two places. — — اغطشوا They entered into, or upon, the darkness [of night]. (TA.) — اغطش اللّٰهُ اللَّيْلَ God made the night dark, (Fr. S, A, * K) 5 تَغَطَّشَ see 1. last sentence. 6 تغاطش عَنْهُ He feigned himself negligent, or heedless, of it; (Aboo-Sa'eed Ed-Dareer, K;) namely, a thing, or an affair; as also تغاطس; (Aboo-Sa'eed;) and [app. in like manner] تغاطشهُ: (IAar, TA in art. عمش:) or he feigned himself blind to it; either in the eyes or intellectually; syn. تعامى. (TA.) You say also, مَرَرْتُ بِهِ فَتَغَاطَشَ [I passed by him and he feigned himself heedless, or blind]. (A.) 11 إِغْطَاشَّ see 1, last sentence. غَطَشٌ i. q. سَدَفٌ [app. meaning The darkness, or blackness, of night]: (As, A, TA:) Aboo-Turáb, (L,) or AZ, (TA,) makes it to be after the غَبَش: (L, TA:) and ↓ غُطَاشٌ also signifies the darkness and confusedness of night. (TA.) — — Also Weakness of sight, with a shedding of tears at most times: (K:) or an affection resembling this. (S, TA.) غَطِشٌ: see أَغْطَشُ, in two places. فَلَاةٌ غَطْشَى, (As, A 'Obeyd, Kr, S, A,) or غَطْشَآءُ, (O, K,) if from غَطَشَ اللَّيْلُ. originally [and properly] like عَمْيَآءُ, but by poetic license it is made perfectly decl., [with tenween,] but if غَطْشَانُ occurred, as meaning " dark," it would be a fem., written [غَطْشَى,] with ى (O, TA,) or both forms, without and with medd, (TA,) A desert, or waterless desert, that is dark: (Kr:) or of which the ways through it are obscure; (As, A 'Obeyd,. A, TA;) where one cannot find the right way. (As, A 'Obeyd, S, K, TA.) You say, رَكِبْنَا فَلَاةً غَطْشَى وَنَحْنُ كَرِمَالِهَا عَطْشَى [We travelled upon a desert, or waterless desert, of which the ways through it were obscure, and we were like its sands thirsty]. (A.) غُطَاشٌ: see غَطَشٌ. غَاطِشٌ: see what next follows. أَغْطَشُ Dark; applied to night; as also ↓ غَاطِشٌ and ↓ غَطِشٌ: [fem. غَطْشَآءُ: see غَطْشَى:] and ↓ تَغْطِيشٌ, an inf. n. [of غَطَّشَ] used as an epithet, signifies the same, applied to sight. (TA.) — — Also A man having the affection of the eyes termed غَطَشٌ; (S, TA;) as also ↓ غَطِشٌ: (TA:) fem. of the former غَطْشَآءُ. (S, TA.) تَغْطِيشٌ: see the next preceding paragraph. مُتَغَاطِشٌ Feigning blindness to a thing. (S.) [See 6.] غطف غَطَفٌ Ampleness of the means, or circumstances, of life: (S, O, K:) like غَضَفٌ. (O.) — And Length, and a folding, (O, K,) in the edges of the eyelids, (O,) or of the edges of the eyelids: (K:) or length, and then a bending [app. upwards] of the eyelashes: occurring in a trad., and, as some relate it, with ع; but Er-Riyáshee knew not this, and thought it to be غَطَف: (TA:) or abundance of the hair of the eyebrow: (K:) said by ISh to be syn. with وَطَفٌ: (TA:) but by IDrd said to be the contr. of وَطَف, and signifying paucity of the hair of the eyebrows: (O, TA:) and it is said to be sometimes used as meaning paucity of the eyelashes. (TA.) [See also غَضَفٌ.] [غطفان, in a note to " Abulf. Ann. " i. 194, thought by Reiske to be the name of a bird, is app. a mistake for some word relating to the cry of the bird called غَطَاط.] غَاطُوفٌ A مِصْيَدَة [or snare, trap, gin, or net]: a dial. var. of عَاطُوفٌ [q. v.]. (TA.) أَغْطَفُ A life (عَيْشٌ) ample in its means, or circumstances: like أَغْضَفُ. (S, O.) — And syn. with أَوْطَفُ in relation to the edges of the eyelids [Having what is termed غَطَفٌ as meaning وَطَفٌ]. (TA.) غطل 1 غَطَلَتِ السَّمَآءُ يَوْمَنَا هٰذَا, (JK, O, K) (JK, O,) and ↓ أَغْطَلَت, (JK, O, K,) The sky has [by its becoming overcast] concealed the light of the sun [in this our day]: (JK:) or its دَجْن [or shade of the clouds in a rainy day, or its abundant rain, or its covering of clouds full of moisture, and dark, but

containing no rain,] has overspread. (O, K.) — And غَطِلَ اللَّيْلُ, aor. غَطَلَ, (K, TA,) inf. n. غَطَلٌ, (TA,) The darkness of the night became confused. (K, TA.) 4 أَغْطَلَ see the preceding paragraph. Q. Q. 1 غَطْيَلَ, (O, K, TA,) with the ط before the ى, (K, * TA,) He was, or became, abundant in his property, or cattle, and his dependents, or relations and household, or servants, (O, K, TA,) and his weal. (O, TA.) — And غَيْطَلَ, (O, TA,) thus correctly in the following senses, accord. to the K غَطْيَلَ, but this is a mistake, (TA,) He made his traffic to be in beasts of the bovine kind, bulls or cows, (O, K, TA,) which are termed غَيْطَلٌ. (TA.) — — And غَيْطَلَ القَوْمُ فِى الحَدِيثِ The people, or party, pushed on, pressed on, or were copious or profuse, in discourse; or entered into it; and their voices became high: (K, * TA:) on the authority of El-Hejeree. (TA.) [Accord. to the K غَطْيَلَ, which is said in the TA to be a mistake.] Q. Q. 4 اِغْطَأَلَّ It became heaped up, or it mounted, one part upon another: (A 'Obeyd, O, K, TA:) and so اِغْظَأَلَّ, mentioned by IKtt: (TA:) the former verb occurs in a verse of Hassán Ibn-Thábit, said of the sea. (O, TA.) — — And, said of the heat, It rose, or became raised. (R, TA.) غَيْطَلٌ is pl. of ↓ غَيْطَلَةٌ, [or rather a coll. gen. n. of which the latter is the n. un.,] signifying Numerous dense or tangled trees: (S, O:) or the latter word signifies thus: (K:) or it (the latter) signifies also dense, or tangled, trees: (S, O:) or both signify thus: and also anything confused, or mixed: (Ham p. 213:) or the latter has this last meaning: and signifies also a collection of trees and of herbs; (AHn, TA;) and a collection of [the common tamarisks, called] طَرْفَآء; (K, TA;) as AHn says on one occasion. (TA.) — — And [the former, or perhaps both words,] The light of the dawn when mingling with the darkness of the night. (Ham p. 213 [q. v.].) — — And غَيْطَلُ الضُّحَى signifies حَيْثُ تَكُونُ الشَّمْسُ مِنْ مَشْرِقِهَا كَهَيْئَتِهَا مِنْ مَغْرِبِهَا وَقْتَ الظُّهْرِ, (JK, O, and so in copies of the K,) or بَعْدَ الظُّهْرِ, (accord. to the text of the K in the TA,) or وَقْتَ العَصْرِ: (so in some copies of the K, as mentioned in the TK:) [the last is evidently the right reading; and the meaning, The period of the earlier part of the forenoon, after sunrise, when the sun is distant from its place of rising like as it is from its place of setting at the time of the عَصْر (q. v.): الظهر is probably an old mistranscription.] — Also Beasts of the bovine kind, bulls or cows. (TA.) [See also غَيْطَلَةٌ, last explanation.] — — And The cat: (K, TA:) as also خَيْطَلٌ: on the authority of Kr. (TA.) غَيْطَلَةٌ: see غَيْطَلٌ. — — Also A company, or collection, (Th, K, TA,) of men: (K, TA:) or the assembling of men, and their becoming in a dense, or confused, state. (IAar, TA.) — — And Darkness; as also ↓ غَيْطُولٌ; (K;) or the latter signifies confusedness of darkness; (IDrd, O;) or signifies also dense (lit. accumulated) darkness. (K. [The Arabs describe thick darkness as " darknesses one above another: " see Kur xxiv. 40.]) And The intricate and confused blackness of night: (S, O, K:) or غَيْطَلَةُ اللَّيْلِ signifies the confusedness and denseness of the darkness [of night]: and the pl. is غَيَاطِلُ. (TA.) — — Also A confusion, or mixture, of cries or shouts or noises; (S, * O, * K;) and so ↓ غَيْطُولٌ: (IDrd, O, K:) غَيْطَلَاتٌ, pl. of the former, signifies clamours of men: and the sing., the numerous cries or shouts or noises, and the dust, of war, or battle. (TA.) — — And The overpowering influence of drowsiness: (O, K:) [or so غَيْطَلَةُ نُعَاسٍ: pl. غَيَاطِلُ:] one says, رَيَّثَتْهُ غَيَاطِلُ النُّعَاسِ meaning غَوَالِبُهُ [i. e. The overpowering influences of drowsiness retarded him, or made him late]. (A, TA.) — — And The means of happiness of the present world or state of existence: (K:) or غَيَاطِلُ الدُّنْيَا means those means of happiness: (O:) or this latter phrase means the consecutive means of happiness of the present world. (TA.) And The eating and drinking and rejoicing, with security. (Fr, O, K.) — — And الغَيْطَلَةُ (accord. to Fr, as is said in the O and TA,) signifies المَالُ المُطْغِى [as though most probably meaning Property that causes extravagance]: (O, K, TA:) [but from what SM remarks respecting it, I can only infer that he holds المُطْغِى to be an epithet applied to the cow as signifying " having a youngling," which is termed طَغْيَا or طُغْيَا, (like المُعْجِلُ signifying " having a calf," which is termed عِجْلٌ, and several other epithets of the same form,) and in like manner applied to a collective number of cows, though I do not find it mentioned in this sense; i. e., that he understands; and would explain, المَالُ المُطْغِى as signifying The cattle, meaning cows, having younglings: but his derivation of it seems to be far-fetched; and perhaps he may have been led to assign this meaning to it by another explanation of غَيْطَلَةٌ with which it is agreeable, and which will be found in the next sentence:] it is not [he says] from طَغَا, aor. يَطْغُو, signifying أَسْرَفَ فِى الظُّلْمِ, as it seems to be at first sight; but from طَغَتْ said of the بَقَرَة وَحْشِيَّة, signifying صَاحَتْ, the like of which is also said of the ثَوْر. (TA.) — — غَيْطَلَةٌ signifies also Such as has milk, of gazelles, or antelopes, and of beasts of the bovine kind [perhaps meaning of the wild species, i. e. bovine antelopes]; (S, O, K;) pl. غَيَاطِلُ: (S, O:) accord. to AO, the بَقَرَة وَحْشِيَّة [or bovine antelope]: (S, O:) Th says that it signifies the بَقَرَة [or beast of the bovine kind, bull or cow], not particularizing the wild species. (TA.) [See also غَيْطَلٌ, last explanation but one.] غَيْطُولٌ: see غَيْطَلَةٌ, first quarter, in two places. غُوطَالَةٌ i. q. رَوْضَةٌ [generally meaning A meadow]. (IAar, O, K.) شَجَرٌ مُغْطَئِلٌّ Dense, or tangled, trees. (JK. [See also غَيْطَلٌ.]) And غُصُونٌ Soft, or tender, branches, (O, TA,) having dense leaves. (TA.) غطم غِطَمٌّ A great sea, (S, K, TA,) abundant in water; (S, TA;) and ↓ غِطْيَمٌّ, (K, TA,) like قِرْشَبٌّ, (TA,) [in the CK غَطِيْم,] signifies the same; as also ↓ غَطَمْطَمٌ: (K, TA:) one says بَحْرٌ غِطَمٌّ. (S.) — — And (assumed tropical:) A man large (S, K) in disposition (S) or dispositions; (K;) [i. e.] liberal, or bountiful: (TA:) one says رَجُلٌ غِطَمٌّ. (S.) — — And A numerous company, or collective body: (K, TA:) one says جَمْعٌ غِطَمٌّ. (S, TA.) And ↓ عَدَدٌ غِطْيَمٌّ, like قِرْشَبٌّ, A large number. (TA.) [See also غُطَامِطٌ, in art. غطمط.] غِطْيَمٌّ: see the preceding paragraph, in two places. غَطَمْطَمٌ: see the first paragraph. غَيْطَمٌ Thick milk. (K, TA.) غطمط Q. 1 غَطْمَطَةٌ [an inf. n. of which the verb is غَطْمَطَ] The dashing together of the waves of the sea; as also ↓ تَغَطْمُطٌ: (K:) you say, ↓ تَغَطْمَطَ عَلَيْهِ المَوْجُ The waves dashed together upon him so as to cover him. (TA.) — — And The sea's being great in the waves, and abundant in the water; as also غِطْمَاطٌ; each an inf. n. (IDrd, K, TA: but omitted in the CK.) — — And The boiling of a cooking-pot: (K:) [or its boiling vehemently; for] you say, غَطْمَطَتِ القِدْرُ meaning The cooking-pot boiled vehemently; as also ↓ تَغَطْمَطَت: (TA:) and ↓ تَغَطْمُطٌ signifies also the sounding of the boiling of a cooking-pot. (K, TA.) — — And The sounding of a torrent in a valley. (K.) Q. 2 تَغَطْمَطَ, and its inf. n.: see the preceding paragraph, in four places. — — The inf. n. signifies also The making, or sending forth, a sound (S, K) with which, (S,) or in which, (K,) is a roughness. (S, K.) غِطْمَاطٌ (originally an inf. n., mentioned above: TA:) Waves (مَوْجٌ) dashing together. (K, TA.) غُطَامِطٌ (S, K) and ↓ غَطَمْطِيطٌ (IDrd, K) The sound of the sea when the waves are great and the water is abundant: (so accord. to copies of the K:) or the sound of the boiling of the sea; (so [the former] in a copy of the S; TA;) or of the boiling of the cooking-pot, and of the waves of the sea: (so in other copies of the S: TA:) and ↓ the latter word, also, the sound of water. (IDrd, TA.) — And بَحْرٌ غُطَامِطٌ and ↓ غَطَوْمَطٌ and ↓ غَطَمْطِيطٌ A sea great in the waves, and abundant in the water. (K.) غُطَامِط is applied in a verse of Ru-beh to a number of men [app. as meaning (assumed tropical:) Multitudinous]. (TA voce غِطْيَمٌّ, by which it is followed.) غَطَوْمَطٌ: see the next preceding paragraph. غَطَمْطِيطٌ: see غُطَامِطٌ, in three places. [Accord. to J, the م in the words of this article is augmentative.] غطو and غطى 1 غَطَا الشَّىْءَ, (K, TA,) first pers. غَطَوْتُ, aor. 1ُ3ْ2ُ, (Msb,) inf. n. غَطْوٌ; (TA;) and غَطَى الشَّىْءَ, (K, TA,)

first pers. غَطَيْتُ, aor. 1ِ3ِ2 (S, Msb,) inf. n. غَطْىٌ; (S, TA;) and غَطَى عَلَيْهِ; (K;) and ↓ غطّاهُ, (S, K,) inf. n. تَغْطِيَةٌ; (S;) or this has an intensive signification; (Msb;) [but it is very often used in the sense of غَطَاهُ without teshdeed;] and ↓ اغطاهُ; (Msb, K;) He, or it, covered, or concealed, the thing; (K and TA in explanation of all;) and came, or became, upon it, or over it. (K and TA in explanation of all except the first.) عَلَيْهِ المِشْمَلَةَ ↓ غَطَّى, a phrase used by Lh, is thought by [Sd to mean He covered [or enveloped] him with the [garment called] مشملة, i. e. غَطَّاهُ بِهَا. (TA in art. شمل.) — — غَطَى اللَّيْلُ فُلَانًا means The night clad [or covered] such a one with its darkness; as also ↓ غطّى (K.) [And the former is also said of the night as though intrans.; an objective complement being app. understood: thus,] غَطَى اللَّيْلُ, (S, K,) aor. 1ِ3ِ2 (S, TA;) as also غَطَا, aor. 1ِ3ُ2, (S, Msb, K,) inf. n. غَطْوٌ and غُطُوٌّ; (K, TA;) signifies The night was, or became, dark: (S, K, TA;) [and Freytag states that ↓ اغطى is used in this sense in the Deewán of Jereer; like اغضى;] or covered, or concealed, everything with its darkness: (Msb:) or as some say, rose, and covered, and clad, everything. (TA.) — — اَللّٰهُمَّ اغْطِ عَلَى قَلْبِهِ is a saying of the Arabs, meaning أَغْشِ [i. e. O God, put Thou a covering upon, or over, his heart]. (TA.) — — And one says, غَطَاهُ الشَّبَابُ. inf. n. غَطْىٌ and غُطِيٌّ, [but the latter I think doubtful, for it is of a measure extr. as that of an inf. n. of a trans. v.,] meaning أَلْبَسَهُ [i. e. Youthfulness, or young manhood, clad him, or invested him as with clothes]; as also ↓ غطّاهُ. (TA.) And [using the former v. as intrans., one says,] غَطَى الشَّبَابُ, (S, K, TA, [in the CK, erroneously, الشّابُ,]) aor. 1ِ3ِ2, inf. n. غَطْىٌ (S, K) and غُطِيٌّ, thus in the S and accord. to ISd and IKtt and Sgh, but accord. to the K غُطْىٌ, (TA,) meaning اِمْتَلَأَ [i. e. The sap, or vigour, of youth or young manhood became full, or mantled, in a person]. (S, * K, TA.) — — And غَطَتِ الشَّجَرَةُ The tree had long branches, spreading over the ground, (K, TA,) so that it covered what was around it; (TA; mentioned in art. غطى;) like ↓ أَغْطَت. (K, TA.) — — And غَطَا المَآءُ, (S, K, TA,) and غَطَى, (TA,) The water rose, or rose high, (S, * K, TA.) and became abundant. (TA.) And غَطَا عَلَى الشَّىْءِ is said of anything as meaning It rose, and became high, upon, or over, the thing. (S, TA.) And غَطَيَانُ البَحْرِ signifies The overflowing of the sea, or great river. (TA.) — — And غَطَتِ النَّاقَةُ, (K, TA,) inf. n. غَطْىٌ, (TA,) The she-camel proceeded in her course, (K, TA,) and stretched forth. (TA.) — — And فَعَلَ بِهِ مَا غَطَاهُ is mentioned in the M as meaning سَآءَهُ [i. e. He did to him that which occasioned evil to him; or that which displeased, grieved, or vexed, him]: but this may be a mistranscription, for عَظَاهُ, which is mentioned in the K in this sense: or the two verbs may be dial. vars. (TA. [See also a similar explanation of غَطَاهُ in the first paragraph of art. شرى.]) 2 1ِ3ّ2 see the preceding paragraph, in four places. 4 أ1ْ3َ2 see 1, in three places. — — اغطى الكَرْمُ The grape-vine had the sap running in it, (K, TA,) and increased. (TA.) 5 تغطّى بِهِ (S, MA) He was, or became, covered with it; [or he covered himself with it; namely, his garment [&c.]; (MA;) [and so ↓ اغتطى; for] اغتطى signifies the same as تغطّى. (K.) 8 اِ1ْتَ3َ2 see what next precedes. إِنَّهُ لَذُو غَطَوَانٍ Verily he is one possessing might, and power of resistance, in his people, or party; and possessing abundance [of defenders, or of the means of defence &c.]. (K.) غِطَآءٌ A cover, or covering; i. e. a thing by which, or with which, a thing or person is covered, or concealed: (Msb, K: *) or a thing by which or with which, thou art covered, or coverest thyself: (S:) or a thing by which, or with which, thou art covered or another thing is covered: so in the M: accord. to Er-Rághib, a thing that is put upon, or over, a thing, such as a طَبَق [meaning cover, or lid,] and the like thereof, like as the غِشَآء is of clothing and the like thereof; (TA:) or the cover, or lid. of a cooking-pot or the like: (MA:) pl. أَغْطِيَةٌ: (Msb, TA;) it is [said to be] from the phrase غَطَى اللَّيْلُ. (Msb.) — — And it is metaphorically applied to denote (tropical:) Ignorance: whence [accord. to some] the saying in the Kur [l. 21], فَكَشَفْنَا عَنْكَ غِطَآءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ (tropical:) [But we have removed from thee thine ignorance; and thy sight, or thy mental perception, to-day, is sharp, or piercing: see حَدِيدٌ]. (TA.) غِطَايَةٌ A thing, of the stuffing of clothes, with which a woman has covered herself, (K, TA,) beneath her clothes, (TA,) such as the غِلَالَة [q. v.] and the like: (K, TA:) [it is said that] the ى therein is substituted for و. (TA.) غَاطٍ [act. part. n. of 1, Covering, or concealing, &c. — — And hence,] لَيْلٌ غَاطٍ Dark night: or night rising, and covering, and clothing, everything. (TA.) — — And شَجَرَةٌ غَاطِيَةٌ A tree having long branches, spreading over the ground, so that it covers what is around it. (TA.) — — And مَآءٌ غَاطٍ Abundant water. (TA.) غَاطِيَةٌ [as a subst.] A grape-vine covering the ground: (IB in art. عجب:) occurring in a verse cited in that art.: so called because of its high growth and its spreading: (TA in the present art.:) or a grape-vine having many نَوَامٍ, i. e. branches. (T and TA in art. نمى.) مَغْطِىٌّ A thing covered, or concealed, &c. (TA.) — — [Hence] one says, هُوَ مَغْطِىُّ القِنَاعِ, meaning (assumed tropical:) He is obscure in respect of reputation. (TA.) مُغَطَّاةٌ i. q. مُغَبَّاةٌ [meaning A pitfall covered over with earth]. (TA in art. غبى, q. v.) غف 5 تغفّفهُ He took the غُفَّة [i. e. what was sufficient for his subsistence] thereof. (TA.) — — See also what next follows. 8 اغتفّت الفَرَسُ, (S,) or الدَّابَّةُ, (O, K,) inf. n. اِغْتِفَافٌ, (S,) The mare, or the beast, obtained what was sufficient for its subsistence of the [herbage called] رَبِيع; (S, O, K;) as also ↓ تغفّفت: (TA:) or [in the K " and "] acquired somewhat of fatness: (S, O, K:) each of these meanings is mentioned as on the authority of Ks: (S:) AZ mentions the phrase اغتفّت المَالُ, (S,) or اغتفّ المال, (O,) and says that the meaning is [the cattle obtained] middling pasture, and middling fatness. (S, O.) And اِغْتِفَافٌ signifies also The taking [with the mouth] fodder, or provender. (TA.) [See also 8 in art. غث.] — اِغْتَفَفْتُهُ I gave him somewhat, little in quantity. (O, K.) غَفٌّ Such as has become dry of the leaves of رُطْب [or juicy herbage (in the CK رَطْب)]: (O, K:) as also قَفٌّ. (TA.) غُفَّةٌ A sufficiency of the means of subsistence: (S, O, K:) like غُتَّةٌ and غُبَّةٌ. (O in art. غث.) See an ex. in a verse cited voce طَبَعٌ. — — And A thing [or portion of pasture or fodder] that a camel takes with his mouth in haste. (Sh, O, K.) — — And Old, and wasted or withered, such as is the worst, of pasture or herbage. (TA.) — — And A portion remaining of the contents of a vessel and of an udder. (TA.) — — And The mouse; because it is sufficient food for the cat. (IDrd, * O, * K.) غَفِيفَةٌ Such as is beautiful and bright, in full maturity and in blossom, of herbs, or leguminous plants. (K.) جَآءَ عَلَى غِفَّانِهِ He came at the time thereof: (O, K:) so says Ibn-'Abbád: (O:) or (K) it is correctly عِفَّانِهِ, with the unpointed ع (O, K,) originally إِفَّانِهِ. (O.) غفر 1 غَفَرَهُ, aor. غَفِرَ, (K,) inf. n. غَفْرٌ, (S, Mgh, Msb,) He covered, veiled, concealed, or hid, it; (S, Mgh, Msb, K;) i. e., anything. (TA.) This is the primary signification. (Mgh, Msb.) — — [Hence] غَفَرَ الشَّيْبَ بِالخِضَابِ He covered, or concealed, the white, or hoary, hair with dye; (K;) as also ↓ أَغْفَرَهُ. (TA.) — — And غَفَرَ المَتَاعَ, (S, K,) فِى الوِعَآءِ, (K,) He put the goods, or utensils, into the bag, or receptacle, and concealed them; (K;) as also ↓ اغفرهُ. (K.) — — [Hence also] غَفَرَ لَهُ ذَنْبَهُ, (S, Msb, * K,) aor. غَفِرَ, (K,) inf. n. مَغْفِرَةٌ, (S, K,) or this is a simple subst., (Msb,) and غُفْرَانٌ and غَفْرٌ (S, Msb, K) and غُفُورٌ (Lh, K) and غَفِيرٌ and غَفِيرَةٌ, (K,) He (God) covered, his sin, crime, or offence; (K;) forgave it; pardoned it; (Msb, K;) as also ↓ اغتفر ذَنْبَهُ, (S,) or اغتفر لَهُ مَا صَنَعَ he forgave him what he had done: (Msb:) or غُفْرَانٌ and مَغْفِرَةٌ, on the part of God, signify the preserving a man from being touched by punishment: and sometimes غَفَرَ لَهُ

signifies [he forgave him, or pardoned him: and also] he forgave him, or pardoned him, apparently, but not really; and thus it is used in the Kur xlv. 13, accord. to the B. (TA.) As an ex. of the last of the inf. ns. mentioned above on the authority of the K, the following saying, of a certain Arab, is cited: أَسْأَلُكَ الغَفِيرَةَ وَالنَّاقَةَ الغَزِيرَةَ وَالعِزَّ فِى العَشِيرَةِ فَإِنَّهَا عَلَيْكَ يَسِيرَةٌ [I beg of Thee (O God) forgiveness, and a she-camel abounding in milk, and might among the kinsfolk, or in the tribe, for they are to Thee things easy]. (TA.) [See also the paragraph commencing with غَفِيرَةٌ.] — — In the following saying of Zuheyr, the verb is used tropically: أَضَاعَتْ فَلَمْ تُغْفَرْ لَهَا غَفَلَاتُهَا meaning [She lost her young one, and] her acts of negligence with respect to her young one were not forgiven her, by the wild beasts, so they ate it. (TA.) — — غَفَرَ الأَمْرَ بِغُفْرَتِهِ ↓, (S, * K,) and ↓ بِغَفِيرَتِهِ, (K,) aor. غَفِرَ, (S,) [lit. He covered the affair with its cover,] means (assumed tropical:) he rectified the affair with that wherewith it was requisite that it should be rectified. (S, K.) [And ↓ اغتفرهُ perhaps signifies the same: see مُرْتَأَبٌ, in art. رأب.] — غَفِرَ, aor. غَفَرَ, (S, K,) inf. n. غَفْرٌ, (S,) It (a garment, or piece of cloth,) became villous; as also ↓ اغفارّ, (S, K,) inf. n. اِغْفِيرَارٌ. (S.) — غَفَرَ, (S, K,) aor. غَفِرَ, inf. n. غَفْرٌ, (S,) It (a wound) became recrudescent; or reverted to a bad, or corrupt, state; (S, K;) as also غَفِرَ, [of which see another meaning in what follows,] aor. غَفَرَ, inf. n. غَفَرٌ. (S.) And in like manner the former is said of a sick person: (S:) [i. e.] غَفَرَ signifies likewise He (a sick person) relapsed into disease, after convalescence; as also غُفِرَ: (K, TA:) and in like manner one says of a wounded person. (TA.) And [hence, app.,] it is also said of an excessive lover, meaning He experienced a return of his desire, (K, TA,) after consolation. (TA.) — — غَفِرَ said of a wound signifies also It healed: thus having two contr. meanings. (IKtt, TA.) — غَفَرَ الجَلَبُ السُّوقَ, (K, TA,) aor. غَفِرَ, inf. n. غَفْرٌ, (TA,) means رَخَّصَهَا [more correctly أَرْخَصَهَا i. e. The beasts, or other things, brought thither for sale, made the market cheap]. (K, TA.) 2 غفّرهُ He said غَفَرَ اللّٰهُ لَهُ [May God cover his sins, &c.; may God forgive him, or pardon him]. (TA, from a trad.) 4 اغفر: see 1, in two places. — أَغْفَرَتْ It (land) produced somewhat of غَفَر, meaning small herbage: (TA:) [i. e.] it produced herbage like the nap of cloth. (O, L, TA. *) — — And It (land) produced its مَغَافِير [pl. of مُغْفُورٌ, q. v.]. (IAth, O, L, TA.) And اغفر It (the [species of tree, or shrub, called] رِمْث, S, and the عُرْفُط, [&c.,] TA) exuded, or produced, its مَغَافِير. (S, TA.) — Also, i. e. اغفرت, [from غُفْرٌ, q. v.,] She (a mountaingoat) had a young one, or young ones. (O, TA.) — And اغفر النَّخْلُ The palm-tress had, upon their unripe dates, what resembled bark, or crust; (O, K, TA;) which the people of El-Medeeneh term الغَفَا [or الغَفَى]. (O, TA.) 5 تغفّر and ↓ تَمَغْفَرَ He gathered what is called مِغْفَر and مُغْفُور [see the latter of these two words]. (S, K.) He who says مُغْفُور says ↓ خَرَجْنَا نَتَمَغْفَرُ, and he who says مِغْفَر says خرجنا نَتَغَفَّرُ, We went forth to gather مغفور, or مغفر, from its trees. (S.) 6 تغافرا They two prayed for the covering of sins, &c., or for forgiveness, or pardon, each for the other. (TA.) 8 إِغْتَفَرَ see the first paragraph, in two places. 10 استغفر اللّٰه, (Msb,) and استغفر اللّٰه مِنْ ذَنْبِهِ, (S, K,) and لِذَنْبِهِ, (S,) and ذَنْبَهُ, (K,) He begged of God forgiveness, or pardon; (Msb;) he sought of God the covering, or forgiveness, or pardon, of his sin, crime, or offence, (K, TA,) by word and by deed; for so God requires one to do; not with the tongue only. (TA.) 11 إِغْفَارَّ see the first paragraph. Q. Q.2 تَمَغْفَرَ: see 5, in two places. غَفْرٌ: see غَفَرٌ, in two places. — See also غُفْرٌ. — Also The belly. (K.) — And A certain thing like the [sack called] جُوَالِق. (K.) — And الغَفْرُ is the name of The star [λ] in the left foot of Virgo: (Kzw in his Descr. of Virgo:) or three obscure stars, (Kzw in his Descr. of the Mansions of the Moon,) or three small stars, (S, K,) [most probably, I think, (not �(assumed tropical:) and ι and � degrees, as supposed by Freytag, who refers to Ideler's " Untersuch. " pp. 169 and 288, but) ι and � degrees and λ of Virgo, though said to be] belonging to Libra: (S:) one of the Mansions of the Moon, (S, K,) namely, the Fifteenth. (Kzw in his Descr. of the Mansions.) غُفْرٌ The young of the mountain-goat; (S, K;) as also ↓ غَفْرٌ; but the former is the more common; (K;) the latter, rare: (TA:) pl. [of pauc.] أَغْفَارٌ and [of mult.] غِفَرَةٌ (S, K) and غُفُورٌ: (Kr, K:) the female is termed غُفْرَةٌ: and it is said that غُفْرٌ is an appellation of one and of a pl. number: the phrase غُفْرٌ كَثِيرٌ is mentioned [as meaning many young ones of the mountain-goat]. (TA.) غِفْرٌ The young of the cow [probably meaning of the bovine antelope called the wild cow]. (ElHejeree, K.) — — And A certain دُوَيْبَّة [by which may be meant a small beast or creeping thing, or an insect]: (IDrd, O, K:) so, says IDrd, they assert. (O.) غَفَرٌ (S, K, TA) and ↓ غَفْرٌ (S, TA) and ↓ غُفَارٌ (S, K, TA) Hair like down, such as is upon the shank of a woman, and upon the forehead, and the like thereof: (S, TA:) or the hair of the neck, and of the jaws, and of the back of the neck; (K, TA;) as also ↓ غَفِيرٌ accord. to the copies of the K, but accord. to the L and other lexicons غَفْرٌ: and the small, short, hairs of the body. (TA.) — — And غَفَرٌ signifies also The growth of hair in the place of the mane of a horse or similar beast. (TA.) — — And The nap, or villous substance, upon the surface of a garment, or piece of cloth, (S, K, TA,) and the like thereof; (TA;) and ↓ غَفْرٌ signifies the same: (K, TA:) n. un. غَفَرَةٌ [and app. غَفْرَةٌ]: and غَفَرٌ is also expl. as signifying the هُدْب [app. here meaning likewise nap, or pile, or perhaps the unwoven end,] of a garment, or piece of cloth, and [particularly] of the thin and soft sorts of what are termed خَمَائِص and قُطُف [pls. of خَمِيصَةٌ and قَطِيفَةٌ]; but not the extremities of أَرْدِيَة and مَلَاحِف [pls. of رِدَآءٌ and مِلْحَفَةٌ]. (TA.) — — And Small herbage; (K:) [or] a sort of small, sprouting herbage, of the [season called] رَبِيع, growing in plain, or soft, land, and upon the [eminences termed] آكام [pl. of أَكَمَةٌ]; when green, resembling green passerine birds standing; and when it has dried up, resembling such as are red, not standing. (L, TA. *) هُوَ غَفِرُ القَفَا means He is one who has [hair such as is termed] غَفَر upon the back of his neck: and هِىَ غَفِرَةُ الوَجْهِ, she is one who has غَفَر upon her face. (AHn, K, * TA.) غُفْرَةٌ A cover; a thing with which another thing is covered. (S.) [Hence] one says, غَفَرَ الأَمْرَ بِغُفْرَتِهِ (S, K) and ↓ بِغَفِيرَتِهِ (K) expl. above: see 1. غِفْرَةٌ حَسَنَةٌ A good manner of covering, forgiving, or pardoning, sins, &c. (Lh, K.) غُفَارٌ: see غَفَرٌ, first sentence. غِفَارٌ A certain brand, or mark made with a hot iron, upon the cheek [app. of a camel]. (TA.) غَفُورٌ: see غَافِرٌ, in three places. جَمَّآءَ غَفِيرٌ A helmet that encloses and embraces the whole head. (K.) AO says, in his " Book on the Coat of Mail and the Helmet," that بَيْضَةٌ is a general name for a helmet, which has plates like the bones of the skull, fastened together, edge to edge, by nails. (TA.) — — جَاؤُوا جَمَّآءَ غَفِيرًا, and الجَمَّآءَ الغَفِيرَ, (S, K,) and جَمًّا غَفِيرًا, and الجَمَّ الغَفِيرَ, and جَمَّآءَ الغَفِيرِ, and جَمَّآءَ غَفِيرَةً ↓, and جَمَّآءَ الغَفِيرَى ↓, and الجَمَّآءَ الغَفِيرِ, and جَمَّآءَ الغَفِيرَةِ ↓, and جَمَّ الغَفِيرَةِ ↓, and بِجَمَّآءِ الغَفِيرَةَ ↓, and بِجَمَّآءِ الغَفِيرَةِ ↓, and الغَفِيرِ, (K,) are phrases meaning They came all together, high and low, none of them remaining behind, and they being many: (S, K:) accord. to Sb, (K,) it (الجمّآء الغفير, S, which is the only form that he mentions, TA, [or rather the former of these two words,]) is a subst., (S, K,) put in the place of an inf. n., (K,) i. e. put in the accus. case like an inf. n. of the same meaning, (TA,) i. e., [as when you say] مَرَرْتُ بِهِمْ جُمُومًا كَثِيرًا [I passed by them they being very many]: (K:) it is not a verb, [by which is here meant, as in many other instances, an inf. n.,] but is put in the accus. case like an inf. n. of the same meaning, as when you say جَاؤُونِى جَمِيعًا, and قَاطِبَةً, and طُرًّا, and كَافَّةً, [They came to me all together,] and the article ال is prefixed like as it is prefixed in the saying أَوْرَدَهَا العِرَاكَ, meaning أَوْرَدَهَا عِرَاكًا [He brought them (the camels) to the water all together]: (S:) Sb says that it is one of those denotatives of state which have the

art. ال prefixed, and is extr.; and that الغفير is an epithet inseparable from الجمّآء; meaning that you do not say الجمّآء and then be silent: (TA:) others hold it to be an inf. n.: IAmb allows it to be in the nom. case, on the condition that هُم is understood [before it; i. e., the complete phrase being جَاؤُوا هُمُ الْجَمَّآءُ الغَفِيرُ]: and Ks says that the Arabs put الجمّاء الغفير in the accus. case فِى التَّمَامِ [i. e. in the case of its occurring after a proposition rendered complete by the mention of the agent. as when you say جَآءَ القَوْمُ الجَمَّآءَ الغَفِيرَ], and in the nom. case فِى النُّقْصَانِ [i. e. in the case of its occurring when what precedes it is not a complete proposition, and is only rendered complete by it as the agent, as when you say جَآءَ الجَمَّآءُ الغَفِيرُ]. (K.) — — It is said in a trad., that Mohammad, being asked by Aboo-Dharr, what was the number of the apostles, answered ثَلْثُمِائَةٍ وَخَمْسَةَ عَشَرَ جَمَّ الغَفِيرِ, meaning, Three hundred and fifteen: a great number. (Nh, TA.) — See also غَفَرٌ, first sentence. غِفَارَةٌ: see مِغْفَرٌ, in three places. — — Also A piece of rag worn beneath the مِقْنَعَة [q. v.], by which a woman preserves it from the oil or grease [on her head]: (S: [accord to one of my copies of the S, "preserves her head: "]) or a piece of rag by which a woman preserves her خِمَار [q. v.] from the oil or grease: (K:) or a piece of rag with which a woman covers the fore part and the hind part (but not the middle) of her head. (TA.) — — [And A cloth that is spread upon the camel-litter. (Freytag, from the Deewán of the Hudhalees.)] — — And A patch (رُقْعَة) that is put upon the notch, (S, K,) or a piece of skin which is upon the head, (TA,) upon which runs the string, of the bow. (S, K, TA.) — — And A cloud (S, K) that is as though it were (S) above another cloud. (S, K.) — — And The head of a mountain. (K.) غَفِيرَةٌ: see غُفْرَةٌ, and 1. — — مَا فِيهِمْ غَفِيرَةٌ [There is not in them any disposition to forgive;] means they do not forgive any one a sin, a crime, or an offence. (S, K.) And مَاعِنْدَهُمْ عَذِيرَةٌ وَلَا غَفِيرَةٌ [They have not a disposition to excuse nor a disposition to forgive;] means they do not excuse nor do they forgive a sin, a crime, or an offence, of any one. (TA.) The rájiz (Sakhr-el-Ghei, L) said, (on seeing his companions, with whom he was journeying, fly from the Benu-l-Mustalik, whom they chanced to meet, L,) يَا قَوْمِ لَيْسَتْ فِيهِمُ غَفِيرَهْ فَامْشُوا كَمَا تَمْشِى جِمَالُ الحِيرَهْ [O my people, there is not in them any disposition to forgive: therefore march ye as march the camels of El-Heereh]: (S, L:) he mentioned particularly the camels of El-Heereh because they carry burdens; and meant, march ye heavily, and defend yourselves, and do not fly. (L.) — Also Abundance, and increase, in family and cattle or other property. (TA, from a trad.) — See also غَفِيرٌ, in five places. غَفِيرَى: see غَفِيرٌ. غَفَّارٌ: see the next paragraph. غَافِرٌ (TA) and ↓ غَفُورٌ (S, K, TA) and ↓ غَفَّارٌ (K, TA) are epithets applied to God. (K, TA,) the second and third of which are intensive; (TA;) meaning, [the first,] Covering and forgiving the sins, crimes, and offences, of his servants; [or simply forgiving; and the second and third, covering and forgiving much the sins, &c., of his servants; or very forgiving.] (S, * K, * TA) The pl. of ↓ غَفُورٌ is غُفُرٌ. (S.) And ↓ غَفُورٌ is also applied to a woman, without ة. (TA.) غَوْفَرٌ The autumnal بِطِّيخ [i. e. melon or water-melon]: (K:) or a species thereof (Sgh, K, TA) It is said that the بِطِّيخ and the غَوْفَر are of those things in the cases of which the giving of the tithe is not incumbent. (Mgh.) أَغْفَرُ [Having the quality of covering, or the like, in a greater, or in the greatest, degree]. One says أُصْبُغْ ثَوْبَكَ بالسَّوَادِ فَإِنَّهُ أَغْفَرُ لِوَسَخِهِ Dye thou thy garment, or piece of cloth, with black; for it has the quality of bearing and concealing its dirt in the greatest degree. (S, * TA.) مُغْفُورٌ: see مُغْفُورٌ, in two places. مُغْفِرٌ, (O, TA,) or مُغْفِرَةٌ, (S,) or the latter also, (O, TA,) A she-goat of the mountain having a young one or young ones: (S, * O, * TA:) pl. مُغْفِرَاتٌ. (S, TA.) مِغْفَرٌ What is worn beneath the helmet: (Mgh, Msb:) or a piece of mail, (زَرَدٌ, S K,) woven (S) from the دِرْع [or coat of mail], (S, K,) according to the size of the head, (S,) worn beneath the [kind of cap called] قَلَنْسُوَة; (S, K;) as also ↓ مِغْفَرَةٌ and ↓ غِفَارَةٌ: (K:) or the رَفْرَف [or pendent appertenance] of the helmet: (TA:) or a piece of mail, (حَلَقٌ, or حِلَقٌ, as in different copies of the K,) which an armed man, (K,) or a man, accord. to some lexicons, (TA,) wears in the manner of a قِنَاع (يَتَقَنَّعُ بِهَا); as also ↓ مِغْفَرَةٌ and ↓ غِفَارَةٌ: (K:) accord. to ISh, the مِغْفَر is a piece of mail (حَلَقٌ) which a man puts beneath the helmet, hanging down upon the neck: and sometimes, he says, it is like the قَلَنْسُوَة, except that it is more ample; a man throws it upon his head, and it reaches to the coat of mail; then the helmet is put on over it; and this مغفر hangs down upon the shoulders: sometimes, also, the مغفر is [a covering for the head] made of دِيبَاج [i. e. silk brocade], and of [the cloth called] خَزّ [q. v.], beneath the helmet: accord. to " the Book of the Coat of Mail and the Helmet," by AO, مِغْفَرٌ and ↓ غِفَارَةٌ are names applied to a portion of mail [forming a headcovering], which is also called تَسْبِغَةٌ [q. v.]; and sometimes the rings are exposed to view; and sometimes they line them within, and cover them externally, with دِيبَاج or خَزّ or [the kind of silk stuff called] بِزْيَوْن; and they stuff it with something (حشَوها بما كان); and sometimes they make above it a قَوْنَس [or tapering top] of silver &c.: (TA:) the term مِغْفَر is also applied to the helmet itself. (Mgh.) — See also مُغْفُورٌ, in three places. مِغْفَرَةٌ: see مِغْفَرٌ, in two places. مِغْفَارٌ: see the next paragraph, in two places. مُغْفُورٌ (AA, T, S, K, &c.) and ↓ مِغْفَرٌ (Ks, T, S, K) and ↓ مُغْفَرٌ and ↓ مِغْفَارٌ and ↓ مِغْفِيرٌ (K) i. q. مُغْثُورٌ; (T, S, K;) [A kind of manna;] a produce of the [species of tree, or shrub, called] رِمْث and sometimes of the عُشَر and the عُرْفُط and the ثُمَام and the سَلَم and the طَلْح &c.; (S;) the gum of the رمث and عرفط; (T;) the gum that is found upon the رمث, which is sweet, and is eaten; (AA;) a thing that flows, or exudes, from the ends of the twigs of the رمث, resembling دِبْس in its colour; (ISh, in explanation of the pl. مَغَافِيرُ;) a gum that flows, or exudes, from the عرفط, not of pleasant odour; (IAth;) a gum resembling [the kind of sweetmeat called] نَاطِف, exuded by the عرفط, which is put into a piece of cloth, then sprinkled with water, and drunk: accord. to Lth, ↓ مِغْفَارٌ is applied to the gum of the إِجَّاصَة: and some say that ↓ مِغْفَرٌ is applied to gum of a round shape; صُعْرُورٌ to that which is in shape like a finger; and ذَوْبٌ to that which flows upon the ground: and ↓ مِغْفَرٌ is also applied to a twig of a gum-tree, from which [for بِهِ (with which), in the TA, I read مِنْهُ,] is wiped a white fluid, whereof is made a sweet beverage: (TA:) pl. [of مُغْفُورٌ and مِغْفِيرٌ and مِغْفَارٌ ,مَغَافِيرُ] (T, S, K,) and [of مِغْفَرٌ and مُغْفُرٌ] مَغَافِرُ: (K:) it is also said that مَغَافِيرُ is applied to a kind of sweet honey, like رُبّ, except that it is white. (TA.) [Hence the saying,] هٰذَا الجَنَى لَا أَنْ يُكَدَّ المُغْفُرُ ↓ [This is gathering, not the scraping off مغفر]: a prov. alluding to the preference of a thing; said to him who obtains much good. (K.) [See also Freytag's Arab. Prov., ii. 874.] مِغْفِيرٌ: see the next preceding paragraph. أَرْضٌ مَغْفُورَآءُ Land containing [trees producing] مَغَافِير. (IDrd, K.) [See مُغْفُورٌ.] غفص 3 غافصهُ, (S, A, Msb, K,) inf. n. مُغَافَصَةٌ and غِفَاصٌ, (TA,) He came upon him suddenly, or unexpectedly; (A, Msb, K;) he took him at unawares, (S, Msb, K,) and did an evil action to him. (TA.) — — Hence the saying, (Msb,) أَخَذْتُهُ مُغَافَصَةً (A, Msb, TA) I took it (a thing, Msb) striving to overcome. (Msb, TA.) غَافِصَةٌ A sudden, or an unexpected, calamity, of time, or fortune: (Sgh, * K, * TK:) pl. غَوَافِصُ. (A.) You say, وَقَاكَ اللّٰهُ غَوَافِصَ الدَّهْرِ [May God preserve thee from the sudden, or unexpected, calamities of time, or fortune]. (A.) غفل 1 غَفَلَ عَنْهُ, (S, O, Msb, K,) aor. غَفُلَ, (S, O, Msb,) inf. n. غُفُولٌ (S, O, Msb, K) and غَفْلَةٌ, (S, O, Msb,) or the latter is a simple subst., (K,) or it is a simple subst. as well as an inf. n., and so may be غُفْلَانٌ, said in the K to be a simple subst.; and MF says that غَفِلَ, aor. غَفَلَ, of

which غَفَلٌ, mentioned in the K as a subst. syn. with غَفْلَةٌ, may be the inf. n., has been mentioned by some as a dial. var. of غَفَلَ, but had not been found by him in any of the lexicological works notwithstanding much research, so that its correctness requires consideration; (TA;) He was, or became, unmindful, forgetful, neglectful, or heedless, of it, or inadvertent to it; (Msb;) namely, a thing: (S, O, Msb:) or he neglected it; and was, or became, unmindful, forgetful, neglectful, or heedless, of it, or inadvertent to it: (K:) and sometimes it is used as meaning he neglected it [intentionally], leaving it, and turning away: (Msb:) and ↓ اغفلهُ signifies the same as غَفَلَ عَنْهُ: or غَفَلَ signifies صَارَ غَافِلًا [he became unmindful, forgetful, neglectful, heedless, or inadvertent]: and غَفَلَ عَنْهُ and ↓ اغفلهُ signify وَصَّلَ غَفْلَتَهُ إِلَيْهِ [which is app. said merely for the purpose of showing that the former verb is made trans. only by means of عَنْ, and the latter is trans. without any prep.; for وَصَّلَ الفِعْلَ إِلَى مَفْعُولِهِ and أَوْصَلَهُ إِلَيْهِ, which latter phrase is the more usual, mean " he made the verb transitive "]: (K:) or ↓ اغفلهُ signifies he neglected it (i. e. a thing) though remembering it. ('Eyn, Sb, S, O, Msb.) It is said in a trad., مَنِ اتَّبَعَ الصَّيْدَ غَفَلَ i. e. He who pursues the object of the chase has his mind busied and possessed by it so that he becomes unmindful [&c. of other things]. (TA.) 2 غفّلهُ, inf. n. تَغْفِيلٌ, He made him to become unmindful, forgetful, neglectful, heedless, or inadvertent. (Msb.) — — See also 4. — — التَّغْفِيلُ signifies [also] The sufficing one's companion [in respect of an affair] when he who is the object thereof is unmindful, unoccupied [in mind, or actually,] by anything. (ISk, K, TA.) [You say, غفّل صَاحِبَهُ meaning He sufficed his companion in respect of an affair when he (the latter) was unmindful, &c.] — And غفّلهُ, (Mgh, O, K, but in my copy of the Mgh written without tesh-deed,) inf. n. as above, (O, K,) He concealed it, (Mgh, O, K,) namely, a thing. (Mgh, O.) 3 غافلهُ [app. He acted with him in the manner of him who is unmindful, forgetful, neglectful, heedless, or inadvertent]. (TA voce سَاهَاهُ, q. v., in art. سهو.) 4 اغفلهُ: see 1, in three places. — — [Hence,] one says, مَا أَغْفَلَهُ عَنْكَ شَيْئًا [app. lit. signifying How unmindful of thee is he as to anything! and therefore virtually] meaning dismiss doubt [from thee respecting him as to anything]. (TA. [See further explanations of it voce شَىْءٌ.]) — — And اغفلهُ عَنْهُ He made him to be unmindful, forgetful, neglectful, or heedless, of it, or inadvertent to it; (S, * O, TA;) namely, a thing. (S.) [Or] اغفلهُ signifies He, or it, smote him, or lighted on him, he (the latter) being غَافِل [i. e. unmindful, &c.]: or he made him to be غَافِل: or he called him, or named him, غَافِل: and in like manner ↓ غفّلهُ, inf. n. تَغْفِيلٌ: (TA:) or تَغْفِيلٌ signifies the calling [one] unmindful, &c.: and the rendering [one] stupid, or foolish. (KL.) — — And اغفلهُ signifies also He asked him [for, or respecting, a thing] in the time of his occupation, not waiting for the time of his freedom therefrom. (TA.) — — And اغفل الدَّابَّةَ He left the beast unbranded; did not brand it. (S, O.) 5 تغفّل as intrans.: see 6, in two places. — تغفّلهُ He watched for his unmindfulness, forgetfulness, negligence, heedlessness, or inadvertence; (S, Mgh, O, Msb;) as also ↓ تغافل عَنْهُ, (S, O,) and ↓ استغفلهُ: (TA:) تغافل [as trans.] in this sense [without a prep.] is a mistake. (Mgh.) 6 تغافل He feigned himself unmindful, forgetful, neglectful, heedless, or inadvertent; not being so really. (Msb.) [And] He was intentionally, or purposely, unmindful, forgetful, &c.; as also ↓ تغفّل: (K:) or the former has this meaning: but ↓ تغفّل signifies he was deceived, or circumvented, in a state of unmindfulness, forgetfulness, &c. (TA.) تغافل عَنْهُ: see 5. It means [also] He was unmindful, &c., of him, or it: or he feigned himself unmindful, &c., of him, or it. (MA.) 10 استغفلهُ: see 5. غُفْلٌ Land without cultivation: (K:) or without any way-mark: (Msb:) or without any waymark and without cultivation: (S, O:) or not rained upon: (Ks, S, O:) or unknown; in which is no known trace; or vestige: and, accord. to the M, a desert, or waterless desert, that causes one to lose his way, wherein is no sign, or mark: (TA:) pl. أَغْفَالٌ, (S, TA,) syn. with مَوَاتٌ [q. v.]; (S:) and Lh mentions the phrase أَرْضٌ أَغْفَالٌ, as though they made every portion thereof to be what is termed غُفْلٌ: and بِلَادٌ أَغْفَالٌ, meaning [tracts of country] wherein are no way-marks by which to be directed. (TA.) — — Also A road, or way, &c., in which is no sign, or mark, whereby it may be known. (K.) — — And A gaming-arrow (قِدْحٌ) upon which is no mark [or notch to distinguish it]; (K;) such as has no portion assigned to it, and no fine: (O, K:) [or,] accord. to Lh, one says قِدَاحٌ غُفْلٌ, using the sing. form [of the epithet] meaning [gaming arrows] in which are no notches, and to which is assigned no portion and no fine: they used to be added to give additional weight to the collection of arrows from fear of occasioning suspicion [of foul play], i. e. to increase the number: and they were four; the first [called] المُصَدَّرُ; the next, المُضَعَّفُ; the next, المَنِيحُ; and the next, السَّفِيحُ. (TA.) — — And A beast (دَابَّةٌ) having no brand upon it: (S, O, K:) and a she-camel that is not branded, in order that the poor-rate may not be [considered as] incumbent for her: and ↓ غُفُلٌ is a dial. var. thereof, or is used by poetic license: the pl. is أَغْفَالٌ. (TA.) The pl. (أَغْفَالٌ) is also applied to Camels, or cattle, (نَعَمٌ,) that yield no milk. (TA.) — — And A مُصْحَف [or copy of the Kur-án] bare of the [signs called] عَوَاشِر [pl. of عَاشِرَةٌ q. v.] and the like of these. (TA.) — — And A book, or writing, [that is anonymous,] of which the author is not named. (TA.) And Poetry of which the author is unknown. (K.) And A poet unknown (K, TA) and unnamed [or anonymous]: pl. أَغْفَالٌ. (TA.) — — Also A man inexperienced in affairs. (S, O, Msb, TA.) One whose beneficence is not hoped for, nor his evilness feared; (K, TA;) he being like the shackled that is neglected: pl. as above. (TA.) And One having no grounds of pretension to respect or honour: (K, TA:) or, as some say, of whom one knows not what he possesses. (TA.) — — And The fur (lit. furs, or soft portions of hair, أَوْبَار, [perhaps because long left unshorn,]) of camels. (AHn, K, TA.) غَفَلٌ: see غَفْلَةٌ. — — Also [Such as is] abundant and high [in estimation, app. of the means of subsistence]; syn. كَثِيرٌ رَفِيعٌ: (O, K: [or the latter word is correctly رَفِيغٌ, (so in the TK,) i. e. ample, and pleasant or good, as applied to the means of subsistence:]) and a state of ampleness of the means of subsistence: (O, K:) thus in the saying, هُوَ فِى غَفَلٍ مِنْ عَيْشِهِ [He is in a state of ampleness in respect of his means of subsistence: app. thus termed as being a cause of unmindfulness, or heedlessness]. (O.) غُفُلٌ: see غُفْلٌ, latter half. غَفْلَةٌ the subst. from غَفَلَ, (ISd, K,) or it is an inf. n. (S, O, Msb, TA) and also a simple subst., (TA,) or the subst. is ↓ غَفَلَةٌ, with fet-h to the ف to distinguish it from the inf. n.; (Msb;) as also ↓ غَفَلٌ, (ISd, K,) or this may be the inf. n. of غَفِلَ, mentioned above as a dial. var. outweighed in authority; (TA;) and ↓ غُفْلَانٌ, (K,) or this may be an inf. n. like كُفْرَانٌ, and it may be a simple subst.; (TA;) Unmindfulness, forgetfulness, neglectfulness, heedlessness, or inadvertence; (Msb, K;) [the state in which is] absence of a thing from the mind of a man; and unmindfulness, or forgetfulness: and sometimes, intentional neglect: (Msb;) or غَفْلَةٌ signifies the forgetting, neglecting, or being unmindful, of a thing: (Abu-l-Bakà, TA:) or the want of requisite knowledge or cognizance of a thing: (El-Harállee, TA:) or, accord. to Er-Raghib, negligence occurring from littleness of consideration and of vigilance; or, as some say, the following the soul in that which it desires, (TA.) [فِى غَفْلَةٍ In a state of unmindfulness &c., and عَنْ غَفْلَةٍ in consequence of unmindfulness &c., may often be rendered at unawares.] غَفَلَةٌ: see the next preceding paragraph. غُفْلَانٌ, or غَفْلَانُ: see غَفْلَةٌ. غُفْلَانٌ: see غَافِلٌ. غَفُولٌ A she-camel that

does not take fright and flee, (K, TA,) nor hold back from a young one that she suckles, nor care who milks her. (TA.) غَافِلٌ [and ↓ غَفْلَانٌ, or غَفْلَانُ, Unmindful, forgetful, neglectful, heedless, or inadvertent: and the former, sometimes, intentionally neglecting: pl. of the former غُفُولٌ and غُفَّلٌ]. (K.) مُغْفِلٌ Possessing camels not branded. (TA.) مَغْفَلَةٌ The عَنْفَقَة [or tuft of hair beneath the lower lip]; (O, K, TA;) so says Th, (O,) or Ez-Zejjájee: (TA:) not the two sides thereof as it is said to signify by J: (K:) so called because many men neglect [the washing of] it. (TA.) It is said in a trad., عَلَيْكَ بِالْمَغْفَلَةِ [Keep thou to the washing of the tuft of hair beneath the lower lip]: meaning that one should use heedfulness in washing it, in the performance of the ablution termed وُضُوء. (TA.) مُغَفَّلٌ [lit. Made unmindful, &c.; see its verb: and hence, a simpleton; or] devoid of intelligence, sagacity, skill, or natural understanding. (IDrd, Mgh, O, Msb, K.)

غفو غفى 1 غَفَا, and غَفِىَ: see 4. — — غَفَا, (K, TA,) inf. n. غَفْوٌ and غُفُوٌّ, (TA,) also signifies It (a thing, TA) floated upon the water (K, TA.) — غَفَى الطَّعَامَ, aor. 1َ3ِ2, (K, TA,) inf. n. غَفْىٌ, (TA,) He cleared the wheat of what is termed غَفًى, i. e. a thing such as [the noxious weed called] زُوَان [q. v.], (K, TA,) and other refuse; (TA;) or the straw; as also ↓ اغفى. (K, TA,) 4 اغفى, (S, Msb, K, &c.,) inf. n. إِغْفَآءٌ; (S, Msb;) and ↓ غَفَا, (K,) first pers. غَفَوْتُ, (S, Msb,) inf. n. غَفْوٌ and غُفُوٌّ; (K;) the latter verb said by ISd to occur in the trads., (TA,) but disallowed by ISk (S, Msb, TA) and by others, (Msb,) and said by Az to be rare; (Msb, TA;) He slept: (S, K:) or he slept a light sleep: (Msb, TA;) or he was, or became, drowsy, or heavy with sleepiness; as also ↓ غَفِىَ, aor. 1َ3َ2, inf. n. غَفْيَةٌ. (K.) — — And اغفى He (a man, TA) slept upon what is termed غَفًى, i. e. the straw, in the place in which the grain thereof was trodden out: (K:) mentioned as from IAar by Az, and by Sgh as from AA. (TA.) — — And اغفى الطَّعَامُ The wheat was abundant in its نُخَالَة, accord. to the copies of the K, but more properly its نُفَايَة [i. e. refuse]. (TA.) — — See also 1. — اغفى الشَّجَرُ The trees hung down their branches. (IKtt, TA.) 7 انغفى. It (a thing, TA) became broken. (K, TA.) غُفْيَةٌ and ↓ غَفْوَةٌ and ↓ غَفْيَةٌ (K, TA) and ↓ غَفْوٌ and ↓ غِفْيَةٌ (Sgh, TA) A زُبْيَة [or hollow dug in the ground], (K, TA,) in which a sportsman lurks: the first and second mentioned by Lh. (TA.) غَفًى The refuse that is taken forth from wheat, and thrown away, (Fr, S, TA,) such as [the noxious weed called] زُوَان [q. v.]; (S;) a thing that is in wheat, such as زوان, (K, TA,) and other refuse: (TA:) or the straw [thereof]; (K, TA;) accord. to IAar, the bad, that is thrown away, of wheat; as also ↓ غَفَآءٌ. (Az, TA.) — — Also, (thus accord. to ISd in all the senses here following in this paragraph that are found in the K, as is said in the TA, and thus in some copies of the K,) or ↓ غُفَآءٌ, (thus in the copies of the K followed in the TA,) i. q. غُثَآءٌ [i. e. The rubbish, or small rubbish, or particles of things, or refuse, and scum, and rotten leaves mixed with the scum, of a torrent]. (K, TA.) — — And Fragments, or broken portions, of wheat: (K, TA;) or the stalks thereof. (TA.) — — And A blight incident to palm-trees, like dust falling upon the unripe dates, preventing their becoming ripe, (S, K, TA,) and rendering them tasteless. (S [in which the word thus expl. is غَفًى] and TA.) And A thick crust that comes upon unripe dates: [see 4 in art. غفر:] or, as some say, bad dates, that become [app. in the skin] thick, or coarse, and like the wings of locusts. (TA.) — — And A disease incident to straw, rendering it bad. (TA.) — — Also Such as they drive away, or expel, of their camels. (K, TA.) — — And غَفًى signifies also The bad of anything. (TA.) — — And The low, vile, mean, or sordid; or the lower, viler, &c.; or the refuse, or rabble; of mankind. (TA.) غَفْوَةٌ A light sleep: occurring in the traditions. (TA.) — See also غُفْيَةٌ. غَفْوٌ and غَفْيَةٌ and غِفْيَةٌ: see غُفْيَةٌ. غَفِيَةٌ, like فَرِحَةٌ [in measure], in the phrase خطة غفية, [in which, app., the former word is خُطَّةٌ, and the meaning of the phrase An affair, or a case, or a dubious, or momentous, and difficult affair, in which is something evil, or to be rejected,] is a possessive epithet, signifying فِيهَا غَفًى. (TA: immediately after غَفًى expl. as meaning the “ bad ” of anything.) غَفَآءٌ and غُفَآءٌ: see غَفًى, first and second sentences. الغُفَآءَةُ [in the CK الغُفاةُ] The whiteness upon the حَدَقَة [or iris of the eye], (K, TA,) i. e., that covers the حدقة. (TA.) إِغْفَآءَةُ الصُّبْحِ The sleep of daybreak, or the first part of the day. (TA.)

غل 1 غَلَّهُ, (S, O, K, *) aor. ◌ُ3 غَلُ, (S,) inf. n. غَلٌّ, (K,) He made it, or caused it, to enter, (S, O, K, * [in the CK أُدْخِلَ is erroneously put for أَدْخَلَ,]) فِى شَىْءٍ into a thing; (O, K;) as also ↓ غَلْغَلَهُ, (K, * TA,) inf. n. غَلْغَلَةٌ; or this last word signifies the making, or causing, a thing to enter a thing so as to become confused with, and a part of, that into which it enters: (TA:) — — and غَلَّ, (S, O, K,) aor. as above, (S) and so the inf. n., (TK,) signifies also It entered [into a thing]; (S, O, K;) being intrans. as well as trans.; (S, O;) and so does ↓ اِنْغَلَّ, (S, O, K,) and ↓ تغلّل, and ↓ تَغَلْغَلَ; (K, TA;) said of [what are termed by logicians] substances and of [what are termed by them] accidents. (TA.) — — يَغُلُّ said of a ram means Penem suum inserit (يُدْخِلُ قَضِيبَهُ) non sublatâ caudâ. (S, O, * TA.) And غَلَّ signifies also Inivit (حَشَأَ, in some copies of the K without the hemzeh,) feminam: (K, TA; in which latter is added ولا يكون الّا من ضَخْمٍ [app. meaning that this is not said of any but such as is big, or bulky]:) mentioned by IAar. (TA.) — — غَلَّ الدُّهْنَ فِى رَأْسِهِ He made the oil to enter amid the roots of the hair of his head. (K.) And غَلَّ شَعَرَهُ بِالطِّيبِ He made the perfume to enter amid his hair. (TA.) — — And غَلَّهُ لَهُ He made it to be unapparent to him (دَسَّهُ لَهُ), he [the latter] having no knowledge of it. (TA: in which the pronoun affixed to the verb relates to a dagger, and to a spear-head.) — — غَلَّ المَفَاوِزَ He (a man) entered into the midst of the deserts, or waterless deserts. (S, O.) — — غَلَّ المَآءُ بَيْنَ الأَشْجَارِ, (S, O, K,) aor. ◌ُ3 غَلُ, (S, O,) The water ran amid the trees. (S, O, K.) And ↓ تَغَلْغَلَ المَآءُ فِى الشَّجَرِ The water entered amid the breaks, or interspaces, of the trees. (S.) — — غَلَّ الغِلَالَةَ He clad himself with, or wore, the غلالة [q. v.] (K, TA) beneath the [other] garments; because he who does so enters into it. (TA.) And ↓ اِغْتَلَلْتُ الثَّوْبَ [in like manner] signifies I clad myself with, or wore, the garment beneath the [other] garments. (K.) — — غَلَّ فُلَانًا, (K, TA,) aor. and inf. n. as above, (TA,) He put upon the neck, or the hand, of such a one, the غُلّ [i. e. ring, or collar, of iron, for the neck, or pinion or manacle for the hand]. (K, TA.) And غُلَّ He had the غُلّ put upon him. (S, * TA.) And غَلَلْتُ يَدَهُ إِلَى عُنُقِهِ [I confined his hand to his neck with the غُلّ]. (S, O.) And غَلَّ أَسِيرًا بِغُلٍّ مِنْ قِدٍّ وَعَلَيْهِ شَعَرٌ [He confined a captive with a غُلّ of thongs upon which was hair]. (TA.) One says, مَا لَهُ أُلَّ وَغُلَّ, (S, O, K, TA, [in some copies of the S and K, which have misled Golius and Freytag, ماله أُلٌّ وَغُلٌّ,]) a form of imprecation, (K, TA,) meaning [What ails him?] may he be thrust, or pushed, in the back of his neck, and become possessed, or insane, (IB, TA in the present art. and in art. ال,) and therefore have the غُلّ put upon him. (TA in the present art.) And غُلَّتْ يَدُهُ إِلَى عُنُقِهِ [sometimes] means (assumed tropical:) His hand was withheld from expenditure. (TA.) — غُلَّ, (S, K,) aor. يُغَلُّ, inf. n. غَلَلٌ, said of a man, (S,) He was, or became, thirsty; or vehemently thirsty; (K, TA;) or affected with burning of thirst, (S, TA,) little or much; (TA;) or with burning of the inside, (K, TA,) from thirst, and from anger and vexation. (TA.) — — And غَلَّ said of a camel, (S, O, K,) originally غَلِلَ, (MF, TA,) aor. يَغَلُّ; and ↓ اغتلّ also; He was, or became, thirsty; or vehemently thirsty; or affected with burning of the inside: (K:) or he did not fully satisfy his thirst; (S and O in explanation of the former, and TA in explanation of both;) and غَلَّتْ is said of camels in like manner, agreeably with this last explanation: (K:) and ↓ اِغْتَلَّتْ is also said of sheep or goats, (K,

TA,) signifying they thirsted. (TA.) — غَلَّ صَدْرُهُ, aor. يَغِلُّ, (S, O, K, TA, [in the CK, erroneously, يَغَلُّ,]) with kesr, (S, O,) inf. n. غِلٌّ, with kesr, (O,) His bosom was, or became, affected with rancour, malevolence, malice, or spite: (S, O, K:) and with dishonesty, or insincerity. (S, O.) [See also غِلٌّ, below.] It is said in a trad., ثَلَاثٌ لَا يَغِلُّ عَلَيْهِنَّ قَلْبُ المُؤْمِنِ i. e. [There are three habits, (خِصَال being understood, these, as is said in the O, being " the acting sincerely towards God," and " giving honest counsel to those in command, " and " keeping to the community " of the Muslims,)] while conforming to which the heart of the believer will not be invaded by rancour, malevolence, malice, or spite, causing it to swerve from that which is right; (S, * O;) a saying of the Prophet; thus related by some: accord. to others, ↓ يُغِلُّ, (S, O,) with damm to the ى, (O,) which is from the meaning expl. in the next sentence here following. (S, * O.) — غَلَّ, (S, Mgh, O, Msb, K,) aor. يَغُلُّ, (S, O,) inf. n. غُلُولٌ, (S, Mgh, O, Msb, K,) He acted unfaithfully; as also ↓ اغلّ: (S, O, Msb, K:) or thus the latter, (S, Mgh, O, Msb, K,) accord. to ISk (S, Msb) and A'Obeyd, (S,) in a general sense; (Mgh, Msb;) and he became unfaithful: (TA:) but the former verb is used only in relation to spoil, or booty; (S, Mgh, O, * Msb, K;) you say, غَلَّ مِنَ المَغْنَمِ meaning خَانَ [i. e. He acted unfaithfully in taking from the spoil, or booty]; (S, O;) or meaning he acted unfaithfully in relation to the spoil, or booty: (Mgh:) or غَلَّ, (IAth, Mgh, TA,) aor. as above, (Mgh,) inf. n. غُلُولٌ, (IAth, TA,) or غَلٌّ, (Mgh, [thus in my copy, accord. to which it is trans., as will be shown by what follows,]) signifies also he stole; and was unfaithful in respect of a thing privily; and such conduct is termed غُلُولٌ because, in the case thereof, the hands, or arms, have the غُلّ [q. v.] put upon them: (IAth, TA:) or it signifies also he took a thing and hid it amid his goods; and it occurs in a trad. as meaning he took a شَمْلَة privily. (Mgh.) It is said in the Kur [iii. 155], وَمَا كَانَ لِنَبِىٍّ أَنْ يَغُلَّ and ↓ أَنْ يُغَلَّ, accord. to different readers; the former meaning [And it is not attributable to a prophet] that he would act unfaithfully; and ↓ ان يُغَلَّ meaning, [agreeably with an explanation of أَغَلَّ فُلَانًا in the K,] that unfaithful conduct should be imputed to him; or that there should be taken from his [share of the] spoil, or booty; (S, O, TA;) [or this may mean, that he should be found to be acting unfaithfully; for, accord. to the TA, اغلّ الرَّجُلَ means وَجَدَهُ غَالًّا;] but IB says that a pass. aor. is seldom found in the language of the Arabs in a phrase of this kind. (TA.) And it is said in a trad. وَلَا إِسْلَالَ ↓ لَا إِغْلَالَ i. e. There shall be no acting unfaithfully nor stealing: or there shall be no act of bribery [nor stealing]: (S, O:) or, as some say, there shall be no aiding another to act unfaithfully [&c.]. (TA.) — غَلَلْتُ لِلنَّاقَةِ I fed the she-camel with غَلِيل i. e. date-stones mixed with [the species of trefoil called] قِتّ. (S, * O, TA.) — أَغَلَّ فِى see :غَلَّ الإِهَابَ. — الإِهَابِ غَلَّ عَلَى الشَّىْءِ, inf. n. غَلٌّ; and ↓ اغلّ; He was silent at the thing: and also he was intent upon the thing. (TA.) 2 غلّله, (K,) or غلّل لِحْيَتَهُ, (S, O,) بِالغَالِيَةِ, (S, O, K,) inf. n. تَغْلِيلٌ, (K,) He perfumed him, (K,) or daubed, or smeared, his beard, much, (O,) the teshdeed denoting muchness, (S, O,) with غَالِيَة: (S, O, K:) and ↓ تغلّل بالغالية and ↓ اغتلّ and ↓ تَغَلْغَلَ He perfumed himself with غالية: (K:) Lh mentions تَغَلَّى بِالغَالِيَةِ, which is either from the word غَالِيَة or originally تَغَلَّلَ, in the latter case being like تَظَنَّيْتُ for تَظَنَّنْتُ, but the former is the more agreeable with analogy: accord. to Fr, one says, ↓ تَغَلَّلْتُ بالغالية, and not تَغَلَّيْتُ: (TA:) As held ↓ تَغَلَّلْتُ from الغالية to be allowable if meaning I introduced the غالية into my beard or my mustache; (S, O;) and the like is the case with respect to غَلَّلْتُ بِهَا لِحْيَتِى: (S:) accord. to Lth, one says, from الغالية, غَلَّلْتُ and غَلَّفْتُ and غَلَّيْتُ. (TA. [See also 1 in art. غلف; and see art. غلى.]) 4 اغلّ إِبِلَهُ, (K,) inf. n. إِغْلَالٌ, (TA,) He watered his camels ill, so that they did not satisfy their thirst: (K, TA:) or he brought, or sent, them back from the water without satisfying their thirst: (O, TA:) thus expl. by Az, who says that it is incorrectly mentioned by A'Obeyd, on the authority of AZ, [in this sense,] with the unpointed ع. (TA. [But see 4 in art. عل.]) — — And اغلّ signifies also اغتلّت غَنَمُهُ (O, K) [accord. to the TA as meaning His sheep, or goats, thirsted: but this I think doubtful: see 8]. — اغلّ and its aor. and inf. n. as relating to unfaithfulness, see in the latter half of the first paragraph, in five places. — اغلّت الضَّيْعَةُ, (Mgh, Msb, K, [in the CK غَلَّت,]) and الضِّيَاعُ, (S, O, K,) from الغَلَّةُ, (S, O,) [The estate, and estates, consisting of land, &c.,] became in the condition of having غَلَّة [or proceeds, revenue, or income, accruing from the produce, &c.]: (Mgh, Msb:) or yielded غَلَّة: (K, TA:) i. e. yielded somewhat, the source thereof remaining. (TA.) — — And اغلّ القَوْمُ meaning بَلَغَتْ غَلَّتُهُمْ [i. e. The غَلَّة of the people, or party, arrived; as expl. in the PS and TA; or the people, or party, had their غلّة brought to them]. (S, O, K.) And The people, or party, became in [or entered upon] the time of the غَلَّة. (TA.) — — And فُلَانٌ يُغِلُّ عَلَى عِيَالِهِ Such a one brings the غَلَّة to his family, or household. (S, O.) — اغلّ الوَادِى The valley gave growth to what are termed غُلَّان, (S, O, K,) pl. of غَالٌّ. (TA.) — اغلّ فِى الإِهَابِ, (S, O,) He (a butcher) left some of the flesh sticking in the hide, in stripping it off: (S, O:) or he took some of the flesh and of the fat [in the hide] in the skinning: (K:) and ↓ غلّ الإِهَابَ he left somewhat [of the flesh, or of the flesh and of the fat,] remaining in the hide on the occasion of the skinning: a dial. var. of أَغَلَّ. (TA.) — — And accord. to AA, الإِغْلَالُ signifies The milking of the she-camel when milk remains [app. afterwards] in her udder. (O.) [Perhaps the meaning is The leaving some remaining in the udder on the occasion of milking.] — اغلّ الخَطِيبُ The orator, or preacher, said, or spoke, what was not right, or correct. (TA.) — اغلّ بَصَرَهُ, (S, O,) or البَصَرَ, (K,) He (a man, S, O) looked intensely, or intently. (S, O, K.) — — See also 1, last sentence. — إِغْلَالٌ signifies also The making an overt, or open, hostile, or predatory, incursion. (TA.) — And The clothing oneself with, or wearing, a coat of mail. (TA.) 5 تَغَلَّ see 1, first sentence: — and see also 2, in three places. 7 إِنْغَلَ see 1, first sentence. 8 إِغْتَلَلْتُ الثَّوْبَ: see 1, former half. — إِغْتَلَلْتُ الشَّرَابَ I drank the beverage. (K.) — لَهُ أُرَيْضَةٌ يَغْتَلُّهَا: see 10. — اغتلّ said of a camel, and إِغْتَلَّتْ said of sheep or goats: see 1, near the middle of the paragraph. (See also the next sentence but one.) — اغتلّ بِالغَالِيَةِ: see 2. — إِغْتَلَّتْ said of sheep or goats, They became affected with the disease termed غَلَل [q. v.]. (O, K.) 10 اِسْتِغْلَالٌ signifies The desiring, or demanding, or [tasking a person,] to bring غَلَّة [i. e. proceeds, revenue, or income, accruing from the produce, or yield, of land, &c.]. (PS.) One says, استغلّ عَبْدَهُ, meaning He tasked his slave to bring غَلَّة to him. (S, O, K. [In the explanation in the CK, يَغُلَّ is erroneously put for يُغِلَّ.]) — — And The taking, or receiving, [or obtaining,] of غَلَّة: (PS:) or the bringing of غَلَّة from a place [or an estate]. (KL.) One says, ↓ استغلّ المُسْتَغَلَّاتِ He took the غَلَّة of the مستغلات [i. e. of the lands, or estates, from which غلّة is obtained]. (S, O, K.) And ↓ لَهُ أُرَيْضَةٌ يَغْتَلُّهَا like يَسْتَغِلُّهَا [i. e. To him belongs a small portion of land of which he takes, or receives, or obtains, the غَلَّة]. (TA.) — — And [hence] one says of a hard man, لَا يُسْتَغَلُّ مِنْهُ شَىْءٌ (assumed tropical:) [Nothing, meaning no profit or advantage, is reaped, or obtained, from him]. (L and TA in art. مرس: see 5 in that art.) R. Q. 1 غَلْغَلَ, inf. n. غَلْغَلَةٌ: see 1, first sentence. — — غَلْغَلَ رِسَالَةً إِلَى صَاحِبِهَا [He conveyed a message, or letter, to the person to whom it pertained: see the pass. part. n., below]. (Ham p. 500.) — And غَلْغَلَةٌ signifies also A breaking [of the bone of the nose, and of the head of a flask or bottle], like غَرْغَرَةٌ. (TA.) — [See مُغَلْغِلَةٌ. I do not find any instance of the usage of غَلْغَلَ otherwise than as trans.: but in the TK, and hence by Freytag, غَلْغَلَةٌ in a sense in which it is expl. below is regarded as an inf. n.,

and consequently the verb is said to signify He went quickly; which is a meaning of R. Q. 2.] R. Q. 2 تَغَلْغَلَ: see 1, first quarter, in two places. قَدْ تَغَلْغَلْتَ يَا عَدُوَّ ٱللّٰهِ, said to the مُخَنَّث Heet, when he described a woman, as is related in a trad., is expl. as meaning Thou hast reached, in thy looking, of the beauties of this woman, a point which no looker, nor any one having close communion, nor any describer, has reached [beside thee, O enemy of God]. (TA.) — — Also He went quickly: (K, * TA:) one says, تَغَلْغَلُوا فَمَضَوْا [They went quickly, and passed, or passed away]. (TA.) — تغلغل بِالغَالِيَةِ: see 2. غُلٌّ A ring, or collar, of iron, which is put upon the neck: (Msb:) a shackle for the neck or for the hand: [i. e. a ring, or collar, for the neck, or a pinion or manacle for the hand:] (MA:) or a [shackle of the kind called] جَامِعَة, (TA, and so in the S and K in art. جمع,) of iron, (TA,) collecting together the two hands to the neck: (S in art. جمع; and Jel * in xxxvi. 7:) [sometimes, a shackle for the neck and hands, consisting of two rings, one for the neck and the other for the hands, connected by a bar of iron: (see زَمَّارَةٌ:)] and a shackle with which the Arabs used to confine a captive when they took him, made of thongs, upon which was hair, so that sometimes, when it dried, it became infested with lice upon his neck: (TA:) the pl. is أَغْلَالٌ: (S, O, Msb, K:) which repeatedly occurs in the Kur-án and the Sunneh as meaning (assumed tropical:) difficult tasks and fatiguing works [as being likened to shackles upon the necks]. (TA.) — — [Hence] the Arabs apply it metonymically to denote (tropical:) A wife. (TA.) And غُلٌّ قَمِلٌ [lit. A lousy shackle for the neck &c.] is an appellation of (assumed tropical:) a woman of evil disposition; originating from the fact that the غُل used to be of thongs, upon which was hair, so that it became infested with lice. (S.) — Also, and ↓ غُلَّةٌ, (S, O, K,) and ↓ غَلَلٌ, (K,) or this is the inf. n. of غَلَّ, (S,) [and accord. to analogy of غَلَّ as originally غَلِلَ,] and ↓ غَلِيلٌ, (S, O, K,) Thirst: or vehement thirst: (K, TA:) or the burning of thirst; (S, O, TA;) little or much: (TA:) or burning of the inside, (K, TA,) from thirst, and from anger and vexation (TA.) غِلٌّ and ↓ غَلِيلٌ Rancour, malevolence, malice, or spite: (S, O, Msb, K, TA:) or latent rancour &c.: (JK in explanation of the former:) and envy; so each signifies; (TA;) [and so the former in the Kur vii. 41 and xv. 47:] and enmity: (TA in explanation of the latter:) and the former signifies also dishonesty, or insincerity. (S, O.) غَلَّةٌ Proceeds, revenue, or income, (Mgh, Msb, K, TA, [in the CK, الدَّخَلَةُ is put for الدَّخْلُ,]) of any kind, (Mgh, Msb,) accruing from the produce, or yield, of land, (Mgh, Msb, K, TA,) or from the rent thereof, (Mgh, Msb, TA,) [in which sense ↓ مَغَلٌّ is also used, as a subst., pl. مُغَلَّاتٌ,] or from seed-produce, and from fruits, and from milk, and from hire, and from the increase of cattle, and the like, (TA,) and from the rent of a house, (K, TA,) and from the hire of a slave, (Mgh, K, TA,) and the like; (Mgh, Msb;) [generally meaning corn, or grain; ??] wheat and barley and rice and the like; (KL;) the غَلَّة of the slave is the payment imposed by the master, and made to him: (TA voce ضَرِيبَةٌ:) pl. غَلَّاتٌ (S, O, Msb, TA) and غِلَالٌ. (Msb, TA.) — — Also Dirhems [or pieces of money] that are clipped (مُقَطَّعَة), in a single piece thereof [the quantity clipped being] a قِيرَاط or a طَسُّوج or a grain; of which it is said in the " Eedáh," that one's lending غَلَّة in order to have such as are free from defect returned to him is disapproved: (Mgh:) or dirhems [or pieces of money] that are rejected by the treasury of the state, but taken by the merchants. (KT. [Freytag has given this latter explanation, but has erroneously assigned it to غُلَّةٌ.]) غُلَّةٌ A thing in which one hides himself. (IAar, TA.) — — See also غِلَالَةٌ, in two places: — — and غَلَلٌ. — And see غُلٌّ, last sentence. غَلَلٌ Water amid trees: pl. أَغْلَالٌ. (S, O. [See an ex. voce عَذْبٌ.]) And Water having no current, only appearing a little upon the surface of the earth, disappearing at one time and appearing at another: (AA, S, O:) or, accord. to AHn, a feeble flow of water from the bottom of a valley or water-course, amid trees. (TA.) Aboo-Sa'eed says, لَا يَذْهَبُ كَلَامُنَا غَلَلًا [Our speech shall not pass away as a feeble flow of water]: meaning that it ought not to be concealed from men, but should be made public. (TA.) — Also A strainer, or clarifier: occur- ring in a verse of Lebeed, cited voce رَازِقِيٌّ: where it means the فِدَام (S, O, TA) on the heads of the أَبَارِيق, (S,) or on the head of the إِبْرِيق: (O, TA:) or, as some relate the verse, the word is غُلَلٌ, pl. of ↓ غُلَّةٌ; (S, O, TA;) which signifies [the same, i. e.] a piece of rag bound on the head of the ابريق [to act as a strainer]. (IAar, TA.) — And The flesh that is left upon the thumb when one skins [a beast]. (TA.) — See also غُلٌّ, last sentence. — Also, (O, K,) and ↓ غَلَالَةٌ, (O, and so in copies of the K,) or ↓ غُلَالَةٌ, (so in other copies of the K, and accord. to the TA,) A certain disease that attacks sheep, or goats, (O, K, TA,) in the orifice of the teat, occasioned by the milker's not exhausting the udder, but leaving in it some milk, which becomes blood, or coagulates and is mixed with a yellow fluid. (TA.) غَلُولُ الشَّيْخِ The food of the old man, which he ingests into his belly [or stomach]: (S, O, K:) and likewise the beverage drunk by him. (TA.) One says, نِعْمَ غَلُولُ الشَّيْخِ هٰذَا [Excellent, or most excellent, is this food of the old man &c.!]. (S, O, K.) غَلِيلٌ: see غُلٌّ, last sentence. — — [Hence,] sometimes, (TA,) (assumed tropical:) The burning of love, and of grief. (K, TA.) — — See also غِلٌّ. — And see مَغْلُولٌ. — Also Date-stones mixed with [the species of trefoil called] قَتّ, (S, O, K, TA,) and in like manner with dough, (TA,) for a she-camel, (S, O, K, TA,) which is fed therewith. (S, O, TA.) — See. also غَالٌّ. غَلَالَةٌ, or غُلَالَةٌ: see غَلَلٌ, last sentence. غِلَالَةٌ A garment that is worn next the body, beneath the other garment, (S, O, K,) and likewise beneath the coat of mail; (S, O;) also called ↓ غُلَّةٌ: (K, TA:) pl. [of the former] غَلَائِلُ and [of the latter] غُلَلٌ. (TA.) — — And A piece of cloth with which a woman makes her posteriors [to appear] large, (O, * K, * TA,) binding it upon her hinder part, beneath her waist-wrapper; (TA;) as also ↓ غُلَّةٌ, of which the pl. is غُلَلٌ. (IB, TA.) — — And The pin that connects the two heads of the ring [of a coat of mail]: (O, K:) pl. غَلَائِلُ. (TA.) And غَلَائِلُ signifies Coats of mail: or the pins thereof that connect the heads of the rings: or linings, or inner coverings, that are worn beneath them, (K, TA,) i. e. beneath the coats of mail: and [it is said that] the sing. thereof is ↓ غَلِيلَةٌ. (K, TA.) غَلِيلَةٌ: see what next precedes. غَلَّانٌ (S, O, K) and ↓ غَالٌّ, (K,) applied to a camel, (S, O, K,) Thirsty: (K: *) or vehemently thirsty: (S, O, K: *) or affected with burning of the inside: (K: *) and ↓ غَالَّةٌ, and its pl. غَوَالُّ, camels not having fully satisfied their thirst. (TA.) غَالٌّ; and its fem., with ة: see the next preceding paragraph. — Also Low, or depressed, ground, in which are trees, and places of growth of [the trees called] سَلَم and طَلْح: one says غَالٌّ مِنْ سَلَمٍ, like as one says عِيْصٌ مِنْ سِدْرٍ and قَصِيمَةٌ مِنْ غَضًا: (AHn, S, O:) or, as also ↓ غَلِيلٌ, a place of growth of [the trees called] طَلْح: or a low, or depressed, valley or torrent-bed in the ground, (K, TA,) in which are trees: (TA:) pl. غُلَّانٌ. (K.) — — And A certain plant, (S, O, K,) [said to be] well known: (K: [but I have not found it to be now known:]) pl. غُلَّانٌ. (S, O, K.) غَالَّةٌ [as a subst.] A part broken off from the shore of the sea and become collected together in a place. (TA.) [Expl. by Freytag as signifying " Pars maris, quæ in litore abrupta est: " and as being a word of the dial. of El-Yemen: on the authority of IDrd.] غلغل, [thus in my original,] applied to the root (عِرْق) of a tree, Extending far into the earth: pl. غَلَاغِلُ. (TA.) غَلْغَلَةٌ A quick rate of going. (S, O, K, * TA.) [App. a simple subst.; but perhaps an inf. n., of which the verb is غَلْغَلَ, q. v.] غُلْغُلَةٌ Clamour and confusion of voices. (TA.) [Like the Pers. غُلْغُل and غُلْغُلَه.] مَغَلٌّ, as a subst., pl. مُغَلَّاتٌ: see غَلَّةٌ. مُغِلٌّ A man cleaving to rancour,

malevolence, malice, or spite. (TA.) — — An unfaithful man; one who acts unfaithfully. (S, * Mgh, O, * TA.) Hence the saying of Shureyh, لَيْسَ عَلَى المُسْتَعِيرِ غَيْرِالمُغِلِّ ضَمَانٌ وَلَاعَلَى المُسْتَوْدَعِ, (S, Mgh, O, TA,) (TA,) i. e. [There is no guaranteeship to be imposed upon the asker of a loan, except the unfaithful, nor upon him who is asked to take charge of a deposit, meaning], except in the case of him who has been unfaithful in respect of the loan and the deposit: or, as some say, by the مُغِلّ is here meant the ↓ مُسْتَغِلّ [i. e. the person employed to bring the غَلَّة]: but IAth says that the former is the right explanation. (TA.) — مُغِلَّةٌ, applied to a garden (جَنَّة), as in a verse cited voce حَرَدَ, (S, O,) or to an estate (ضَيْعَة), (Mgh, TA,) Having, (Mgh,) or yielding, (TA,) غَلَّة [q. v.; fruitful, or productive]. (Mgh, TA.) مَغْلُولٌ, applied to a man, Having the [shackle called] غُلّ put upon him. (TA.) It is said in the Kur [v. 69], وَقَالَتِ الْيَهُودُ يَدُ اللّٰهِ مَغْلُولَةٌ [And the Jews said, The hand of God is shackled], meaning, withheld from dispensing. (O.) — Also, (S, K,) applied to a man, (S,) and ↓ غَلِيلٌ, and ↓ مُغْتَلٌّ, (K,) Thirsty; or vehemently thirsty; (K, TA;) or affected with burning of thirst, (S, TA,) little or much; (TA;) or with burning of the inside, (K, TA,) from thirst, or from anger and vexation. (TA.) مُغْتَلٌّ: see what next precedes. — — [Hence,] أَنَا مُغْتَلٌّ إِلَيْهِ (tropical:) I am yearning, or longing, for him, or it. (K, TA.) رِسَالَةٌ مُغَلْغَلَةٌ A message, or letter, conveyed from town to town, or from country to country. (S, O, K.) مُغَلْغِلَةٌ, with kesr to the second غ, Hastening; syn. مُسْرِعَةٌ [which is trans. and intrans.; but generally the latter, like سَرِيعٌ]. (TA.) مُسْتَغَلٌّ A place [or land or an estate] from which غَلَّة is obtained: (KL:) [thus used, as a subst., it has for its pl. مُسْتَغَلَّاتٌ:] see 10. مُسْتَغِلٌّ: see مُغِلٌّ. غلب 1 غَلَبَهُ, (S, Msb,) [and غَلَبَ عَلَيْهِ,] aor. غَلِبَ, (Msb,) inf. n. غَلَبٌ and غَلْبٌ, (S, K, TA,) the former of which is the more chaste, (TA,) or the latter is an inf. n. and the former is a simple subst., (Msb,) and غَلَبَةٌ, (S, K, TA,) [the most common form,] or this is a simple subst. like غَلَبٌ, (Msb,) which is perhaps formed from it by the elision of the ة, (Fr, S,) and مَغْلَبٌ and مَغْلَبَةٌ, (K, TA,) which last is rare, (TA,) and غَلَابِيَةٌ and [in an intensive sense] غِلِبَّى and غُلُبَّى (K, TA) and غُلُبَّةٌ (Lh, K, TA, said in the S to be syn. with غَلَبَةٌ) and غَلَبَّةٌ, with fet-h to the غ, (K, TA, in the CK غَلَبَّة,) and غِلِبَّآءٌ, (Kr, TA,) He, or it, overcame, conquered, subdued, overpowered, mastered, or surpassed, him, or it; gained ascendency or the mastery, prevailed, or predominated, over him, or it; or was, or became, superior in power or force or influence, to him, or it. (A, MA, K, PS, TK, &c.) [See also 5.] — — One says, غَلَبْتُهُ عَلَيْهِ meaning [I overcame him in contending for it; i. e.] I took it, or obtained it, from him [by superior power or force]. (A.) And غُلِبَ فُلَانٌ عَلَى الشَّىْءِ Such a one had the thing taken from him by superior power or force. (Mgh.) Hence the saying, لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا Be not ye overcome and anticipated by others in performing prayer before the rising of the sun and before its setting, so that the opportunity for your doing so escape you. (Mgh.) — — And غَلَبَهُ عَلَى نَفْسِهِ He forced him, or constrained him against his will. (A, TA.) — — [And غَلَبَهُ الأَمْرُ The affair overcame, defeated, or baffled, him.] — — And غَلَبَهُ بِالخَوْفِ He exceeded him in fear. (S in art. خوف.) — — And غَلَبَ عَلَى فُلَانٍ الكَرَمُ Generosity was, or became, the predominant quality of such a one. (TA.) — — And غَلَبَ أَنْ يُخْطَمَ [He refused to have the خِطَام (or leading-rope) put upon him]; said of a camel. (TA in art. خطم.) — — And أَيُغْلَبُ أَحَدُكُمْ أَنْ يُصَاحِبَ النَّاسَ مَعْرُوفًا meaning أَيَعْجِزُ [i. e. Is any one of you unable to associate with men kindly?]. (A.) — غَلِبَ, aor. غَلَبَ, (K, TA,) inf. n. غَلَبٌ, (S, * TA,) He was, or became, thick-necked: (K, TA:) or thick and short in the neck: or thick and inclining in the neck: from disease or other cause. (TA.) 2 غَلَّبْتُهُ عَلَيْهِ, inf. n. تَغْلِيبٌ, [I made him to overcome, conquer, subdue, overpower, master, or surpass, him, or it; &c.: see 1: and] I made him to gain the mastery over it, or to obtain possession of it, (namely, a town, or country,) by [superior power or] force. (S.) — — And غُلِّبَ عَلَى صَاحِبِهِ He (a poet) was judged to have overcome his fellow. (TA.) [See مُغَلَّبٌ.] — — غَلَّبَ لَفْظًا عَلَى لَفْظٍ آخَرَ, a conventional phrase of the lexicologists, means He made a word to predominate over another word; as in القَمَرَانِ for الشَّمْسُ وَالقَمَرُ; and سِرْنَا عَشْرًا for سِرْنَا عَشْرَ لَيَالٍ: of the former instance you say, فِيهِ تَغْلِيبُ القَمَرِ بِأَيَّامِهَا عَلَى الشَّمْسِ In it is the attribution of predominance to the moon over the sun; and in the latter, فيه تَغْلِيبُ اللَّيْلِ عَلَى النَّهَارِ In it is the attribution of predominance to the night over the day. See more in Kull p. 115.] 3 غالبة [He vied, contended, or strove, with him, to overcome, conquer, subdue, overpower, master, or surpass, &c., (see 1,) or for victory, or superiority], inf. n. مُغَالَبَةٌ and غِلَابٌ. (S, Msb, TA.) You say, غَالَبْتُهُ فَغَلَبْتُهُ [I vied, contended, or strove, with him, to overcome, &c., and I overcame him. &c.]. (O.) And Kaab Ibn-Málik says, هَمَّتْ سَخِينَةُ أَنْ تُغَالِبَ رَبَّهَا وَلَيُغْلَبَنَّ مُغَالِبُ الغَلَّابِ [Sakheeneh (a by-name of the tribe of Kureysh) proposed to themselves to contend for victory with their Lord: but he who contends for victory with the very victorious will assuredly be overcome]. (TA.) 5 تغلّب عَلَى بَلَدِ كَذَا He gained the mastery over such a town, or country, or obtained possession of it, by [superior power or] force. (S, K, *) 6 تغالبوا عَلَى البَلَدِ [They vied, contended, or strove, one with another, against the town, or country, to take it]. (A.) 10 استغلب عَلَيهِ الضَّحِكُ Laughter became vehement in its effect upon him. (TA.) 12 اغلولب العُشْبُ The fresh, or green, herbage attained to maturity, and became tangled and luxuriant, or abundant and dense: (S:) or became compact and dense. (TA.) غَلَبَةٌ an inf. n. of غَلَبَ, (S, K, TA,) or a simple subst. (Msb.) [It is much used as a subst., signifying The act of overcoming, conquering, subduing, &c.; (see 1;) victory, conquest, ascendency, mastery, prevalence, predominance, superiority. or superior power or force or influence; success in a contest; or the act of taking, or obtaining, by superior power or force.] — And pl. of غَالِبٌ. (TA.) غُلُبَةٌ: see what next follows. غُلُبَّةٌ and غَلَبَّةٌ and غَلَبَةٌ: see what next follows. غُلُبَّى and غِلِبَّى: see what next follows. غَلَّابٌ (S, O) and ↓ غُلَبَةٌ (O) and ↓ غُلُبَّةٌ and ↓ غَلَبَّةٌ (O, TA) and ↓ غَلَبَةٌ (O) and ↓ غُلُبَّى and ↓ غِلِبَّى, (Fr, O,) [all of which except the first and second, and app. the fifth, are originally inf. ns.,] A man who overcomes, conquers, subdues, overpowers, masters, or surpasses, much, or often, (S, O, TA,) and quickly; (O;) [very, or speedily, or very and speedily, victorious:] or the third, accord to As, signifies a man who overcomes, or conquers, &c., quickly: (S:) pl. of the first غَلَّابُونَ. (TA.) رَجُلٌ غَالِبٌ A man who overcomes, conquers, subdues, overpowers, masters, or surpasses; or overcoming, &c.: pl. غَلَبَةٌ. (TA.) — — اِسْمٌ غَالِبٌ A noun [used predominantly in one of its senses,] such as دَابَّةٌ applied to " a horse," and مَالٌ applied to " camels. " (TA in art. سنه.) And صِفَةٌ غَالِبَةٌ [i. e. غَلَبَتْ عَلَيْهَا الاِسْمِيَّةُ, or غَالِبَةٌ اسْمِيَّتُهَا,] An epithet [in which the quality of a substantive is predominant,] such as حَاجِبٌ applied to " a doorkeeper. " (TA in art. حجب.) — — [And الغَالِبُ signifies also The most, or the most part; and the generality: whence, غَالِبًا and فِى الغَالِبِ meaning Mostly, or for the most part: in which sense ↓ فى الأَغْلَبِ is sometimes used: and generally. — — And What is most probable: whence, غَالِبًا and فِى الغَالِبِ meaning Most probably.] أَغْلَبُ [More, and most, overcoming or conquering &c.: fem. غَلْبَآءُ: and pl. غُلْبٌ]. One says قَبِيلَةٌ غَلْبَآءُ A [most overcoming or] mighty, resistive, tribe. (K.) And عِزَّةٌ غَلْبَآءُ [Most overpowering might]. (S.) — — See also غَالِبٌ. — Also Thick-necked, (S, TA,) applied to a man: (S:) [or thick and short in the neck: or thick and inclining in the neck: (see 1, last sentence:)] fem. غَلْبَآءُ, applied to a she-camel: and pl. غُلْبٌ. (TA.) And Thick, applied to a neck. (Lh, TA.) — — [Hence,] حَدِيقَةٌ غَلْبَآءُ (tropical:) [A garden, or walled garden, &c.,] of tangled and luxuriant, or abundant and dense, trees: (S:) or of compact and dense trees; as also ↓ مُغْلَوْلِبَةٌ.

(K, TA.) In the phrase حَدَائِقَ غُلْبًا in the Kur [lxxx. 30], the epithet is expl by Bd as meaning (tropical:) Large. (TA.) And the fem. is applied to a [mountain, or hill, such as is termed] هَضْبَة, (S, TA,) meaning (tropical:) Lofty and great. (TA.) — — And الأَغْلَبُ means The lion [app. because of the thickness of his neck]. (K.) [مَغْلَبَةٌ A place where one is overcome, or conquered. (Freytag, from the Deewán of the Hudhalees.)] مُغَلَّبٌ Overcome, conquered, &c., repeatedly, several times, or many times; (S, A, K, TA;) applied to a poet: (A:) and (so applied, S, A, TA) judged to have overcome (S, A, * K, TA) his fellow, (S, TA,) much, or often: (A:) thus having two contr. significations: (S, K:) an epithet of praise as well as of dispraise: (O:) or, when the Arabs say of a poet that he is مُغَلَّب, the meaning is that he is overcome; but if they say, غُلِّبَ فُلَانٌ, the meaning is, such a one has [been judged to have] overcome: thus they say, غُلِّبَتْ لَيْلَى الأَخْيَلِيَّةُ عَلَى نَابِغَةِ بَنِى جَعْدَةَ, for she overcame him, and he ([En-Nábighah] El-Jaadee) was مُغَلَّب. (Mohammad Ibn-Selám, TA.) مَغْلُوبٌ [pass. part. of غَلَبَ, Overcome, conquered, subdued, &c. — — And] part. n. of غُلِبَ in the phrase غُلِبَ فُلَانٌ عَلَى الشَّىْءِ expl. above: [see 1:] (Mgh: [and the like is said in the A:]) a poet says, فَكُنْتُ كَمَغْلُوبٍ عَلَى نَصْلِ سَيْفِهِ [And I was like one whose blade of his sword has been taken from him by superior power or force; or who has had his blade of his sword taken from him &c.]. (Mgh.) مُغْلَنْبٍ One who overcomes, conquers, or subdues, another; who gains ascendency, or the mastery, over him: (K, TA:) it is quasi coordinate to [مُحْرَنْجِمٌ, part. n. of] اِحْرَنْجَمَ [which is from حَرْجَمَ]. (TA.) حَدِيقَةٌ مُغْلَوْلِبَةٌ: see أَغْلَبُ. غلت 1 غَلَتَ, aor. غَلُتَ, (TK,) inf. n. غَلْتٌ, (I Aar, O, K,) He rescinded, or annulled, a purchase or sale. (I Aar, O, K, TK.) — غَلِتَ, [aor. ??,] (S, O, Msb,) inf. n. غَلَتٌ, (S, O, K,) i. q. غَلِطَ [He made a mistake, or committed an error, &c.]: (As, I Aar, S, O:) or the former means in reckoning, or computation; and the latter, in speech, (AA, T, S, O, Msb, K,) i. e. he said a thing by mistake meaning to say another thing; (AA, S, O;) or the latter means in reckoning and in speech. (Lb, TA.) It is said in a trad., لَا غَلَتَ فِى الإِسْلَامِ [There shall he no غَلَت in El-Islám], meaning, [for instance,] a man's saying " I bought of thee this garment, or piece of cloth, for a hundred deenárs " and thy then finding that he bought it for less. (O.) 5 تغلّتهُ He took him in a state of inadvertence, or heedlessness; (K, TA;) the doing of which (i. e. التَّغَلُّتُ) is said in a trad. to be not allowable; (TA:) as also ↓ اغتلتهُ. (K, TA.) 8 إِغْتَلَتَ see what next precedes. Q. Q. 3 اِغْلَنْتَى عَلَيْهِ He set upon him, or assailed him, or overcame him, with reviling and beating and violence: (AZ, S, O, K:) like اِغْرَنْدَى (AZ, S, O.) [See اِسْرَنْدَى.] الغَلْتَةُ, (K,) or غَلْتَةُ اللَّيْلِ, (O,) The beginning, or first part, of the night. (O, K.) غُلْتَةٌ a subst. from [the inf. n.] غَلَتٌ [meaning A mistake, or an error, &c.], (O, K.) غَلُوتٌ One who makes mistakes, or commits errors, much, or often, whether in reckoning, or computation, or in speech. (O, * TA.) غلث 1 غَلَثَ, aor. غَلِثَ, inf. n. غَلْثٌ, (S, O, Msb,) which is like عَلْثٌ in its meanings, (K, TA,) for the most part, (TA,) He mixed one thing with another; as wheat with barley. (S, O, Msb.) — غَلَثَ السَّقَاءَ: see عَلَثَ, with the unpointed ع. — غَلِثَ, [aor. غَلَثَ,] (S,) inf. n. غَلَثٌ, (S, K,) [like عَلِثَ,] He fought vehemently. (S, K.) And غَلِثَ بِهِ He kept, or clave, to him, fighting him. (S, O.) [And perhaps, as may be inferred from an explanation of مُغَالِثٌ, one says in like manner ↓ غَالَثَهُ, or غالث بِهِ; to which latter, Golius assigns a meaning similar to this, or to that which here next follows, as on the authority of J; but I do not find it in the S.] And غَلِثَ الذِّئْبُ بِالغَنَمِ [like عَلِثَ] The wolf kept to the sheep, or goats, seizing them, and breaking their necks. (S, O.) — And غَلِثَ, aor. غَلَثَ, (K,) inf. n. غَلَثٌ, (TA,) said of a زَنْد, It failed to produce fire; as also ↓ اغتلث. (K.) [See also 1 in art. علث.] — And غَلِثَ said of a bird, It vomited from its crop something which it had swallowed. (O, TA.) 2 إِنِّى لَأَجِدُ فِى نَفْسِى تَغْلِيثًا means Verily I find, or experience, in myself, disorder, or disturbance. (O.) [See also مُغَلَّثٌ: and see 2 in art. علث.] 3 غَالَثَ see the first paragraph above. 5 فُلَانٌ يَتَغَلَّثُ بِى Such a one devotes himself to me, or clings to me with devotion. (L.) [See also تعلّث, with ع.] 8 إِغْتَلَثَ see 1. — اغتلث زَنْدًا He chose a زند from a tree without knowing whether it would produce fire or not; (TA;) i. q. اعتلثهُ [q. v.]. (K, TA.) And فُلَانٌ يَغْتَلِثُ الزِّنَادَ signifies the same as يَعْتَلِثُهَا expl. in art. علث. (TA in that art.) — اغتلث القَوْمَ غُلْثَةً ↓ He told the people, or party, a lie, or falsehood, whereby he effected his escape, or safety. (TA.) Q. Q. 3 إِغْلَنْثَى عَلَيْهِمْ [like إِغْلَنْتَى] He set upon them, or assailed them, or overcame them, with beating and reviling (O, K) and violence. (O.) [See اِسْرَنْدَى.] غَلْثُ الحُلْمِ A thing that one sees in sleep, that is not a true dream. (TA.) غَلَثٌ What is mixed: as wheat mixed with barley. (Msb.) [In the present day, it is used as signifying What is mixed with wheat &c., of those things that are taken forth and thrown away; like عَلَثٌ. See also غَلِيثٌ.] — — [And its pl.] أَغْلَاثٌ is mentioned by Aboo-Ziyád El-Kilá- bee as a term applied to Several sorts of plants, (O, TA,) not بَقْل nor حَمْض nor عِضَاه, (O,) among which are the عِكْرِش and حَلْفَاء and حَاج and يَنْبُوت and لَصَف and حَنْظَل and بَرْدِىّ and أَسَل and سَنَا and عِشْرِق and تَنُّوم and خِرْوَع (O, TA) &c. (O.) [See also عَلَثٌ.] غَلِثٌ and ↓ مُغَالِثٌ (S, O, K, TA) and ↓ غَالِثٌ (TA) A man who fights vehemently, (S, O, K, TA,) cleaving to him whom he pursues [for bloodrevenge or the like: see عَلِثٌ]. (TA.) — — And the first, Possessed, or insane. (O, K.) — — And One in whom is an odour arising from food and wine or beverage, and an inclining of the body from side to side, and a languor, or languidness, from drowsiness. (O, K.) غُلْثَةٌ: see 8. غَلْثَى A certain bitter tree, (K, TA,) with which one tans; mentioned by Kr: (TA:) or, accord. to Az, a certain tree, the fruit of which, if given to beasts of prey, or to vultures, kills them. (O.) — — See also the next paragraph. غَلِيثٌ and ↓ مَغْلُوثٌ Mixed. (S, O.) Wheat (S, O, K) mixed, (S, O,) or adulterated, (K,) with barley; (S, O, K;) as also عَلِيثٌ. (AZ, TA in art. علث.) — — Also, the first, (Msb,) and second, (S, O, Msb,) Wheat mixed with pieces of dry clay and with [the weed called] زُؤَان [q. v.]. (S, O, Msb.) — — And the first, [as also عَلِيثٌ,] Bread made of barley and wheat. (S, O.) — — And Food having poison mixed with it, by which vultures are killed; (O, K, TA;) as also ↓ غَلْثَى, (O and TA in art. علث,) and عَلْثَى; (TA in that art.;) and so لَغِيثٌ. (O.) غَالِثٌ: see غَلِثٌ. مُغَلَّثٌ A moderate pain, that does not cause the patient to lie on his side, and of which the source is not known. (L.) [See also 2 in this art. and in art. علث.] مَغْلُوثٌ: see غَلِيثٌ. — — Also A [skin such as is termed] سِقَآء tanned with dried dates (تَمْر), or with [unripe dates in the state in which they are termed] بُسْر. (ISk, S, K.) [But see عَلَثَ السَّقَآءَ, in art. علث.] مُغَالِثٌ: see غَلِثٌ. غلس 2 غلّس, (Msb, K,) inf. n. تَغْلِيسٌ, (S, Mgh, Msb,) He, or it, (a company of men, Msb, K,) journeyed in the غَلَس, or darkness of the last part of the night: (S, K:) or went forth in the غَلَس. (Mgh, Msb.) — — غلّسوا, (K,) or غلّسوا المَآءَ, (S,) They came to the water in the غَلَس, or darkness of the last part of the night, (S, K,) or beginning of daybreak: and in like manner you say of birds of the kind called قَطًا, and of [wild] asses. (TA.) — — غلّس بِالصَّلَاةِ He performed the prayer [of daybreak] in the غَلَس. (S, * Mgh, Msb.) 4 اغلس He, or it, (a company of men, K,) entered upon the غَلَس, or darkness of the last part of the night. (A, K.) غَلَسٌ The darkness of the last part of the night, (S, A, Msb, K,) when it becomes mixed with the light of the dawn: (TA:) or the beginning of the dawn, until it spreads in the tracts of the horizon: as also غَبَسٌ: both signify blackness mixed with whiteness and redness; like the dawn. (Az, TA.) بِغَلَسٍ In a period of the darkness so called. (S, Msb, K.) [See also غَبَسٌ.] غَلِيسٌ, (Sgh, K,) or غُلَيْسٌ, (JK,) a proper name for An ass; [meaning a

wild ass;] (JK, Sgh, K;) because he is أَغْلَس in colour. (JK.) أَغْلَسُ [Of the colour termed غَلَسٌ; i. e., black mixed with whiteness and redness: see غَلِيسٌ]. (JK.) وَقَعَ فِى تُغُلِّسَ, (TA, and so in a copy of the S,) or فِى وَادِى تُغُلِّسَ, (K, TA, and so in another copy of the S,) and تُغَلِّسَ, (TA,) imperfectly decl., like تُخُيِّبَ (S, K) and تُهُلِّكَ, (K,) He fell into calamity, (AZ, S, TA,) or into an abominable calamity, (K, TA,) and that which was vain, unreal, nought, or the like: (AZ, S, TA:) originating from the fact that غَارَات [or hostile, or predatory, incursions] (K, TA) generally (TA) took place early, بِغَلَسٍ. (K, TA.) غلصم Q. 1 غَلْصَمَهُ, (S, TA,) inf. n. غَلْصَمَةٌ, (K, TA,) He cut, or severed, his غَلْصَمَة [here app. meaning larynx, or upper part of the windpipe: compare حَلْقَمَهُ]. (S, K, * TA.) — — And He took hold of, or laid hold upon, or seized, his غَلْصَمَة [here, likewise, app. meaning as expl. above: see the pass. part. n., below]. (K, TA.) غَلْصَمٌ: see the next paragraph. الغَلْصَمَةُ [The epiglottis: and also, app. by extension of the primary signification, the larynx, or upper part of the windpipe:] the thing that rises up in the uppermost part of the throat, and is said to throw the meat and drink into the œsophagus, or gullet: (Zj, in his " Khalk-el-Insán: ") the piece of flesh [or cartilage] that is between the head and the neck: or the عُجْرَة [or projecting thing] that is upon the place where the uvula and gullet meet: (K:) or [by an extended application] the head of the حُلْقُوم [or windpipe], (S, Msb, K,) with its [ducts called] شَوَارِب [q. v. voce شَارِبٌ] and its حَرْقَدَة [app. meaning pomum Adami]; (K;) i. e. the projecting place [or part] in the حَلْق [here app. meaning, as it does in many cases, throat]: (S, Msb:) or the root, or base, of the tongue: (K:) or the place where the حُلْقُوم [or windpipe, i. e. the head thereof,] becomes in conjunction with the حَلْق [or fauces] when the eater swallows a mouthful and it descends from [over] the حُلْقُوم: (TA:) pl. غَلَاصِمُ. (Msb.) — — Also (assumed tropical:) The chiefs, lords, nobles, or men of distinction: and the congregated or collective body [of a people], or the mass [thereof]; syn. الجَمَاعَةُ: (K:) pl. as above. (TA.) And [hence] one says, هُوَ فِى غَلْصَمَةٍ مِنْ قَوْمِهِ i. e. فِى شَرَفٍ وَعَدَدٍ [meaning (assumed tropical:) He is among (such as are distinguished by) nobility and number, of his people], (ISk, K, TA,) [or] meaning, accord. to As, he is among the chief portion of his people, and the nobility thereof: (TA:) [and in the same sense ↓ غَلْصَم is used, without ة, but perhaps only by poetic license:] Abu-n-Nejm says, أَبِى لُجَيْمٌ وَاسْمُهُ مِلْءُ الفَمِ فِى غَلْصَمِ الهَامِ وَهَامِ غَلْصَمِ [(assumed tropical:) My father is, or was, Lujeym, and his fame (a tropical rendering) is what fills the mouth; one among the chief portion and the nobility of the headmen, and among headmen of a chief portion and of nobility]. (TA.) مُغَلْصَمٌ pass. part. n. of Q. 1. — — مُغَلْصَمَاتٌ means Women having the necks bound. (K, TA.) A poet says, غَدَاةَ عَهِدْتُهُنَّ مُغَلْصَمَاتٍ لَهُنَّ بِكُلِّ مَحْنِيَةٍ لَحِيمُ [In the morning when I met with them having their necks bound, (app. as captives,) they having in every bend of a valley or the like some one slain]. (TA.) غلط 1 غَلِطَ, (S, Msb, K,) aor. غَلَطَ, (S, K,) inf. n. غَلَطٌ (S, M, Msb, K) and أُغْلُوطَةٌ, (JK,) He made a mistake; committed an error; or missed, or erred from, the right way or mode or manner: (Msb:) or he was unable to find the right way, (JK, M, K,) and knew it not: (M, K:) in an affair; (S;) in anything; (JK;) in reckoning, or computation, &c.: (K:) or in his speech, (S, Msb, K,) in particular; (K;) and غَلِتَ in reckoning, or computation: (S, and so in some copies of the K:) but some of the Arabs make these two verbs to be syn. dial. variants. (S.) 2 غلّطهُ, (Msb,) inf. n. تَغْلِيطٌ, (S, K,) He said to him غَلِطْتَ [Thou hast made a mistake, &c.]: (S, Msb, K:) or he attributed or imputed to him the having made a mistake. (Msb.) — — See also 4. 3 غالطهُ, inf. n. مُغَالَطَةٌ (S, K) and غِلَاطٌ, (K,) [He vied, or contended, with him, each endeavouring to cause the other to make a mistake: a signification well known, indicated in the TA, and agreeable with modern usage.] 4 اغلطهُ, (S, TA,) inf. n. إِغْلَاطٌ, (TA,) He caused him to fall into the making of a mistake; (S, * TA;) as also ↓ غلّطهُ, inf. n. تَغْلِيطٌ. (TA.) غَلَطٌ [an inf. n. used as a simple subst., Mistake; error; in speech; or in that and also in reckoning, or computation, &c.;] has for its pl. أَغْلَاطٌ; and ISd says, "I see that IJ has made غِلَاطٌ its pl.; but I know not the reason of that. " (TA.) ↓ مَغْلَطَةٌ also signifies the same in the saying, وَقَعَ فُلَانٌ فِى المَغْلَطَةِ [Such a one fell into mistake, or error]. (TA.) — — See also مَغْلُوطٌ. غَلْطَةٌ [A single mistake, or error, in speech, or in speech &c.: pl. غَلَطَاتٌ.] رَجُلٌ غَلْطَانٌ [A man making a mistake, or committing an error, in speech, or in speech &c.]. (TA.) غَلُوطٌ: see مِغْلَاطٌ: — — and see also غَلُوطَةٌ. أُغْلُوطَةٌ: see غَلَاطٌ: see أُغْلُوطَةٌ (S, K) and ↓ غَلُوطَةٌ and ↓ مَغْلَطَةٌ (K) see مِغْلَاطٌ. A question by which one causes to fall into the making of a mistake: (S:) or كَلَامٌ يُغْلَطُ فِيهِ [which may be rendered both language in which one makes a mistake, and language in which one is caused to fall into a mistake]: (K:) and all, (K.) or the first and second, (TA,) also signify a question by which a person. (K, * TA,) a man of learning, (TA,) is vied, or contended, with, in the endeavour to cause him to make a mistake, (K, TA,) in order that he may become lowered: and by which his judgment, or opinion, is sought to be made erroneous: (TA:) you say, ↓ مَسْأَلَةٌ غَلُوطٌ; but when you make the latter word a subst., you add the ة: (El-Khattábee:) the pl. of أُغْلُوطَةٌ is أُغْلُوطَاتٌ and أَغَالِيطُ (S) and غَلُوطَاتٌ, which is formed from the first of these pls. by the suppression of the hemzeh, and is not, as some have said, pl. of غَلُوطَةٌ. (Hr.) Mohammad forbade أُغْلُوطَات, (S, TA,) or غَلُوطَات, (TA.) because they are unprofitable with respect to religion, and there is scarcely, or never, in them aught save what is unprofitable. (El-'Otbee, TA.) مَغْلَطَةٌ [properly, or originally, A cause of falling into mistake: similar to مَبْخَلَةٌ and مَجْبَنَةٌ &c.]: see أُغْلُوطَةٌ: — — and غَلَطٌ. مَغْلَطَانِىٌّ One who vies, or contends, with others, endeavouring to cause them to make mistakes in their reckoning, or computation. (TA.) مُغَلَّطٌ: see مَغْلُوطٌ. مِغْلَاطٌ One who makes mistakes, or commits errors, much, or frequently; expl. by كَثِيرُ الغَلَطِ; (K;) as also ↓ غلّاطٌ (TA) and ↓ غَلُوطٌ. (O in art. غلت.) مَغْلُوطٌ A book, or writing, having a mistake, or mistakes, made in it; and in like manner, a reckoning, or computation, as also ↓ غَلَطٌ and ↓ مُغَلَّطٌ. (TA.) غلظ 1 غَلُظَ, aor. غَلُظَ; (S, Mgh, O, Msb, K;) and غَلَظَ, aor. غَلِظَ; (Sgh, K;) inf. n. [of the former] غِلَظٌ (S, Mgh, O, Msb, K) and ↓ غِلَاظَةٌ and ↓ غِلْظَةٌ (S, * O, K, * TK) and ↓ غُلْظَةٌ and ↓ غَلْظَةٌ, (O, K, * TK,) all are inf. ns. of غَلُظَ, (O,) or the last three, the second and third of which are mentioned in the Bári', on the authority of IAar, are simple substs.; (Msb;) and perhaps غَلْظٌ may be an inf. n. [of the latter verb]; (ISd, TA;) It (a thing, Msb) was, or became, thick, gross, big, bulky, or coarse; (Mgh, Msb, K;) it (a thing) became غَلِيظٌ; as also ↓ استغلظ. (S.) You say, غَلُظَ جِسْمُهُ His body was, or became, thick, &c. (Mgh.) And استغلظ ↓ الزَّرْعُ i. q. غَلُظَ, (Jel in xlviii. 29,) The seed-produce became thick: (Bd:) or strong: (Msb:) or well grown and thick: and in like manner one says of any plant or tree: (TA:) and غَلُظَتِ السُّنْبُلَةُ, and ↓ استغلظت, the ear of corn produced grain. (K.) [And غَلُظَ الثَّوْبُ The garment, or piece of cloth, was thick, or coarse.] And غَلُظَتِ الأَرْضُ, inf. n. غِلَظٌ, and perhaps غَلْظٌ may be also an inf. n. [of this verb, or, more probably, of غَلَظَتْ], The land was, or became, rough, or rugged. (ISd. TA.) [In this sense, also, غَلُظَ is used in relation to various things.] — — [Said of a colour, It was dense, or deep: see غَلِيظٌ.] — — Also (tropical:) He was, or became, characterized by غِلْظَة, the contr. of رِقَّة, in manners, disposition, action or conduct, speech, life, and the like; (TA;) i. e., rough; coarse; rude; unkind; hard; churlish; uncivil; surly; hard to deal with; incompliant; unobsequious; evil in disposition; illnatured; or the like (S, by its explanation of غِلْظَةٌ and غِلَاظَةٌ; and Msb: *) and in like manner, [as meaning it was, or became, hard, or difficult, and the like,

(see غَلِيظٌ,)] it is said of an affair: (TA:) and ↓ تغلّظ is said of a crime; meaning it was gross, or great; but this is accord. to analogy only; not on the authority of hearsay. (Mgh.) It is said in the Kur [ix. 74, and lxvi. 9], واغْلُظْ عَلَيْهِمْ And use thou roughness towards them: (Bd in lxvi. 9:) and some read وَاغْلِظْ, with kesr to the ل. (TA.) [See also غِلْظَةٌ, below.] 2 غلّظ الشَّىْءَ, inf. n. تَغْلِيظٌ, He made, or rendered, the thing غَلِيظ [in the proper sense, i. e., thick, gross, big, bulky, or coarse; &c.: — — and also, and more commonly, in a tropical sense, i. e., (tropical:) hard, or difficult, and the like]: (TA:) and غلّظ عَلَيْهِ الشَّىْءَ, inf. n. as abuse, (tropical:) [he made the thing hard, or difficult, or the like, to him;] and hence دِيَةٌ مَغَلَّظَةٌ, which see below. (S, TA,) [Hence also,] غَلَّظْتُ اليَمِينَ, inf. n. as above, (assumed tropical:) I made the oath strong, or forcible; I confirmed, or ratified, it: (Msb;) [and so ↓ أَغْلَظْتُهَا; for you say,] حَلَفَ بِإِغْلَاظِ اليَمِينِ (tropical:) [He swore, making the oath strong, &c.]. (TA.) And غَلَّظْتُ عَلَيْهِ فِى اليَمِينِ, inf. n. as above, (assumed tropical:) I was hard, rigorous, or severe, to him in the oath. (Msb.) — — تَغْلِيظٌ in pronunciation: see تَفْخِيمٌ. 3 مُغَالَظَةٌ is similar to مُعَارَضَةٌ (assumed tropical:) [The act of mutually opposing, and app. with roughness, coarseness, or the like]: (TA:) and signifies a state of mutual enmity or hostility. (IDrd, K.) See غِلْظَةٌ, below, last sentence. 4 اغلظ الثَّوْبَ He found the garment, or piece of cloth, to be thick, or coarse: (K:) or he bought it thick, or coarse: (S, K:) the former is the more correct: (O:) or the former only is correct. (TS.) — — اغلظت اليَمِينَ: see 2. — اغلظ [is also intrans., and signifies] He (a man, Ibn-'Abbád) alighted, or alighted and abode, in a rough, or rugged, tract of land. (Ibn-'Abbád, K.) — — اغلظ لَهُ فِى القَوْلِ (S, Mgh, Msb, K) (tropical:) He was, or became, rough, harsh, coarse, rude, uncivil, or ungentle, to him in speech: (Mgh, Msb, K:) one should not say غَلَظ. (TA.) 5 تَغَلَّظَ see 1, near the end. استغلظ: see 1, in three places. — استغلظهُ He saw it to be, regarded it as, or esteemed it, thick, gross, big, bulky, or coarse. (Msb.) He abstained from purchasing it (namely a garment, or piece of cloth, S) because of its thickness, or coarseness. (S, K.) غَلْظٌ Rough, or rugged, land or ground; (ISd, K;) mentioned on the authority of Ibn-'Abbád; and by AHn, on the authority of En-Nadr; but it has been repudiated: and is said to be correctly ↓ غِلَظٌ: ISd says, of the former word, "I know not whether it be [properly] syn. with غَلِيظٌ, or whether it be an inf. n. used as an epithet: " accord. to Kr, it signifies hard land without stones: Ks says that غَلْظٌ is syn. with ↓ غِلَظٌ. (TA.) غِلَظٌ: [see 1: — — and] see غَلْظٌ, in two places. غَلْظَةٌ: see what next follows. غُلْظَةٌ: see what next follows. غِلْظَةٌ and ↓ غُلْظَةٌ and ↓ غَلْظَةٌ: see 1: these three forms are mentioned by Zj, (TA,) and in the Bári', (Msb, TA,) on the authority of IAar, (Msb,) and by Sgh; but the first of them [only] is commonly known: (TA:) they are substs. from غَلُظَ; and signify Thickness, grossness, bigness, bulkiness, or coarseness. (Msb.) [And Roughness, or ruggedness.] — — Also (tropical:) Contr. of رِقَّةٌ, in manners, disposition, action or conduct, speech, life, and the like; (TA;) i. e. roughness, coarseness, rudeness, unkindness, hardness, churlishness, incivility, surliness, roughness in manners, hardness to deal with, incompliance, unobsequiousness, evilness of disposition, illnature, or the like: (S, Msb: *) and in like manner, hardness, or difficulty, of an affair. (TA, as shown by an explanation of غَلِيظٌ.) You say, رَجُلٌ فِيهِ غِلْظَةٌ (tropical:) A man in whom is roughness, coarseness, rudeness, &c.; (S, Msb; *) as also ↓ غِلَاظَةٌ. (S.) And it is said in the Kur [ix. 124], وَلْيَجِدُوا فِيكُمْ غِلْظَةٌ, in which the last word is pronounced in the three different ways shown above, accord. to different readers; meaning (tropical:) [And let them find in you] hardness, or strength, or vehemence, and superiority in fight: (TA:) or hardness, or strength, or vehemence, and patient endurance of fight: (Bd:) or hardness, or strength, or vehemence, in enmity and in fight and in making captives. (Mgh.) And you say, بَيْنَهُمَا غِلْظَةٌ (tropical:) Between them two is enmity, or hostility; as also ↓ مُغَالَظَةٌ. (IDrd, K.) غُلَاظٌ: see what next follows. غَلِيظٌ (S, &c.) Thick, gross, big, bulky, or coarse; (Mgh, Msb, K;) as also ↓ غُلَاظٌ: (K:) fem. of the former with ة: (TA:) and pl. غِلَاظٌ. (Msb, TA.) Applied [to a body, &c.; and, as meaning Thick, or coarse,] to a garment, or piece of cloth. (Mgh, K.) You say also, أَرْضٌ غَلِيظَةٌ Rough, or rugged, land. (ISd, TA.) [And in this sense, of rough, or rugged, غَلِيظٌ is used in relation to various things.] — — Applied to a colour [Dense, or deep: see غَضْبٌ]. (K in art. غضب.) — — Also, applied to a man, (tropical:) Characterized by غِلْظَة, the contr. of رِقَّة, in manners, disposition, action or conduct, speech, life, and the like; rough, coarse, rude, unkind, hard, churlish, uncivil, surly, rough in manners, hard to deal with, incompliant, unobsequious, evil in disposition, illnatured, or the like: (Msb, * TA:) and so غَلِيظُ الجَانِبِ; [contr. of لَيِّنُ الجَانِبِ:] (O and K in art. فظ:) and غَلِيظُ القَلْبِ hard-hearted; (Bd in iii. 153;) evil in disposition, or illnatured. (TA.) Applied also to an affair, meaning (tropical:) Hard, or difficult. (TA.) And to punishment, [in the Kur xi. 61, &c.,] meaning (tropical:) Vehement, or severe; (Mgh;) intensely painful. (Msb.) And [in like manner] to slaying and wounding. (TA.) And to a compact, or covenant, [in the Kur iv. 25, &c.,] meaning (tropical:) Strong, confirmed, or ratified. (Mgh, TA.) And to water, meaning (tropical:) Bitter. (TA.) غِلَاظَةٌ: see 1, first sentence; and غِلْظَةٌ. أَغْلَظُ comparative and superlative of غَلِيظٌ [in all its senses]. (IJ.) دِيَةٌ مُغَلَّظَةٌ (assumed tropical:) [A bloodwit, or fine for bloodshed, made hard, rigorous, or severe;] one which is incumbent for what is like an intentional homicide; (S;) or for a homicide purely intentional, and for that which is intentional but committed in mistake, and for that which is committed in the sacred territory, and for the slaughter of a kinsman; (EshSháfi'ee;) consisting of thirty camels of the description termed حِقَّة, and thirty of that termed جَذَعَة, and forty between the ثَنِيَّة and the بَازِل, all pregnant. (Esh-Sháfi'ee, K.) And يَمِينٌ مُغَلَّظَةٌ (assumed tropical:) [An oath made strong or forcible, or confirmed, or ratified.] (S.) — — العَوْرَةُ المُغَلَّظَةُ: see عَوْرَةٌ. مُسْتَغْلَظُ [The thick part of the fore arm]. (TA.) غلف 1 غَلَفَ, (S, O, Msb, K,) aor. غَلِفَ, (Msb,) inf. n. غَلْفٌ, (O, Msb, TA,) He put a bottle, or flask, (S, O, K, TA,) or a knife, (Msb,) &c., (TA,) into a غِلَاف [q. v.]; (S, O, Msb, K, TA;) as also ↓ اغلف, (S, Msb,) inf. n. إِغْلَافٌ; (Msb;) or ↓ غلّف, inf. n. تَغْلِيفٌ: (K, TA:) or ↓ the second signifies, (Msb,) or signifies also, (S,) he furnished it with a غِلَاف; (S, Msb;) or ↓ غلّف signifies thus: (TA:) أَغْلَفْتُ ↓ القَارُورَةَ is said by Lth to be from الغِلَافُ; and so ↓ غَلَّفْتُهَا, inf. n. تَغْلِيفٌ. (O.) — — And accord. to Lth, (O,) one says, غَلَفَ لِحْيَتَهُ بِالغَالِيَةِ, (S, Mgh, O, Msb,) aor. غَلِفَ, (Msb,) inf. n. غَلْفٌ, (S,) meaning He daubed, or smeared, his beard with [the perfume called] غَالِيَة [q. v.], (Mgh, TA,) and likewise with other perfume, and with حِنَّاء; (TA;) and ↓ غَلَّفَهَا: (Mgh, TA:) but accord. to IDrd, the vulgar say so: (O, Msb, TA:) he says that the correct phrase is غَلَّاهَا (Mgh, O, Msb, TA) بالغالية, (O,) and غَلَّلَهَا: (Mgh, O, Msb:) in a trad. of 'Aacute;isheh, however, ↓ كُنْتُ أُغَلِّفُ لِحْيَةَ رَسُولِ اللّٰهِ occurs as meaning I used to daub, or smear, the beard of the Apostle of God with غالية, doing so abundantly: (TA:) and one says, of a man, ↓ تغلّف (Lth, Th, S, O, TA) بِالغَالِيَةِ (Th, S, TA) وَسَائِرِ الطِّيبِ (Th, TA) [i. e. He daubed, or smeared, himself, or his beard, with غالية and the other sorts of perfume]; and [in like manner,] ↓ اغتلف (Lth, O, TA) مِنَ الغَالِيَةِ (Lth, O) or مِنَ الطِّيبِ: (TA:) but accord. to the saying of IDrd [mentioned above], these are wrong, and

should be only تَغَلَّى and تَغَلَّلَ, and اِغْتَلَى and اِغْتَلَّ: (O:) or, accord. to Ibn-El-Faraj, one says ↓ بالغالية تغلّف when it is external; and تغلّل بِهَا when it is internal, at the roots of the hair. (O, TA. [See also 2 in art. غل.]) — غَلِفَ, aor. غَلَفَ, inf. n. غَلَفٌ, He was uncircumcised. (Msb.) 2 غَلَّفَ see 1, first sentence, in three places. You say also, غَلَّفْتُ السَّرْجَ [I put a غِلَاف upon, or to, the horse's saddle] and الرَّحْلَ [the camel's saddle: see also its pass. part. n., below]. (O.) — — And الحِنَّآءُ يُغَلِّفُ الرَّأْسَ The حنّآء [q. v.] covers the head. (Mgh.) See also 1, second sentence, in two places. 4 أَغْلَفَ see 1, first sentence, in three places. 5 تغلّف, said of a رَحْل [or camel's saddle, (in some copies of the K erroneously رَجُل,) and in like manner of other things], It had a غِلَاف [q. v.], (K, TA,) of leather or the like; (TA;) as also ↓ اغتلف. (K, TA. [See 2, of which the former is quasi-pass.]) — — See also 1, latter half, in two places. 8 إِغْتَلَفَ see 5: — — and see also 1, last quarter. غَلْفٌ A species of trees, (S, O, K, TA,) with which one tans, (TA,) like [accord. to some meaning the same as] the غَرْف [q. v.]: (S, O, K, TA:) some say that one does not tan therewith unless together with the غَرْف. (TA.) غَلَفٌ inf. n. of غَلِفَ [q. v.]: (Msb:) [as a simple subst.,] The state of being uncircumcised. (S, O, K.) — — [Also, of the heart, (assumed tropical:) The state of being أَغْلَف: so, app., accord. to the TA: in the L written غَلَفَة.] — — And (assumed tropical:) Ample abundance of herbage, or of the goods, conveniences, or comforts, of life. (TA.) غَلِفٌ A certain plant, which is eaten, peculiarly, by the apes, or monkeys: mentioned by AHn. (TA.) غُلْفَةٌ i. q. قُلْفَةٌ (Mgh, O, Msb, K) and غُرْلَةٌ; (Msb;) i. e. [The prepuce;] the little piece of skin which the circumciser cuts off from the غِلَاف [or sheath] of the head of the penis. (Mgh.) — — And الغُلْفَتَانِ signifies The two extremities of the two halves of the mustache, next to the صِمَاغَانِ [or two sides of the mouth which are the places where the lips conjoin]. (TA.) غِلَافٌ A thing well known; (K, TA;) i. e. a receptacle used as a repository; and a covering, or an envelope, of a thing: (TA:) it is of a sword [i. e. the scabbard, or sheath; and also a case, or covering, enclosing the scabbard, or enclosing the scabbard with its appertenances]; (S, O;) and of a knife and the like [i. e. the sheath]; (Msb;) and of a flask or bottle [i. e. the case thereof]; (S, O;) and [likewise] of a bow; (S, O, K;) and of a camel's saddle (K, TA) and of a horse's saddle, [i. e. a covering] of leather and the like; (TA;) and is such as the enclosing membrane (قَمِيص) of the heart; [غِلَافُ القَلْبِ signifying the pericardium;] and the pellicle (غِرْقِئ) of the egg; and the calyx of a flower; and the [imaginary] سَاهُور [q. v.] of the moon: (TA:) pl. غُلُفٌ (O, Msb, K) and غُلْفٌ (K) and غُلَفٌ. (O, * K.) In the phrase in the Kur [ii. 82], وَقَالُوا قُلُوبُنَا غُلُفٌ, as some read it, and, accord. to one reading غُلَفٌ, the last word means (assumed tropical:) receptacles for knowledge: (O, TA:) but others read غُلْفٌ, which is pl. of ↓ أَغْلَفُ; (S, * O, * TA;) meaning (assumed tropical:) covered from hearing and accepting the truth; (TA;) or (assumed tropical:) as though they were covered from that to which thou invitest us. (O.) أَغْلَفُ [Enclosed] in a غِلَاف [q. v.]; applied in this sense to a sword, as also [the fem.] غَلْفَآءُ to a bow; (S, O, K;) and likewise to anything. (S, O. [See also مُغَلَّفٌ.]) — — And A man having upon him a sort of garment from beneath which he has not put forth his fore arms. (Khálid Ibn-Jembeh, L, TA.) — — And, applied to a man, i. q. أَقْلَفُ; (S, Mgh, O, K;) i. e. (Mgh) Uncircumcised: (Mgh, Msb:) fem. غَلْفَآءُ [see نَظَرٌ]: and pl. غُلْفٌ. (Msb.) — — Applied also to a heart, meaning (assumed tropical:) As thought it were covered with a غِلَاف, so that it does not learn; (S, O, Msb, K, TA;) or covered from hearing and accepting the truth. (TA.) See also غِلَافٌ. [And see مُغَلَّفٌ.] — — أَرْضٌ غَلْفَآءُ (assumed tropical:) A land that has not been depastured, so that there is in it every sort of small and large herbage. (Sh, O, K.) And سَنَةٌ غَلْفَآءُ (assumed tropical:) A year in which is abundance of herbage; (S, O, K, TA;) and so عَامٌ أَغْلَفُ. (TA.) And عَيْشٌ أَغْلَفُ (assumed tropical:) Life that is ample in its means or circumstances, unstraitened, or plentiful, and easy, or pleasant. (S, O, K, TA.) مُغَلَّفٌ, applied to a horse's saddle and to a camel's saddle, Having upon it a غِلَاف [or covering] of leather or the like. (TA.) — — And applied also to a heart as meaning [As though it were] covered. (TA.) [See also أَغْلَفُ.] غلق 1 غَلَقَ as syn. with أَغْلَقَ: see the latter. — Also, inf. n. غَلْقٌ, He went away. (TA.) — — And غَلَقَ فِى الأَرْضِ, aor. غَلِقَ, inf. n. غَلْقٌ, He went far into the land; (Ibn-'Abbád, O, K, * TA;) as also فَلَقَ, aor. غَلِقَ, inf. n. فَلْقٌ. (Ibn-'Abbád, O, TA.) — غَلِقَ said of a door: see 7. — — [Hence,] غَلِقَ الرَّهْنُ, aor. غَلَقَ, (S, Mgh, O, Msb, K, &c.,) inf. n. غَلَقٌ, (S, O, Msb,) or غُلُوقٌ, (IAar, TA,) or both, (Sb, TA,) (tropical:) The pledge was, or became, a rightful possession [i. e. a forfeit] to the receiver of it (S, Mgh, O, Msb, K) when not redeemed within the time stipulated; (S, O, K;) or so غَلِقَ الرَّهْنُ فِى يَدِ المُرْتَهِنِ: (Sb, TA:) or غَلِقَ الرَّهْنُ means the pledge remained in the hand [or possession] of the receiver of it, the pledger being unable to redeem it; (IAar, TA;) accord. to the Bári', it is when a man pledges a commodity and says, "If I do not pay thee within such a time, the pledge shall be thine for the debt." (Msb.) This is forbidden in a trad. (S, Mgh, O, Msb, &c.) It is said in a trad. of the Prophet on this subject, لَا يَغْلَقُ بِمَا فِيهِ لَكَ غُنْمُهُ وَعَلَيْكَ غُرْمُهُ [meaning It shall not become a forfeit to the receiver with what is involved in it: (or, accord. to an explanation of the first clause in the Msb, it shall not become a rightful possession to the receiver for the debt for which it was pledged:) to thee shall pertain the regaining of it, and its increase, and growth, and excess in value, if such there be, and upon thee shall be the obligation of the debt belonging to it, and the bearing of any unavoidable damage that it may have sustained]: (O:) or لَهُ غُنْمُهُ وَعَلَيْهِ غُرْمُهُ i. e., accord. to A 'Obeyd, to him (the owner) it shall return, and to him shall pertain its increase [if there be any], and if it have become defective, or have perished, [unavoidably,] he shall be responsible for it and shall pay the debt to him to whom it is owed without being compensated by [the remission of] aught of the debt: (Msb:) or لَكَ غُنْمُهُ وَعَلَيْهِ غُرْمُهُ, which means to thee (the pledger) shall pertain the increase of it (the pledge), and its growth, and its excess in value, [if it have any,] and upon him (the receiver of it) shall be the responsibility [to make compensation] for it if it perish [through his fault, in his possession], (O. [There are other, somewhat different, readings and explanations of this trad. in the Mgh &c.; but what I have here given, from the O and Msb, appear to me to be the most approvable. See also غُنْمٌ: and see art. رهن.]) Zuheyr says, وَفَارَقَتْكَ بِرَهْنٍ لَا فَكَاكَ لَهُ يَوْمَ الوَدَاعِ فَأَمْسَى الرَّهْنُ قَدْ غَلِقَا (assumed tropical:) [And she separated herself from thee with a pledge for which there is nothing wherewith it may be redeemed, on the day of valediction, so the pledge has become a forfeit to its receiver]: (S, Mgh, O, TA:) he means that she received his heart as a pledge, and went away with it. (Mgh, TA.) The saying of Ows Ibn-Hajar أَبُو غَلِقٍ فِى لَيْلَتَيْنِ مُؤَجَّلِ means (assumed tropical:) The owner of a pledge that has become a rightful possession [or forfeit] to its receiver, the period for the release of which is two nights: to this he likens a captivated heart. (TA.) — — One says also, of a slave who has received permission to traffic, غَلِقَتْ رَقَبَتُهُ بِالدَّيْنِ (assumed tropical:) His رَقَبَة [meaning person] has become a rightful possession [or a forfeit to his creditor or creditors] by reason of debt, when he is unable to free it. (Mgh.) — — And غَلِقَ signifies also (assumed tropical:) He was unransomed, or unredeemed; said of a captive, and of a criminal. (TA.) — — And (tropical:) He, or it, stuck fast: (S, O, TA:) thus in the saying, غَلِقَ قَلْبُهُ فِى يَدِ فُلَانَةَ [His heart stuck fast in the possession of such a woman or girl]: (TA:) and اِحْتَدَّ فَغَلِقَ فِى حِدَّتِهِ [He became excited by sharpness of temper, and

stuck fast in his sharpness of temper]: (S, O. TA:) and غَلِقَ is said of anything that sticks fast in a thing, and cleaves to it: thus one says, غَلِقَ فِى البَاطِلِ [He stuck fast in that which was vain, or false]: and the saying of El-Farezdak وَلَوْ كَانُوا أُولِى غَلَقٍ سِغَابَا means Had they been persons who had stuck fast in poverty and hunger, cleaving thereto. (Sh, TA.) — — Also, (Msb, TA,) inf. n. غَلَقٌ, (Mgh, Msb,) (assumed tropical:) He was, or became, disquieted, (Mgh,) or disquieted by grief; (Mgh, Msb;) or angry, (Msb, TA.) and excited by sharpness of temper. (TA.) Hence يَمِينُ الغَلَقِ (assumed tropical:) The oath of anger; said by some of the lawyers to be so called because he who swears it closes thereby against himself a door preventing him from advancing or drawing back. (Msb.) And hence إِيَّاكَ وَالغَلَقَ (assumed tropical:) Beware thou of, or avoid thou, the being disquieted, or disquieted by grief [or anger]: or, as some say, the meaning is, التَّطْلِيقَاتُ حَتَّى لَا يَبْقَى مِنْهَا ↓ لَا يُغْلَقُ شَىْءٌ (assumed tropical:) [i. e. The sentences of divorce shall not be closed, or concluded, at once, by one's saying " Thou art trebly divorced," so that there shall not remain of them aught]; for one should divorce agreeably with the سُنَّة: (Mgh:) [or, accord. to the TA, إِيَّاكَ وَالغَلَقَ app. means beware thou of, or avoid thou, the state of straitness:] and الغَلَقُ signifies also the being in a state of perdition: (TA:) and contractedness of the mind or bosom, (Mbr, JK, TA,) and paucity of patience. (Mbr, TA.) — — One says also, غَلِقَتِ النَّخْلَةُ, (O. K, TA,) inf. n. غَلَقٌ, (TA,) : The palm-tree had worms in the bases of its branches and was thereby stopped from bearing fruit; (O, K, TA;) and so ↓ أُغْلِقَتْ عَنِ الإِثْمَارِ. (TA.) — — And غَلِقَ ظَهْرُ البَعِيرِ, (S, O, K, TA,) inf. n. غَلَقٌ, (S, O, TA,) (tropical:) The back of the camel became galled with galls not to be cured; (S, O, K, TA;) the whole of his back being seen to be two portions of cicatrized skin, the results of galls that had become in a healing state, and the two sides thereof glistening: ISh says that in the case of the worst galls of the camel, the furniture, or saddle and saddle-cloth, cannot be [partially] raised from contact with him [so as to be bearable by him]. (TA.) 2 غَلَّقَ see 4, former half, in three places. 3 مُغَالَقَةٌ signifies (assumed tropical:) The contending for a bet, or wager; syn. مُرَاهَنَةٌ; (O, K;) originally, in the game called المَيْسِر: whence, in a trad., the phrase اِرْتَبَطَ فَرَسًا لِيُغَالِقَ عَلَيْهَا (assumed tropical:) [He tied up a mare in order that he should contend upon her in a race for a stake or stakes]. (O.) 4 اغلق البَابَ, (S, Mgh, O, Msb, K, &c.,) inf. n. إِغْلَاقٌ, (Mgh, K, &c.,) He made the door fast with a غَلَق, so that it could not be opened unless with a key; (Msb;) [i. e.] he locked the door; or bolted it: or he closed, or shut, it: (MA:) contr. of فَتَحَهُ: (O, K: *) and ↓ غَلَقَهُ, (S, O, Msb, K,) aor. غَلِقَ, (Msb, K,) inf. n. غَلْقٌ, (S, O, Msb,) signifies the same; (S, O, Msb, K;) mentioned by IDrd, on the authority of AZ; but rare; (Msb;) or a mispronunciation; (K;) or bad, (S, O, K,) and rejected; (S;) and غَلْقٌ is [said to be] the subst. from أَغْلَقَ; (S, Mgh, K;) whence the saying of a poet, وَبَابٍ إِذَا مَا مَالَ لِلْغَلْقِ يَصْرِفُ [And a door that, when it turns to be locked, or closed, creaks]: (S, O, Mgh: *) and one says, ↓ غَلَّقْتُ الأَبْوَابَ [I locked, or closed, the doors]; the verb being with teshdeed to denote multiplicity [of the objects]; (Sb, S, TA;) [and] it is so to denote muchness [of the action] or intensiveness, (O,) [for] one says also, ↓ غلّق البَابَ, a chaste phrase; El-Isbahánee says that ↓ غَلَّقْتُ signifies I locked, or closed, (أَغْلَقْتُ,) many doors, or a door several times, or a door well or thoroughly; (TA;) and one says also أَغْلَقْتُ الأَبْوَابَ; (S, O, TA;) said by Sb to be a good Arabic phrase; (TA;) but this is rare; (O;) El-Farezdak says, مَا زِلْتُ أَفْتَحُ أَبْوَابًا وَأُغْلِقُهَا حَتَّى أَتَيْتُ أَبَا عَمْرِو بْنَ عَمَّارِ [I ceased not to open doors and to close them until I came to Aboo-'Amr Ibn-'Ammár], meaning, as AHát says, Aboo-'Amr Ibn-El-'Alà. (S, O, TA.) — [Hence] one says, أُغْلِقَ عَلَيْهِ الأَمْرُ (assumed tropical:) The affair was [as though it were closed against him; i. e., was made] strait to him. (TA. [See also 10.]) — — And [hence] إِغْلَاقٌ signifies (assumed tropical:) The act of constraining: (Mgh, O, TA:) whence the saying in a trad., لَا طَلَاقَ وَلَا عَتَاقَ فِى إِغْلَاقٍ (assumed tropical:) [There is no divorcement of a wife, nor liberation of a slave, in a case of constraint]; (Mgh, * O, TA;) for the agent is straitened in his affair, (Mgh, TA,) as though the door were locked, or closed, against him, and he were imprisoned. (TA.) One says, أَغْلَقَهُ عَلَى شَىْءٍ (assumed tropical:) He constrained him to do a thing. (IAar, Mgh, TA.) — — See also 1, last quarter, in two places. — — One says also, اغلق الرَّهْنَ (tropical:) He made, or declared, the pledge to be due [or a forfeit to its receiver]. (IAar, TA.) And in like manner one says of the arrows termed مَغَالِق, [pl. of مِغْلَقٌ,] تُغْلِقُ الخَطَرَ i. e. (tropical:) They make the stake, or wager, or thing playedfor, to be due [or a forfeit] to the player (O, TA) who wins, or is successful. (TA.) — — And اغلق القَاتِلَ (assumed tropical:) He delivered, or surrendered, the slayer to the heir, or next of kin, of the slain, that he might decide respecting his blood as he pleased. (O, TA.) And أُغْلِقَ فُلَانٌ بِجَرِيرَتِهِ (assumed tropical:) [Such a one was delivered, or surrendered, to be punished for his crime]. (TA.) And El-Farezdak says, أَسَارَى حَدِيدٍ أُغْلِقَتْ بِدِمَائِهَا (assumed tropical:) [Captives in bonds of iron, delivered, or surrendered, to be punished for their bloods that they had shed]. (TA.) — — And أُغْلِقَ فُلَانٌ (assumed tropical:) Such a one was angered. (TA.) — — And الإِغْلَاقُ [or rather إِغْلَاقُ ظَهْرِ البَعِيرِ] signifies (assumed tropical:) The galling of the back of the camel by heavy loads: (K, TA:) whence the phrase مَنْ أَغْلَقَ ظَهْرَهُ [meaning (assumed tropical:) Such as has heavily burdened his back with sins], applied, in a trad., to one of those for whom the Prophet will intercede; the sins that have burdened the back of the man being likened to the weight of the load of the camel: [but] it is also said that الإِغْلَاقُ was a practice of the Time of Ignorance; that when the camels of any one of them amounted to a hundred, أَغْلَقُوا بَعِيرًا, i. e. (assumed tropical:) They displaced the سَنَاسِن [pl. of سِنْسِنٌ, q. v.] of one of the vertebræ of a camel, and wounded his hump, in order that he might not be ridden, and that no use might be made of his back; and that camel was termed مُعَنًّى [q. v. in art. عنو]. (TA.) 6 تغالقوا They contended, one with another, for bets, or wagers. See 3.] 7 انغلق; (MA, TA;) and ↓ غَلِقَ, (TA,) inf. n. غَلَقٌ; (KL;) and ↓ استغلق; (KL, TA;) said of a door, (MA, KL, TA,) It was, or became, locked, or bolted; or closed, or shut; (MA, KL;) or difficult to be opened: (TA:) انغلق is the contr. of انفتح. (Msb.) — — See a verse cited voce رَوِيَّةٌ, in art. روأ. [And see also 10.] 10 إِسْتَغْلَقَ see 7. — — [Hence] one says, اِسْتَغْلَقَتْ رَحِمُ النَّاقَةِ فَلَمْ تَقْبَلِ المَاءَ (assumed tropical:) [The she-camel's womb became closed so that it did not admit the seminal fluid]. (Lth, K in art. ربع.) — — And استغلق عَلَيْهِ الكَلَامُ (tropical:) Speech was as though it were closed against him, (S, O, K, TA,) so that he [was tongue-tied, or] spoke not: accord. to the A, it is said of one who is straitened, and required against his will to speak. (TA.) — — And استغلق الأَمْرُ (assumed tropical:) i. q. أَعْضَلَ, q. v. (S and O in art. عضل.) — — And استغلق الخَبَرُ (assumed tropical:) i. q. اِسْتَبْهَمَ, q. v. (Msb in art. بهم.) — — And اِسْتَغْلَقَنِى فِى بَيْعِى, (ISh, O,) or فِى بَيْعَتِهِ, (K,) (tropical:) He made me to be without the option of returning [in the selling to me, or in his sale]: (ISh, O, K, TA:) — — and اِسْتَغْلَقَتْ عَلَىَّ بَيْعَتُهُ (ISh, O, K) (tropical:) His sale was to me without the option of returning. (K, TA.) غَلْقٌ is [said to be] the inf. n. of غَلَقَ as syn. with أَغْلَقَ: (S, O, Msb:) and (S, K) the subst. from the latter verb [q. v.]. (S, Mgh, K.) — As an epithet, (O, K,) applied to a man, or to a camel, (K,) or to each of these, (O,) Old, or

advanced in age, and lean, meagre, or emaciated: (O, K, TA:) accord. to the " Nawádir," it is applied to an old man [app. as meaning lean, meagre, or emaciated]: (TA:) or red; (K;) or in this sense applied to a man, and to a skin for water or milk, and to leather: (Ibn-'Abbád, O:) or, accord. to AA, applied to a skin for water or milk, vitiated, or rendered unsound, in the tanning. (O.) مَالٌ غِلْقٌ (assumed tropical:) Unlawful property: (JK:) or property to which there is no access; (TA voce رِتْجٌ;) i. q. مَالٌ رِتْجٌ. (K and TA ibid.) One says حَلَالٌ طَلْقٌ: [see art. طلق:] and [in the contr. sense] حَرَامٌ غِلْقٌ (assumed tropical:) [Unlawful, inaccessible]. (TA.) غَلَقٌ [A lock;] a thing by means of which a door is made fast, (S, * O, * Msb, K, *) not to be opened save with a key; (S and K voce مِزْلَاجٌ;) a thing that is closed and opened with a key; (Mgh;) pl. أَغْلَاقٌ, (Sb, Msb, TA,) its only pl.: (Sb, TA:) and ↓ مِغْلَاقٌ is syn. therewith; (S, Mgh, O, Msb, K;) pl. مَغَالِيقُ: (Msb:) so too is ↓ مِغْلَقٌ: (Msb, TA:) and so ↓ مُغْلُوقٌ: (S, O, K:) and so ↓ غَلَاقٌ. (TA.) El-Farezdak has used its pl. metaphorically, [in a sense sufficiently obvious,] saying, فَبِتْنَ بِجَانِبَىَّ مُصَرَّعَاتٍ وَبِتُّ أَفُضُّ أَغْلَاقَ الخِتَامِ meaning خِتَامَ الأَغْلَاقِ, the phrase being inverted by him. (TA.) — — Also i. q. رِتَاجٌ, meaning A great door: whence the phrase مَفَاتِيحُ أَغْلَاقِهَا, by which are meant [the keys of] the [great] doors thereof. (Mgh.) غَلِقٌ [part. n. of غَلِقَ primarily signifying Being, or becoming, locked, or bolted; or closed, or shut. — — And hence,] (tropical:) A pledge being, or becoming, a rightful possession [i. e. a forfeit] to the receiver of it, not having been redeemed within the time stipulated. (TA. [See also the verb.]) — — And (assumed tropical:) A captive, and a criminal, unransomed, or unredeemed. (TA.) — — (assumed tropical:) A narrow, or strait, place. (TA.) — — (assumed tropical:) A man evil in disposition: or much, or often, in anger; thus expl. by Aboo-Bekr: or narrow in disposition, difficult to be pleased. (TA.) — — And (tropical:) Speech, or language, [difficult to be understood,] dubious, or confused. (S, K, TA.) — — And نَخْلَةٌ غَلِقَةٌ (tropical:) A palm-tree having worms in the bases of its branches and thereby stopped from bearing fruit. (TA.) — — And غَلِقٌ applied to the back of a camel, (tropical:) Having incurable galls; the whole of it being seen to be two portions of cicatrized skin, and the two sides thereof glistening. (TA.) غُلُقٌ, applied to a door, [Locked; or bolted: or closed, or shut:] i. q. ↓ مُغْلَقٌ; (S, O, K;) of which ↓ مَغْلُوقٌ is a dial. var., but bad, (S, O,) and rejected. (S, TA.) غَلْقَةٌ, (S, O, K,) thus as heard by AHn from El-Bekree and others, (O,) and ↓ غِلْقَةٌ (O, K) as heard by him from one of the Desert-Arabs of Rabee'ah, the former the more common, (O,) and ↓ غَلْقَى, (K,) A certain tree [or plant] with which the people of Et-Táïf prepare hides for tanning by the treatment termed عَطْنٌ: (ISk, S, TA: [see عَطَنَ الجِلْدَ:]) accord. to information given to AHn by an Arab of the desert, (O,) a certain small tree, [or plant,] (O, K, TA,) resembling the عِظْلِم [q. v.], (O, TA,) bitter (O, K, TA) in an intense degree, not eaten by anything: it is dried, then bruised, and beaten, with water, and skins are macerated in it, in consequence of which there remains not upon them a hair nor a particle of fur nor a bit of flesh; this being done when they desire to throw the skins into the tan, whether they be of oxen or of sheep or goats or of other animals; and it is bruised, and carried into the various districts or towns for this purpose: (O, TA:) it is found in El-Hijáz and Tihámeh: (K, TA:) AHn says, it is a tree [or plant] not to be endured for pungency; the gatherer of it fears for his eyes from its exhalation or its juice: (TA:) it is of the utmost efficiency for tanning: (K, TA:) Lth says, (O, TA,) it is a bitter tree [or plant]; (O;) and it is a poison; a mixture being made with its leaves for wolves and dogs, which kills them; and it is used also for tanning therewith: (O, TA:) and AHn says, (TA,) the Abyssinians poison weapons with it, (K, TA,) cooking it, and then smearing with it the weapons, (TA,) and it kills him whom it smiles. (K, TA.) [Accord. to Forskål, (Flora Ægypt. Arab. p. lxvi.,) the names of " Harmal حرمل, and Ghalget ed dib غلقت الديب," by which he means حَرْمَل and غَلْقَة الذِّئْب, are now applied to Peganum harmala.] غِلْقَةٌ: see the next preceding paragraph. غَلْقَى: see the next preceding paragraph. غَلَاقٌ: see غَلَقٌ. — It is also a subst. from the verb in the phrase أُغْلِقَ فُلَانٌ بِجَرِيرَتِهِ [q. v.]: 'Adee Ibn-Zeyd says, وَتَقُولُ العُدَاةُ أَوْدَى عَدِىٌّ وَبَنُوهُ قَدْ أَيْقَنُوا بِالغَلَاقِ [And the enemies say, "'Adee has perished, and his sons have made sure of being surrendered "]. (TA.) إِغْلِيقٌ [like إِقْلِيدٌ, which is more common,] A key; pl. أَغَالِيقُ. (TA.) [أَغَالِيقُ may also signify Locks, as a pl. pl., i. e. as pl. of أَغْلَاقٌ, which is pl. of غَلَقٌ.] مُغْلَقٌ: see غُلُقٌ. مِغْلَقٌ: see غَلَقٌ. — — Also, (S, O, K, TA,) and ↓ مِغْلَاقٌ is a dial. var. thereof in this sense, (TA,) An arrow, (K,) i. e. any arrow, (S, O,) used in the game called المَيْسِر: (S, O, K:) or, (K,) accord. to Lth, (O,) المِغْلَقُ signifies السَّهْمُ السَّابِعُ فِى مُضَعَّفِ المَيْسِرِ [i. e. the seventh arrow, app. belonging to the class, of the arrows of the game of الميسر, to which manifold portions are assigned; for المُضَعَّفُ as used in relation to the game called الميسر I do not find expl. otherwise than as an appellation of " the second of the arrows termed الغُفْل, to which are assigned no portion; " (see art. ضعف, and see also سَفِيحٌ;) and this cannot be here meant, as the seventh arrow (which is commonly called المُعَلَّى) has seven portions assigned to it: therefore it seems that مُضَعَّف is here used, if not mistakenly, in a sense which, though admissible, is unusual in a case of this kind]: (O, K:) pl. مَغَالِقُ: (S, O, K: in the CK [erroneously] مَغَالِيقُ:) or المُغَالِقُ is one of the epithets applied to the winning arrows, and is not one of their [particular] names; (O, K;) they being those that make what is played-for to be a forfeit to the player (تُغْلِقُ الخَطَرَ لِلْقَامِرِ): so accord. to Az, who says that Lth has made a mistake in his explanation. (O.) مِغْلَاقٌ: see غَلَقٌ. [Hence] one says, فُلَانٌ مِفْتَاحٌ لِلْخَيْرِ مِغْلَاقٌ لِلشَّرِّ (assumed tropical:) [Such a one is a key to that which is good, a lock to that which is evil]. (TA.) — — And i. q. مِرْتَاجٌ [A thing with which a door is closed, or made fast, (app. a kind of latch,) affixed behind the door, in the part next to the lock]. (TA.) [See art. رتج: and see مِغْلَاقٌ, which seems to have the same, or a similar, meaning.]) — — And رَجُلٌ مِغْلَاقٌ, (Msb,) and قَوْمٌ مَغَالِيقُ, (TA,) (assumed tropical:) A man, and a company of men, by means of whom (عَلَى يَدَيْهِ, Msb, and عَلَى أَيْدِيهِمْ, TA,) the pledge is made a forfeit (يُغْلَقُ). (Msb, TA.) And ذُو مِغْلَاقٍ means الَّذِى تُغْلَقُ عَلَى يَدِهِ قِدَاحُ المَيْسِرِ (assumed tropical:) [app. One by means of whom the arrows in the game called الميسر are withheld from the rest of the players; i. e. by his winning]: or, accord. to Z, يُغْلِقُ الحُجَّةَ عَلَى الخَصْمِ (assumed tropical:) [app. one who closes the argument against the adversary in a dispute]. (TA in art. علق.) — — See also مِغْلَقٌ. مَغْلُوقٌ: see غُلُقٌ. — Also A hide in which [the plant called] غَلْقَة [q. v.] is put, when it is prepared for tanning by the treatment termed عَطْنٌ: (ISk, S, TA:) or a hide tanned with غَلْقَة. (O, K.) مُغْلُوقٌ: see غَلَقٌ.

غلم

1 غَلِمَ, aor. غَلَمَ, inf. n. غَلَمٌ (Msb, K, TA) and غُلْمَةٌ; (K, TA;) and ↓ اغتلم, (Msb, K,) only the latter of which, accord. to As, is said of other than man, though sometimes said of a man; (Msb;) He was, or became, excited by lust, or appetence: (TA:) or overcome thereby: (M, K, TA:) said of a man; and in like manner one says of a girl, or young woman: (TA:) or he was, or became, vehemently affected with lust, or carnal desire. (Msb.) And ↓ اغتلم said of a camel; (S, Mgh, Msb, K;) and [accord. to some, contr. to an assertion mentioned above,] غَلِمَ, (S, K,) inf. n. غُلْمَةٌ; (S;) He was, or became, excited (S, Mgh, Msb, K) by lust, (S, K,) or by vehement lust, (Mgh, Msb,) to cover. (S, Msb, K.) 4 اغلمهُ It (a thing) excited his lust, or appetence. (K, * TA.) And اغلم said of a beverage, It strengthened in the venereal faculty. (TA in art. اول.) — See also 8, in two places. 8 اغتلم: see 1, in two places. — — Also He (a boy) attained to the limit of what is termed الغُلُومَة

[app. meaning the seventeenth year]. (Er-Rághib, TA.) — — Said of a beverage, or wine, (tropical:) It was, or became, strong in its influence upon the head. (Mgh, TA. *) — — Said of the sea, ?? It became stirred up, in a state of commotion, or tumultuous; its waves dashing together: as also ↓ أَغْلَمَ. (TA.) — — And الإِغْتِلَامُ and ↓ الإِغْلَامُ signify (assumed tropical:) The exceeding the prescribed limit, of good or of evil. (TA.) غَلِمٌ, (Msb, K, TA,) and ↓ غِلِّيمٌ, (S, K, TA,) but this has an intensive signification, (S, TA,) and ↓ مِغْلِيمٌ, (K, TA,) [but this also has an intensive signification,] Excited by lust, or appetence: (TA:) or overcome thereby: (K, TA:) or vehemently affected with lust, or carnal desire (Msb:) [or the first may generally be better rendered in a state of excitement, or of vehement excitement, by lust and the second and third, lustful, or vehemently lustful:] the epithets applied to a female are غَلِمَةٌ and ↓ مُغْتَلِمَةٌ and ↓ غِلِّيمَةٌ and ↓ غِلِّيمٌ, (K, TA,) this last being applied to a male and to a female, (Az, TA,) and [particularly] applied to a he-camel, (TA,) and ↓ مِغْلِيمَةٌ and ↓ مِغْلِيمٌ, (K, TA,) the last [which is ?? in the CK] being, like غِلِّيمٌ, applied to a male and to a female: (Az, TA:) and ↓ غَيْلَمٌ likewise is applied to a girl, or young woman. in the sense of مُغْتَلِمَةٌ. (S, K.) It is said in a trad., خَيْرُ النِّسَاءِ الغَلِمَةُ عَلَى زَوْجِهَا [The best of women is the appetent to her husband]. (TA.) غُلُمٌ, with two dammehs, [a pl. of which the sing. is not mentioned,] is expl. by IAar as signifying مَحْبُوسُونَ [Persons confined, restricted, imprisoned, &c.]. (TA.) غُلْمَةٌ, (S, Msb, K, TA, &c.,) written by some غِلْمَةٌ, [like a pl. of غُلَامٌ,] is expl. by a number of authors as signifying Lust, appetence, or carnal desire: and the desire, or eager desire, of [i. e. experienced by] غِلْمَان [meaning young men]: (TA:) or it signifies vehement lust or appetence: (Msb:) it is also of women, (K and TA in art. ترج,) meaning their lust, or appetence: (TA ibid.:) [and] it is used [also] in relation to a camel, signifying his lust to cover. (S, K, TA.) [See also 1, where it is mentioned as an inf. n. In the K, voce قَعِرَةٌ, it is used as meaning The gratification of venereal lust.] غُلَامٌ [A young man, youth, boy, or male child:] one whose mustache is growing forth or has grown forth: (Mgh, K:) or one from the time of his birth until he attains to the period termed شَبَاب [meaning young manhood (see غُلُومَةٌ)]: (K:) or i. q. اِبْنٌ صَغِيرٌ [meaning a son that has not attained to puberty]: (Msb:) and also applied to (tropical:) such as is termed كَهْل [i. e. one of middle age, or between that age and the period when his hair has become intermixed with hoariness]: (IAar, Msb, K:) Az states his having heard the Arabs call thus the new-born child and also the كَهْل: (Msb:) the female is [sometimes] termed غُلَامَةٌ; (S, K;) [i. e.] غُلَامَةٌ occurs in poetry, applied to a جَارِيَة: (Msb:) the pl. of غُلَامٌ is غِلْمَةٌ, (S, Mgh, Msb, K,) a pl. of pauc., (Msb,) and أَغْلِمَةٌ, (K,) [also a pl. of pauc.,] or of these two pls. they used only the former, (S, IAth, TA,) or some of them did so, (M, TA,) and غِلْمَانٌ, (S, Mgh, K,) [a pl. of mult.,] or this is pl. of غِلْمَةٌ: (Msb:) the dim. of غُلَامٌ is ↓ غُلَيِّمٌ; (TA;) and that of غِلْمَةٌ is ↓ أُغَيْلِمَةٌ, as if it were the dim. of أَغْلِمَةٌ though [it has been said that] they did not use this last word; but some of them said ↓ غُلَيْمَةٌ, agreeably with analogy. (S, TA.) — — It is also used as meaning (tropical:) A male slave; like as جَارِيَةٌ is used as meaning " a female slave: " — — and as meaning (tropical:) A hireling [or servant]. (Mgh.) غُلُومَةٌ and ↓ غُلُومِيَّةٌ (S, K) and ↓ غُلَامِيَّةٌ (K) The state, or condition, of such as is termed غُلَام: (S, K: *) the second is expl. by Mohammad Ibn- Habeeb as meaning the period from birth to the seventeenth year. (TA voce شَبَابٌ.) غُلَيْمَةٌ dim. of غِلْمَةٌ pl. of غُلَامٌ, q. v. (S, TA.) غُلَامِيَّةٌ: see غُلُومِيَّةٌ. غُلُومَةٌ: see غُلَيِّمٌ dim. of غُلَامٌ, q. v. (TA.) غِلِّيمٌ, and its fem., see غَلِمٌ, in three places. غَيْلَمٌ: see غَلِمٌ. — — Also A beautiful woman. (TA.) — — And A youth, or young man, broad, (K, TA,) in the M large, (TA,) in the place of the parting of the hair of the head, having much hair; (K, * TA;) as also ↓ غَيْلَمِيٌّ. (Lth, K, TA.) — — مَا بِالدَّارِ غَيْلَمٌ means [There is not in the house] any one. (K.) — Also The tortoise: (TA:) or the male tortoise. (S, K, TA. [In the Msb said to be, in this sense, غَلِيم, like زَبِيب.]) — — And The frog. (K.) [Or so عَيْلَمٌ.] — And The place whence issues the water in wells. (K. [See also عَيْلَمٌ.]) — The word signifying " a comb," and " a [thing with which the head is scratched, called] مِدْرًى," is فَيْلَم, with ف, but has been mistranscribed [غَيْلَم], (K, TA,) by Lth, as has been notified by Az. (TA.) غَيْلَمِيٌّ: see the next preceding paragraph. أَغْلَمُ [More, and most, exciting to lust]. It is said that أَغْلَمُ الأَلْبَانِ لَبَنُ الخَلِفَةِ [The most exciting to lust, of milks, is the milk of the pregnant camel, or such as has completed a year after bringing forth and has then been covered and has conceived]; i. e., to him who drinks it. (TA.) أُغَيْلِمَةٌ a dim. of غِلْمَةٌ pl. of غُلَامٌ, q. v. (S, TA.) مَغْلَمَةٌ A cause [of lusting, or] of vehemence of lusting: such is said to be the drinking of the milk of the أَيِّل [or إِيَّل i. e. mountain-goat]. (TA.) مِغْلِيمٌ, and with ة: see غَلِمٌ, in three places. مُغْتَلِمٌ: see its fem. voce غَلِمٌ. — — سِقَآءٌ مُغْتَلِمٌ, (Mgh, TA,) and خَابِيَةٌ مُغْتَلِمَةٌ, (TA,) (tropical:) [A skin, and a jar,] of which the beverage, or wine, is strong in its influence upon the head. (Mgh, TA. *) — — The خَارِجِىّ is called مَارِقٌ مُغْتَلِمٌ (assumed tropical:) [A deviater from the true religion,] an exceeder of the prescribed limit. (TA.) غلو 1 غَلَا, aor. يَغْلُو, primarily signifies He, or it, exceeded the proper, due, or common, limit; was excessive, immoderate, or beyond measure; but the inf. n. differs in different cases, as will be shown in what follows: (Er-Rághib, TA:) it is said of anything as meaning it exceeded, or was excessive. (Msb.) — — You say, غَلَا فِى الأَمْرِ, (S, K,) aor. as above, (TA,) inf. n. غُلُوٌّ (S, K, TA) and غَلَانِيَةٌ; as also ↓ تغالى بِهِ; (K * and TA in art. غلى; [but belonging to the present art., as is said in the TA;]) He exceeded the proper, due, or common, limit, in the affair; was excessive, or immoderate, therein. (S, K, TA.) And غَلَا فِى الدِّينِ, aor. as above, inf. n. غُلُوٌّ, He acted, or behaved, with forced hardness, or strictness, or rigour, in religion, so that he exceeded the proper, due, or common, limit: whence the usage of the verb in the Kur iv. 169 and v. 81: (Msb, TA:) accord. to IAth, الغُلُوُّ فِى الدِّينِ is the investigating of the intrinsic states, or circumstances, of things, [in religion,] and [applying oneself to] the discovery of their causes, and of the abstrusities relating to the rites and ceremonies thereof. (TA.) [See also 3.] — — And غَلَا بِالسَّهْمِ, (S, Mgh, Msb, K,) aor. as above, (Msb, TA,) inf. n. غَلْوٌ (S, Er-Rághib, Mgh, Msb, K) and غُلُوٌّ; (K;) and ↓ غالى بِهِ, (Mgh, K,) and ↓ غالاهُ, (K,) inf. n. غِلَآءٌ (Mgh, K) and مُغَالَاةٌ; (K;) He shot the arrow to the furthest distance (S, Mgh, Msb) that he was able to attain: (S, Mgh:) or he raised his arms with the arrow, desiring [to attain with it] the furthest limit. (K, * TA.) And غَلَا السَّهْمُ The arrow rose in its course, and exceeded the [usual] limit; (K, TA;) and in like manner, الحَجَرُ the stone. (TA.) — — And غَلَا السِّعْرُ, (S, Mgh, Msb, K, *) aor. as above, (Msb, TA,) inf. n. غَلَآءٌ, (S, Mgh, K,) or this is a simple subst., (Msb,) The price, or rate, at which a thing was to be sold, was, or became, high; (Mgh, Msb, TA;) or exceeded the usual limit; (Er-Rághib, TA;) contr. of رَخُصَ. (K.) — — And غَلَا بِهَا عظم [i. e. عِظَمٌ, lit. Bigness exceeded the usual limit in her;] meaning she became plump, or fat: (TA:) one says, غلا بِالجَارِيَةِ عظم, and بِالغُلَامِ, [the girl, or young woman, became plump, or fat, and the boy, or young man,] in the case of their quickly attaining to young womanhood and young manhood. (TA in another part of this art.) — — And غَلَا is said of anything as meaning اِرْتَفَعَ [i. e. It rose in degree; as is shown by the following ex.]: Dhur-Rummeh says, فَمَا زَالَ يَغْلُو حُبُّ مَيَّةَ عِنْدَنَا وَيَزْدَادُ حَتَّى لَمْ نَجِدْ مَا نَزِيدُهَا [And the love of Meiyeh ceased not to rise in degree with us, and to increase, so that we found not what more we might give to her]. (TA.) — — See also 8. — — And see 6. 2 غَلَّوَ see art. غلى. 3 غالى فِى أَمْرِهِ,

inf. n. مُغَالَاةٌ, signifies [the same, or nearly the same, as غَلَا فِيهِ; i. e.] He exceeded the usual, or proper, bounds, or degree, in his affair; acted immoderately therein; or strove or laboured, or exerted himself or his power or efforts, or the like, therein; syn. بَالَغَ [q. v.]. (Msb.) — — See also 1, near the middle, in two places. — — غَالَى بِهِ, and غالاهُ, (S, Msb, K,) which latter is used by a poet for غالى به, (S,) He bought it at a high, or an excessive, price, namely, flesh-meat; (S, Msb;) as also ↓ اغلى بِهِ; (S;) and ↓ اغلاهُ, i. e. water, and flesh-meat [&c.]: (IKtt, TA: [see an ex. in a verse of Lebeed cited in art. دكن:]) or he exceeded what was usual in purchasing it, or in offering it for sale, and mentioning the price. (M, K, TA.) A poet says, نُغَالِى اللَّحْمَ لِلْأَضْيَافِ نِيْئًا وَنُرْخِصُهُ إِذَا نَضِجَ القُدُورُ [We purchase at a high price flesh-meat, for the guests, raw; and we make it to be low-priced when the contents of the cooking-pots are thoroughly cooked]: he has suppressed the ب [after نغالى], meaning it [to be understood]. (S, TA.) — — And غالى فِى الصَّدَاقِ He made the dowry, or the gift to, or for, a bride, high, or excessive, in amount; [he was excessive, or exorbitant, therein;] whence the saying of 'Omar, لَا تُغَالُوا فِى صَدُقَاتِ النِّسَآءِ [Be not ye excessive, or exorbitant, in respect of the dowries of women]. (TA. [See also 6.]) — — And غالاهُ, inf. n. مُغَالَاةٌ, signifies also He contended with him for superiority in tallness or in beneficence; syn. طَاوَلَهُ. (TA.) 4 أَغْلَوَ see 3, in two places. — — اغلاهُ also signifies He (God) made it to be high, or excessive, (S, Msb, K, TA,) namely, the price, or rate, at which a thing was to be sold; (S, Msb, K, * TA; *) contr. of أَرْخَصَهُ. (TA.) — — And He found it [a thing] to be high-priced: or he reckoned it to be so; as also ↓ استغلاهُ. (TA.) — — And He lightened, or thinned, somewhat, its leaves, (K, TA,) namely, those of a grape-vine, in order that it might grow high, and become [more productive, or] in good condition. (TA.) — See also 6. 5 تَغَلَّوَ see art. غلى. 6 تَغَالَوَ see 1, second sentence. — — تغالوا فِى الصَّدَاقِ They were excessive, or exorbitant, one towards another, in respect of the dowry, or the gift to, or for, a bride; contr. of تَسَاهَلُوا and تَيَاسَرُوا. (TA in art. يسر. [See also 3, last sentence but one.]) — — تغالى said of a plant, or herbage, It grew high; (M, K, TA;) it became tall. (M, TA.) And, said of the same, It became tangled, or luxuriant, or abundant and dense, and large; as also ↓ غَلَا, and ↓ اغلى, and ↓ إِغْلَوْلَى; (K;) or this last is said of a grape-vine, signifying its leaves became tangled, or luxuriant, or abundant and dense, and its branches, or its shoots upon which were the bunches of grapes, or the buds of its leaves and berries, (نَوَامِيهِ,) became abundant, and it became tall. (TA.) — — Also, said of the flesh of a beast, It rose, or went away, (اِرْتَفَعَ,) and became upon the heads of the bones: and it fell away on the occasion of preparing for racing, or the like, by scanty feeding &c.: (T, TA:) or, said of the flesh of a she-camel, it went away; syn. ذَهَبَ; (K;) or اِرْتَفَعَ and ذَهَبَ. (S.) 8 اغتلى He was, or became, quick, or swift; he sped, or went quickly; (S, K, TA;) said of a camel: (K, TA:) and he rose [in the degree of celerity] (اِرْتَفَعَ) so as to exceed goodness of rate, or pace; and in like manner one says [اغتلت] of any beast (دَابَّة); as also ↓ غَلَت, inf. n. غلو [app. غُلُوٌّ]. (TA.) 10 إِسْتَغْلَوَ see 4. 12 اغلولى: see 6. غَلْوَةٌ The limit, or utmost extent, of a shot or throw; (S, Mgh; *) [i. e.] any مَرْمَاة: (K:) [generally, a bow-shot; i. e.] the measure, space, or extent, of a single shooting of an arrow: (Har p. 234:) [or the utmost measure of a bow-shot; i. e.] a shot of an arrow to the utmost possible distance; also termed غَايَةٌ: (Msb:) said to be from three hundred to four hundred cubits: (Mgh, Msb:) the twenty-fifth part of a complete فَرْسَخ [q. v.]: (ISd, Z, Mgh, TA:) or it is reckoned by some as four hundred cubits, and by others as two hundred cubits: (Msb voce مِيلٌ [q. v.]:) pl. غَلَوَاتٌ (Msb, K, TA) and غِلَآءٌ. (S, * K, TA.) Hence, (TA,) it is said in a prov., جَرْىُ المُذَكِّيَاتِ غِلَآءٌ, (S, K, TA,) or, as some relate it, غِلَابٌ. (TA. See art. ذكو.) [Thus] غَلْوَةٌ is sometimes used in relation to horse-racing. (TA.) غَلْوَى i. q. غَالِيَةٌ. (K.) See the latter in art. غلى. غُلَوَآءُ (S, K) and غُلْوَآءُ, (K,) the latter mentioned by AZ, and app. a contraction of the former, (TA,) [and Freytag adds غُلْوَآء, for which I find no authority,] Excess, or exorbitance; (TA;) syn. with [the inf. n.] غُلُوٌّ. (S, K, TA.) One says, خَفِّفْ عَنْ غُلَوَائِكَ [Alleviate thine excess, or exorbitance]. (TA.) — — And The quickness, or haste, or hastiness, and the first stage or state, of youth, or young manhood; (AZ, S, K;) as also ↓ غُلْوَانٌ. (ISd, K, TA.) One says, فَعَلَهُ فِى غُلَوَآءِ شَبَابِهِ and ↓ غُلْوَانِ شَبَابِهِ [He did it in the quickness, or haste, &c., of his youth, or young manhood]. (TA.) — — And غُلَوَآءُ signifies also The rising, or rising high, and increasing, of a plant, or of herbage. (Mz 40th نوع.) غُلْوَانٌ: see the next preceding paragraph, in two places. غَلَآءٌ the subst. from غَلَا السِّعْرُ; [as such signifying A high price, or rate, at which a thing is to be sold;] (Msb;) or it is an inf. n. (S, Mgh, K.) [See 1, latter half.] — Also, [i. e.] like سَمَآءٌ [in measure], (K,) but in the copies of the M ↓ غَلَّآءٌ, with teshdeed, (TA,) A man who shoots the arrow far. (K.) — And A certain small, or short, fish, (K, accord. to different copies,) about a span [in length]: (TA:) pl. أَغْلِيَةٌ. (K.) غَلِىٌّ: see غَالٍ, in three places. غَلَّآءٌ: see غَلَآءٌ. غَالٍ [act. part. n. of غَلَا: and hence, Acting, or behaving, with forced hardness, or strictness, or rigour, in religion, so that he exceeds the proper, due, or common, limit: (see 1:) and particularly] an extravagant zealot of the class of innovators: pl. غُلَاةٌ. (TA in art. سبأ.) — — And Shooting, or one who shoots, the arrow to the furthest distance. (Msb.) — — And High, or excessive, (S, * Msb, K, TA,) applied to a price, or rate, at which a thing is sold; (S, Msb, K, TA;) as also ↓ غَلِىٌّ. (K, TA.) Hence one says, بِعْتُهُ بِالغَالِى and ↓ بِالغَلِىِّ I sold it, or bought it, at what was a high, or an excessive, price, or rate. (K, TA.) A poet says, لَأَعْطَيْنَا بِهِ ثَمَنًا غَلِيًّا ↓ وَلَوْ أَنَّا نُبَاعُ كَلَامَ سَلْمَى [And if we were sold the speech, or discourse, of Selmà, we would give for it a high, or an excessive, price]. (TA.) — — Also Fat flesh-meat. (K.) غَالِيَةٌ: see art. غلى. أَغْلَى More, or most, high [or excessive] in price: hence the saying, أَفْضَلُ الرِّقَابِ أَغْلَاهَا ثَمَنًا [The most excellent of slaves is the highest thereof in price]. (Mgh.) مِغْلًى [in the CK مِغْلَاء] An arrow with which one raises the arm [in shooting] in order to exceed with it the usual limit, or nearly to do so: (K, * TA:) or, accord. to the M, that is used in striving to exceed the usual limit: also termed ↓ مِغْلَاةٌ: pl. مَغَالٍ. (TA.) مِغْلَاةٌ: see what next precedes. — — نَاقَةٌ مِغْلَاةُ الوَهَقِ A she-camel that goes quickly when her feet of her fore legs and of her hind legs fall in one place: (S: [it is there expl. by تَغْتَلِى followed by the words إِذَا تَوَاهَقَتْ أَخْفَافُهَا which I have here rendered accord. to an explanation in art. وهق in the O: but the phrase مغلاة الوهق is there mentioned as an ex. of الوَهَق as signifying " the lasso; " whence it appears that the phrase lit. means that exceeds the limit of the lasso; agreeably with the explanation of Golius, "rapide currens, et fugiens laqueum sibi injiciendum: "]) or [the meaning is a she-camel that steps far in vying, or keeping pace, with another; for], in explaining the phrase مِغْلَاةُ الوَهَقِ, IB says that المِغْلَاةُ applied to the she-camel signifies اَلَّتِى تُبْعِدُ الخَطْوَ; and الوَهَقُ signifies المُبَارَاةُ and المُسَايَرَةُ. (TA voce هِرْجَابٌ.) أَرْضٌ مُغْلَوْلِيَةٌ A land having abundant, and dense or luxuriant, herbage; and with ع also; i. q. مُغِمَّةٌ and مِغَمَّةٌ. (TA in art. غم.) غلى 1 غَلَتِ القِدْرُ, aor. تَغْلِى, inf. n. غَلْىٌ and غَلَيَانٌ, (S, MA, Msb, K,) The cooking-pot boiled; (MA, &c.;) and غَلِيَت, aor. تَغْلَى, is an unusual dial. var. thereof, the former being the more chaste; (Msb;) or غَلِيَت is not allowable. (S.) — — [Hence غَلَى said of a liquor, It estuated: it effervesced: it fermented: see نَبِيذٌ — — And hence] يَغْلِى دَمُهُ [as though meaning (assumed tropical:) His blood is fit to be shed] is a phrase like رَابَ دَمُهُ, [q. v.], said of one who has exposed himself to slaughter: his blood being likened to milk that has become thick, and fit to be churned. (A in art. روب.) — — And غَلِىَ الرَّجُلُ, like رَضِىَ in measure [but see what has been said of this form of the verb above],

(tropical:) The man became vehemently angry. (IKtt, TA.) 2 غَلَّى see 4, in two places. — غلّى الرَّجُلَ, inf. n. تَغْلِيَةٌ, He rubbed the man over, or perfumed him, with غَالِيَة. (TA.) And غلّى لِحْيَتَهُ (Mgh, O,) Msb, all in art. بِالغَالِيَةِ) غلف (O, ibid.) He daubed, or smeared, his beard with غَالِيَة; as also غَلَّلَهَا. (Mgh, O, Msb, ibid. [See 1 in art. غلف.]) — And تَغْلِيَةٌ signifies also The saluting from afar, and making a sign. (K.) 4 اغلى القِدْرَ, (S, MA, K,) and ↓ غلّاها, (K,) He made the cooking-pot to boil. (S, * MA, K. *) IDrd mentions, among some of the sayings of the people of former ages, ↓ أَنَّ مَاءً وَغَلِّهِ [Pour thou out water, and make it to boil]. (TA.) And one says, أَغْلَيْتُ الزَّيْتَ وَنَحْوَهُ [I made the olive-oil and the like to boil], inf. n. إِغْلَآءٌ. (Msb.) 5 تغلّى (S, Msb, K) بِالغَالِيَةِ (S, Msb) He (a man, S, Msb) perfumed himself, (S, * Msb, K,) or rubbed himself over, (K,) with غَالِيَة; (S, Msb, K;) and ↓ اغتلى signifies the same; (IDrd, O in art. غلف;) as also تَغَلَّلَ, (Msb, and O in art. غلف,) and اِغْتَلَّ. (O in that art.) 6 تَغَالَى in all its sense, belongs to art. غلو, q. v. 8 إِغْتَلَى see 5. غَلَانِيَةٌ, mentioned in the K in this art., belongs to art. غلو, being an inf. n. of the verb in the phrase غَلَا فِى الأَمْرِ. (TA.) غَلَّايَةٌ A vessel of copper [or brass], in which water is heated; thus called by the people of Syria; the same that is called مِحَمٌّ [q. v.] and قُمْقُمٌ and قُمْقُمَةٌ. (Msb voce قُمْقُمٌ.) غَالِيَةٌ [Galia moschata,] a sort of perfume, (S, K,) well known; (K;) a certain compound of perfumes; (Msb;) musk mixed or boiled [with other perfumes]; (MA;) or a perfume composed of musk and ambergris and camphor and oil of ben: (KL:) it is said that the first who called it thus was Suleymán Ibn-'Abd-El-Melik; (S, TA;) and he did so because it is a compound boiled together upon the fire: or it was thus named by Mo'áwiyeh; the case being, that 'Abd-Allah Ibn-Jaafar went in to him, and the odour of perfume was diffusing itself from him; so he said, "What is thy perfume, O 'Abd-Allah? " and he answered, " musk and ambergris combined with oil of ben; " whereupon Mo'áwiyeh said, غَالِيَةٌ, meaning highpriced: (TA:) [hence some hold the word to belong to art. غلو; and their opinion is strengthened by the fact that] غَلْوَى signifies the same. (K in art. غلو.) غم 1 غَمَّهُ, (S, Msb, K, &c.,) aor. غَمُ3َ, (Msb,) inf. n. غَمٌّ, (Msb, TA,) He covered it, (S, Msb, K, TA,) veiled it, or concealed it; (TA;) namely, a thing: (Msb, K, TA:) this is the primary meaning. (TA.) [Hence,] one says, غُمَّ الهِلَالُ (S, Msb, K, TA) عَلَى النَّاسِ, (S, TA,) inf. n. غَمٌّ, (TA,) The new moon was veiled, or concealed, (S, Msb,) to the people, (S,) by clouds, or otherwise, (S, Msb,) or was intercepted by thin clouds, (K, TA,) or otherwise, (TA,) so that it was not seen. (S, Msb, TA.) It is said in a trad., فَإِنْ غُمَّ عَلَيْكُمْ فَأَكْمِلُوا العِدَّةَ, (Mgh, * Msb, TA,) i. e. And if it [the new moon] be veiled, &c., to you, then complete ye the reckoning of Shaabán, thirty [days], in order that the entering upon the fast of Ramadán may be with [inferential] knowledge. (Msb.) Az says that غُمَّ and أُغْمِىَ and غُمِىَ all signify the same: (TA:) and all three occur in the trad. above mentioned accord. to different relations thereof. (Mgh.) [See also 1 in art. غمى.] — — And [hence] غَمَّ القَمَرُ النُّجُومَ The moon concealed the stars: or almost concealed the light of the stars. (TA.) — — And غُمَّ عَلَيْهِ الخَبَرُ The information, or narration, was dubious, confused, or vague, to him; such as to be difficult to be understood; or such as not to be understood; (S, K;) like أُغْمِىَ: (S:) or was obscure, or unapparent, to him. (Msb.) — — And غَمَّهُ, (S, K, TA,) aor. غَمُ3َ, inf. n. غَمٌّ, (TA,) It (i. e. هَمّ [here meaning " grief," see غَمٌّ below,]) covered [or was as though it covered] his heart: (Har p. 637:) or [accord. to common acceptation] it, or he, grieved him; or caused him to mourn or lament, or to be sorrowful or sad or unhappy; syn. أَحْزَنَهُ. (K, and Har p. 422. [See also 4.]) — — غَمَّهُ, in which the pronoun relates to an ass, &c., (S, K, TA,) aor. غَمُ3َ, inf. n. غَمٌّ, (TA,) means He put [as a covering] to his mouth and his nostrils the ↓ غِمَامَة, (S, K, TA,) which is a thing like the كِعَام [or muzzle], (so in the S and CK,) or a thing like the فِدَام [which seems to be here similar in meaning to كعام]: (so in other copies of the K:) or he put [as a covering] to his mouth a nose-bag, or the like, to prevent his feeding; and this is termed a ↓ غِمَامَة: (TA:) [the verb that I have rendered " put to " in these explanations is أَلْقَمَ, of which I do not find in its proper place any signification that would be exactly apposite in this case:] or ↓ غِمَامَةٌ signifies a sort of bag for the mouth of a camel and the like, (K, TA,) his mouth being put into it: (TA:) pl. غَمَائِمُ: (S, TA:) and one says, غَمَّهُ بِالغِمَامَةِ [he covered his mouth with the غمامة], aor. and inf. n. as above. (TA.) — — غَمَّ الشَّىْءَ, aor. غَمُ3َ, also signifies عَلَاهُ [app. as meaning It rose upon, or above, the thing, as though forming a covering over it]: mentioned on the authority of IAar, who cites [as an ex.] the saying of En-Nemir Ibn-Towlab, [app. describing a رَوْضَة, or meadow,] أُنُفٌ يَغُمُّ الضَّالُ نَبْتَ بِحَارِهَا [Not depastured, the trees called ضال rising upon, or above, the herbage of its fertile tracts, or its tracts near to water]. (TA.) See also 8. — [غَمَّ is also intrans.: one says,] غَمَّ يَوْمُنَا, (S, K, TA,) inf. n. غَمٌّ and غُمُومٌ; (TA;) and ↓ أَغَمَّ; Our day was, or became, [sultry, or] intensely hot, (S, K, TA,) so that it took away, (S,) or almost took away, (TA,) the breath: (S, TA:) or both verbs, said of a day, and of the sky, mean it brought غَمّ [or distress that affected the breath or respiration], arising from closeness of heat, or clouds. (Msb.) — غَمَّ الشَّخْصُ, of the class of تَعِبَ, [the first pers. being غَمِمْتُ,] inf. n. غَمَمٌ, The person's hair of his head flowed down so that his forehead and the back of his neck were narrowed. (Msb.) [See also غَمَمٌ below.] 3 غَامَمْتُهُ signifies غَمَمْتُهُ وَغَمَّنِى [I grieved him, or caused him to mourn or lament &c., and he grieved me, or caused me to mourn or lament &c.; or I grieved him &c., being grieved &c. by him]. (K.) 4 اغمّت السَّمَآءُ The sky became clouded: (K, as indicated by the context:) or i. q. تَغَيَّرَت [i. e., became altered]: thus in the S; but some say that it is correctly تَغَيَّمَت [agreeably with the former of the explanations above]. (TA.) See also 1, near the end. — مَا أَغَمَّكَ لِى and إِلَىَّ is [an expression of wonder, meaning How great grief, or sadness, dost thou occasion to me!] from الغَمُّ signifying الحُزْنُ. (K, TA.) — — [Accord. to the TK, أَغَمَّهُ signifies أَحْزَنَهُ; like غَمَّهُ: but this I think a mistake. — — And Freytag explains أَغَمَّ as occurring in the Deewán of the Hudhalees signifying " Demersit: " but in which of its senses he uses this word he does not specify.] 6 تغامّ He made a show of غَمّ [or grief, &c.,] without its being in the heart. (Har p. 126.) 7 انغمّ It (a thing, K) was, or became, covered, (S, K, TA,) veiled, or concealed. (TA.) — — See also what next follows. 8 اغتمّ He was, or became, grieved, or caused to mourn or lament, or to be sorrowful or sad or unhappy; (S, * K;) as also ↓ انغمّ: (K:) both mentioned by Sb. (TA.) — — And, said of a plant, or herbage, It was, or became, tall, (K, TA,) and tangled, or luxuriant, (TA,) and abundant: (K, TA:) as also اعتمّ. (TA.) [And in like manner ↓ غَمَّ is expl. by Freytag as occurring in the Deewán of the Hudhalees, said of a plant, meaning It was tall and luxuriant.] — — And, said of a man, He withheld himself from going out, or forth. (TA.) R. Q. 1 غَمْغَمَ, [inf. n. غَمْغَمَةٌ, He (a bull) uttered a cry, or cries, in fright; as also ↓ تَغَمْغَمَ: see غَمْغَمَةٌ below. — — And] He (a courageous man) raised his voice conflict with his antagonist; (Har p. 531;) [as also ↓ تَغَمْغَمَ: see, again, غَمْغَمَةٌ below.] — — And He [a man] spoke while taking a thing into his fauces, so that the hearer, or listener, did not understand what he was saying; (Har ubi suprà;) [or spoke indistinctly; agreeably with an explanation of غَمْغَمَةٌ below; as also ↓ تَغَمْغَمَ. — — And, said of a bow, It produced a sound; agreeably with another explanation of غَمْغَمَةٌ below.] — — Also, said of an infant, inf. n. غَمْغَمَةٌ, He wept over the breast, desiring the milk: [and the inf. n. is used as a

simple subst., and therefore pluralized:] IAar cites as an ex., سَمِعْتَ عَلَى ↓ إِذَا المُرْضِعَاتُ بَعْدَ أَوَّلِ هَجْعَةٍ تُدَيِّهِنَّ غَمَاغِمَا [When the suckling women, after the first light sleep in the beginning of the night, are in such a condition that thou hearest cryings over their breasts]; meaning, as he says, that the milk of these women is little in quantity, so that the sucking child weeps over the breast when sucking it. (TA.) R. Q. 2 تَغَمْغَمَ: see R. Q. 1, in three places: and see its inf. n. voce غَمْغَمَةٌ, below, in two places. — — Said of one drowning (غَرِيق) beneath the water, it signifies He uttered a cry, or cries: or, as is said in the T, he was pressed upon by the waves above him: a poet uses it of Pharaoh when he was overwhelmed [in the sea]. (TA.) غَمٌّ [an inf. n. used as an epithet in which the quality of a subst. predominates,] Grief, mourning, lamentation, sorrow, sadness, or unhappiness; syn. حُزْنٌ; (Msb, K;) so called because it covers happiness and forbearance; (Msb;) or غَمّ in the heart is thus called because it veils, or precludes, happiness: (Ham p. 21:) [it may therefore be rendered gloominess of mind:] or i. q. كَرْبٌ, (K,) which signifies حُزْن, (K in art. كرب,) or غَمّ, (S, in that art.,) [that affects the breath or respiration, lit.] that takes away the breath; (S and K in that art.;) as also ↓ غَمَّآءُ (K) and ↓ غُمَّةٌ, (S, K,) the last [expl. in the S as syn. with كُرْبَةٌ, which is syn. with كَرْبٌ, and] mentioned by Lh: (TA:) [see also صَقَعٌ:] it is كَرْب [or grief, &c.,] that befalls the heart because of what has happened; differing from هَمٌّ, which is كرب that befalls because of annoyance, or harm, that is expected to happen: or, as some say, both are one [in meaning]: the differing is asserted by 'Iyád and [many] others: (TA:) [see also غَصَبٌ:] the pl. of غَمٌّ is غُمُومٌ. (S, K.) — — It is also an inf. n. used as an epithet in the phrase يَوْمٌ غَمٌّ (S, TA) i. e. A day that is [sultry, or] intensely hot, so that it [almost] takes away the breath; and لَيْلَةٌ غَمٌّ [such a night], i. e. ↓ غَامَّةٌ: (S:) or one says يَوْمٌ غَمٌّ and ↓ غَامٌّ and ↓ مِغَمٌّ, (K, TA,) the last with kesr to the م, (TA,) [in the CK ↓ مُغِمٌّ,] meaning a day of heat, (K,) or of intense heat: (TA:) or a day of غَمّ [i. e. grief, &c.]: and [in a similar sense, as is implied by the context immediately preceding,] لَيْلَةٌ غَمٌّ and غَمَّةٌ and ↓ غَمَّى: (K:) [but] A'Obeyd mentions, on the authority of AZ, ↓ لَيْلَةٌ غَمَّى and ↓ لَيْلَةٌ غَمَّةٌ as meaning a night in which there is over the sky [a covering of clouds, or] what is termed غَمْىٌ [a word belonging to art. غمى, being in measure] like رَمْىٌ; (S;) and [in the like sense] يَوْمٌ غَمٌّ. (So in one of my copies of the S.) — — And one says, كَانَ عَلَى السَّمَآءِ غم [app. غَمٌّ, but this, I think, requires confirmation, for which I have searched in vain,] and غمى [app. ↓ غَمًّى, or perhaps غَمْىٌ, a word mentioned above,] meaning There was over the sky a collection [or an expanse] of thin clouds, or a ضَبَابَة [i. e. mist, or the like], فَحَالَ دُونَ الهِلَالِ [and it intercepted the new moon]: and غَمَّى ↓ هٰذِهِ لَيْلَةُ, and some say ↓ غُمَّى, This is a night [of a covering of clouds, or] of a ضَبَابَة [or mist, or the like], intervening between the new moon and men; so that the new moon is not seen: (Msb:) and [hence] ↓ صُمْنَا لِلْغَمَّى, and ↓ لِلْغُمَّى, (S, Msb, K,) both mentioned by ISk on the authority of Fr, (S,) and ↓ لِلْغَمَّآءِ, (S, K,) and ↓ لِلْغُمِّيَّةِ, (K, TA, but omitted in the CK,) and ↓ لِلْغُمَّةِ, (TA,) [i. e. We fasted after, or from the time of, the covering of clouds, or the mist, or the like, that concealed the new moon; (the prep. لِ being here used in the sense of بَعْدَ, or مِنْ وَقْتِ, as in the Kur xvii. 80;) virtually] meaning [we fasted] without a sight [of the new moon]: (Msb, TA:) a rájiz says, لَيْلَةَ غُمَّى ↓ طَامِسٍ هِلَالُهَا أَوْغَلْتُهَا وَمُكْرَةً إِيغَالُهَا [In a night of a covering of clouds, or of a mist, or the like, having its new moon effaced: I journeyed quickly and far in it, (أَوْغَلْتُهَا being used, app. by poetic license, for أَوْغَلْتُ فِيهَا,) and disliked was the journeying so therein]: (S, TA:) and it is said that لَيْلَةُ غمّى [i. e. ↓ غَمَّى and ↓ غُمَّى] signifies also the last night of the [lunar] month; being so called because the case thereof is veiled to people so that it is not known whether it be of the coming [month] or of the past. (TA.) غَمَّةٌ fem. of غَمٌّ, q. v., used as an epithet. غُمَّةٌ: see غَمٌّ, first sentence: — — and also in the latter half. — — Also, (assumed tropical:) Perplexity, and dubiousness, or confusedness: pl. غُمَمٌ: one says, هُوَ فِى غُمَّةٍ (assumed tropical:) He is in a state of perplexity, and dubiousness, or confusedness: (Msb:) and هُوَ فِى غُمَّةٍ مِنْ أَمْرِهِ (assumed tropical:) He is in a state of perplexity and darkness [in respect of his case or affair]; from الغَمُّ signifying " the act of covering " [a thing]. (Ham p. 320.) [See also غِمَّةٌ and غَمَّآءُ.] And one says أَمْرٌ غُمَّةٌ (assumed tropical:) A dubious, confused, or vague, case or affair. (S, K. *) [See also غُمَّى.] It is said in the Kur [x. 72], ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً i. e. (tropical:) [Then let not your case be to you one of] darkness, and straitness, and anxiety: (A'Obeyd, S, TA:) or, as some say, covered, veiled, or concealed. (TA.) And أَرْضٌ غُمَّةٌ means (assumed tropical:) A strait, or narrow, land. (TA.) — — Also The bottom of the interior of a skin for clarified butter (S, K) &c. (S.) [See also the first sentence in art. غمل.] غِمَّةٌ i. q. لبسة [app. لُبْسَةٌ, meaning (assumed tropical:) Obscureness, confusedness, or dubiousness: see also غُمَّةٌ]. (TA.) غَمَمٌ is the inf. n. of 1 in the last of the senses expl. above: (Msb:) or it signifies The flowing down of the hair so that the forehead, (S, K, TA,) or as in the M, the face, (TA,) and the back of the neck, are narrowed: (S, K, TA:) or the hair that veils, or conceals, the جَبِين [generally meaning the part above the temple, but sometimes it means the forehead,] and the back of the neck. (Har p. 21.) Z says that they dislike what is thus termed, and like what is termed نَزَعٌ [i. e. baldness of the two sides of the forehead]. (TA.) غَمَامٌ Clouds: (S, Msb, K:) or white clouds: (K:) or thin clouds: (Jel in ii. 54:) and ↓ غَمَامَةٌ signifies one thereof: (S, Msb, K:) the former being pl. of the latter, as also is غَمَائِمُ: (K:) [or rather غَمَامٌ is a coll. gen. n., of which غَمَامَةٌ is the n. un.:] they are so called because they veil the sky, or because they veil the light of the sun. (TA.) — — [Hence,] حَبُّ الغَمَامِ signifies Hailstones, or hail. (TA.) [See an ex. in a verse cited in art. ان, p. 109.] غُمَامٌ i. q. زُكَامٌ [A rheum, such as is termed coryza]. (K.) غُمُومٌ [a pl. of which no sing. is mentioned,] Small stars, such as are faint, or indistinct. (K.) غَمِيمٌ i. q. غَمِيسٌ, (S, K,) i. e. Fresh herbage (كَلَأٌ) beneath such as is dried up; (S, TA;) or green herbage beneath such as is dry. (TA.) — — And Milk heated until it thickens: (S, K:) because it becomes covered over. (TA.) غَمَامَةٌ: see غَمَامٌ. — — Also (tropical:) Herbage: so in the saying, أَحْمَى فُلَانٌ غَمَامَةَ وَادِى كَذَا i. e. (tropical:) [Such a one made to be prohibited to the public] the herbage that was the growth of such a valley: thus called [because produced by the water of the clouds,] in like manner as it is called سَمَآءٌ. (TA.) غُمَامَةٌ: see the next paragraph. غِمَامَةٌ: see 1, near the middle, in three places. — — Also A thing with which the eyes of a she-camel are bound, or with which her muzzle is bound: (K:) or a piece of cloth with which the nose of a she-camel is stopped (يُسَدُّ) [or bound (يُشَدُّ)] when she is made to incline to the young one of another: pl. غَمَائِمُ. (A'Obeyd, TA.) [See also دَرْجَةٌ: and صِقَاعٌ.] — — And (by way of comparison [thereto], TA) (tropical:) The prepare of a boy; as also ↓ غُمَامَةٌ. (K, TA.) غَمًّى: see غَمٌّ, in six places. — — Also Dust; syn. غَبَرَةٌ. (K.) — — And Darkness. (K.) — — And (assumed tropical:) Hardship, or difficulty, or distress, [as though] covering [or overwhelming] a party in war, or battle. (K.) See also the next paragraph. غُمًّى: see غَمٌّ, latter half, in four places. — — Also (assumed tropical:) A calamity, or misfortune; and so ↓ غَمَّآءُ; (K, TA;) and ↓ غُمَّآءُ, likewise, is said to be allowable. (TA. [But this last I think doubtful.]) And (assumed tropical:) A hard, or difficult, affair or case, in relation to which one knows not the right course to pursue; as also ↓ غَمًّى, (K, TA,) and ↓ غَمَّآءُ. (TA.) غَمَّآءُ [fem. of أَغَمُّ, q. v.: — — and also used as a subst.]: see غَمٌّ, first sentence: — — and also in the latter half: — — and see also غُمًّى, in two places. — — إِنَّهُمْ لَفِى غَمَّآءَ مِنَ الأَمْرِ means [Verily they are in a state of dubiousness, or

confusedness, in respect of the case, or affair; or] in a dubious, or confused, case or affair. (TA.) [See also غُمَّةٌ and غِمَّةٌ.] غُمَّآءُ: see غُمًّى. غُمِّيَّةٌ: see غَمٌّ, latter half. غَامٌّ, and its fem. غَامَّةٌ: see غَمٌّ, former half. غَمْغَمَةٌ [mentioned above as an inf. n. (see R. Q. 1), used as a simple subst.,] signifies The cries [or cry] of bulls [or wild bulls] in fright: (S, K, TA:) and of courageous men in conflict: (S, Mgh, K, TA:) and so ↓ تَغَمْغُمٌ: pl. of the former, in both senses, غَمَاغِمُ. (TA.) See also an ex. of the pl. voce غَمْغَمَ. — — And Indistinct speech; (K;) as also ↓ تَغَمْغُمٌ: (S, K:) غَمْغَمَةٌ is when one hears the voice but does not distinguish the articulation of the words; and when speech resembles that of the عَجَم. (T, in TA, voce رُتَّةٌ.) — — Also The sound of bows. (TA.) أَغَمُّ الوَجْهِ وَالقَفَا, (S,) and رَجُلٌ أَغَمُّ, (S, Msb, K,) A man whose hair flows down so that the face and the back of the neck are narrowed: (S, Msb, K:) and in like manner [the fem.] غَمَّآءُ is applied to a woman. (Msb.) — — غَمَّآءُ applied to the forelock (نَاصِيَة) of a horse means Excessively abundant in the hair: and such is disliked. (S.) — — And سَحَابٌ أَغَمُّ means (tropical:) Clouds in which is no gap, or interstice. (K, TA.) مُغِمٌّ and مِغَمٌّ: see غَمٌّ, former half. — — أَرْضٌ مُغِمَّةٌ (K, TA) and مِغَمَّةٌ (TA) A land having abundant (K, TA) and dense or luxuriant (TA) herbage. (K, TA.) مُغَمَّمٌ, applied to clouds (غَيْم), and to a sea, Abounding with water: (K:) and in like manner, without ة, to a well (رَكِيَّة), that fills everything, and submerges it: (IAar, TA:) and to what is termed حِسْىٌ [q. v.], (IAar, S, TA,) meaning covering. (IAar, TA.) مَغْمُومٌ [pass. part. n. of غَمَّهُ, i. e. Covered, &c.]. — — [Applied to unripe dates (accord. to the TA to رُطَب, a mistranscription for بُسْر), like مَغْمُولٌ,] Put into a jar, and covered over until they have become ripe. (TA.) — — Applied to a new moon, Veiled, or concealed, by clouds, or otherwise, (Msb,) or intercepted by thin clouds, (K,) so as not to be seen. (Msb.) — — Applied to a man, Grieved, or caused to mourn or lament, or to be sorrowful or sad or unhappy. (TA.) — — And Affected with the malady termed غُمَام. (K.) غمت 1 غَمَتَهُ, aor. غَمِتَ, (S, O, K,) inf. n. غَمْتٌ, (S, O,) It (i. e. food) was, or became, heavy upon his heart [or stomach], (Ks, S, O, K,) he having eaten much thereof so that it caused him to suffer indigestion, (Ks, O,) and it rendered him like one intoxicated: (K:) or, accord. to Sh, it (i. e. grease) rendered him like one intoxicated, (O, TA,) in consequence of indigestion. (TA.) — — And He covered it; (O, K;) namely, a thing. (K.) — — And غَمَتَهُ فِى المَآءِ i. q. غَطَّهُ [i. e. He immersed, or plunged, him, or it, into the water; like غَتَّهُ]. (IDrd, O, K.) — — And غَمَتَ نَفَسًا He made a sign, or motion, with' his head, (O,) or he raised his head, (K,) [for the purpose of taking breath,] in drinking. (O, K.) — غَمِتَ He became like one intoxicated, by grease [in his stomach]: (Sh, O:) or he suffered from the heaviness of food upon his heart [or stomach] so that he became like one intoxicated. (K.) غمد 1 غَمَدَهُ, aor. غَمِدَ and غَمُدَ, inf. n. غَمْدٌ; and ↓ اغمدهُ, (S, Msb, K,) inf. n. إِغْمَادٌ; (Msb;) mentioned by AO, (S,) or by A'Obeyd, (L, TA,) as two chaste forms; (S, L, TA;) He put it (i. e. a sword, S, Msb, K, or the like, Msb) into its غِمْد [i. e. scabbard, or sheath; he sheathed it]: (S, Msb, K:) or he made for it, or furnished it with, a غِمْد. (Msb.) — — Hence, غَمَدَهُ بِكَذَا (tropical:) He covered him, or it, with such a thing; as though he made the latter a غِمْد to the former. (A.) — — See also 5, in two places. — غَمَدَ, inf. n. غُمُودٌ, said of a tree of the species called عُرْفُط, (assumed tropical:) It had its branches abounding with leaves so that one could not see its thorns; (L, K;) as though they were sheathed. (L.) — — غَمَدَتِ الرَّكِيَّةُ, (L, K,) aor. غَمُدَ, inf. n. غُمُودٌ, (L,) (tropical:) The well lost its water. (L, K.) — — And غَمِدَت, (L, K,) aor. غَمَدَ, (K,) inf. n. غَمَدٌ, (L,) (tropical:) It (a well) had much water: (As, L, K:) or it had little water. (AO, L, K.) 2 غَمَّدَ see 5, in two places. 4 أَغْمَدَ see 1. — — [Hence,] اغمد الأَشْيَآءَ (tropical:) He put the things one within another. (K.) — — And اغمد الحِلْسَ (tropical:) He put the [cloth called] حِلْس beneath the camel's saddle, to preserve the animal's back from being galled by the saddle. (Akh, A, * L.) 5 تغمّد الثَّوْبَ (tropical:) He put the garment, or piece of cloth, beneath him, to conceal it from the eyes of others. (A.) — — And تغمّدالرَّجُلَ, (JK, L,) and ↓ غمّدهُ, (L,) (assumed tropical:) He took the man beneath him (تَحْتَهُ, thus in the JK, in the L بِخَتْلٍ [by deceit, or guile]), to cover him over, or conceal him. (JK, L.) — — And تغمّد فُلَانًا, (S, L, K,) and ↓ غمّدهُ, (K,) (tropical:) He concealed, as with a veil, what had proceeded from such a one, or what such a one had done. (S, L, K.) — — And تغمّدهُ اللّٰهُ بِرَحْمَتِهِ, (S, A, L, Msb, K,) and ↓ غَمَدَهُ بِهَا and ↓ غَمَدَهُ فِيهَا, (L,) (tropical:) God covered him with his mercy, (A'Obeyd, S, A, L, Msb, K,) as with a veil; veiled him therewith; (A'Obeyd, A, L, Msb;) clad him, or invested him, therewith. (A'Obeyd, L.) — — تغمّد الأَعْدَآءَ (assumed tropical:) He threw himself upon the enemies; or came upon them, or over them; and overwhelmed them. (L.) — — And تغمّدهُ (tropical:) He filled it, (A, K,) namely, a measure of capacity, (A,) or a vessel. (K.) 8 اغتمد اللَّيْلَ (tropical:) He (a man, S, L) entered into [the darkness of] the night; (S, A, L, K;) as though it became as a غِمْد to him; like as one says اِدَّرَعَ اللَّيْلَ: (S, L:) and simply اغتمد he ventured upon, encountered, or braved, the night, (رَكِبَهُ,) to seek food for his family. (S, L.) 10 اِسْتَغْمَدَتِ السَّمَآءُ فِى السَّحَابِ الكَثِيرِ (assumed tropical:) [The sky became obscured amid the many clouds]. (TA in art. طنفس.) غِمْدٌ (S, L, Msb, K, &c.) and ↓ غُمْدَانٌ, (L, K,) but the latter is not of established authority, (IDrd,) of a sword, (S, L, Msb, K,) and the like, (Msb,) The scabbard, or sheath; [this is well known to be the correct meaning; it is shown to be so in the S, voce قِرَابٌ; and is the meaning obtaining in the present day;] syn. غِلَافٌ, (S, O,) or جَفْنٌ: (L, K:) [both of these words have the signification mentioned above; but not that only; for غلاف has a wider application; and it is said in the S, voce قِرَابٌ, that the جفن of a sword is a case, or receptacle, in which is (put) the sword together with its غمد and suspensory belt or cord:] the pl. is أَغْمَادٌ [a pl. of pauc.] (O, Msb, K) and غُمْدَانٌ, (O,) or غُمُودٌ. (K.) غُمْدَانٌ: see the next preceding paragraph. رَكِيٌّ غَامِدٌ, a phrase like عِيشَةٌ رَاضِيَةٌ, [غَامِدٌ meaning مَغْمُودٌ,] (tropical:) Wells having their water covered by earth, or dust; contr. of رَكِيٌّ مُبْدٍ. (A.) And غَامِدَةٌ (tropical:) A well (بِئْرٌ) filled up, or choked up, with earth, or dust. (K, TA.) — — And غَامِدٌ and غَامِدَةٌ (assumed tropical:) A ship (سَفِينَةٌ) filled, or laden; (K, TA;) as also آمِدَةٌ (TA) and آمِدٌ. (K, TA.) مُغْمَدٌ: see what here follows. مَغْمُودٌ and ↓ مُغْمَدٌ A sword [or the like] put into its غِمْد [meaning scabbard, or sheath; i. e. sheathed]. (S, A.) غمر 1 غَمَرَ, as in some lexicons, or غَمَرَ, aor. غَمُرَ, accord. to all the copies of the K [consulted by SM], (TA,) or غَمِرَ, [aor. غَمَرَ,] (as in the CK and my MS. copy of the K,) inf. n. غَمَارَةٌ and غُمُورَةٌ, [agreeably with analogy if غَمُرَ be the form of the verb, which is therefore most probably correct,] (K,) It (water) was, or became, much in quantity, abundant, copious, [or deep,] (K, B, TA,) so that it concealed its bottom. (B, TA.) You say مَا أَشَدَّ غُمُورَةَ هٰذَا النَّهْرِ How great is the abundance of the water of this river ! (S.) — — [And (tropical:) He abounded in beneficence.] You say رَجُلٌ بَيِّنُ الغُمُورَةِ (tropical:) A man bearing evidence of abounding in beneficence. (S, K.) — غَمَرَهُ, (S, Msb, K,) aor. غَمُرَ, (S, Msb,) inf. n. غَمْرٌ, (Msb, K,) It (water, S, K, or the sea, Msb) [overflowed,] came over, or rose above, (S, Msb,) or covered, (K,) and concealed, (TA,) him, or it; (S, Msb, K;) as also ↓ اغتمرهُ: (K:) and he (a man) veiled, concealed, hid, or covered, him, or it. (Msb.) — — Hence, غَمَرَهُ القَوْمُ (assumed tropical:) The people rose above him, or surpassed him, in eminence, (S, TA,) and in excel-lence. (TA.) — — And رَأَيْتُهُ قَدْ غَمَرَ الجَمَاجِمَ بِطُولِ قَوَامِهِ (assumed tropical:) [I saw him to have overtopped the heads of others by the tallness of his stature]. (TA.) — غَمِرَ صَدْرُهُ عَلَىَّ, aor. غَمَرَ, (S,

Msb, K, *) inf. n. غَمَرٌ (Yaakoob, S, Msb) and غِمْرٌ, (Yaakoob, S,) [or the latter is a simple subst.,] His bosom bore con- cealed enmity and violent hatred, or rancour, malevolence, malice, or spite, against me. (S, Msb, K.) — غَمِرَتْ يَدُهُ, (S, K,) aor. غَمَرَ, (K,) inf. n. غَمَرٌ, (TA,) His hand was, or became, foul with the smell of flesh-meat, (S, K,) and with the grease thereof adhering to it. (K.) — غَمُرَ, aor. غَمُرَ, (S, Msb,) inf. n. غَمَارَةٌ, (S, [in my copy of the Msb written غَمَار, probably by a mistake of the copyist,]) He was inexperienced in affairs: (S, Msb:) Benoo-'Okeyl say غَمِرَ, aor. غَمَرَ. (Msb.) You say فِيهِ غَمَارَةٌ and غَرَارَةٌ [In him is a want of experience in affairs]. (TA.) 2 غمّرت وَجْهَهَا, inf. n. تَغْمِيرٌ, She (a woman) smeared her face with غُمْرَة [q. v.]; (S;) as also ↓ اغتمرت بِالغُمْرَةِ, (K,) and ↓ تغمّرت. (S, K.) — غُمِّرَ, inf. n. تَغْمِيرٌ, He (a man) was deemed ignorant. (TA.) — غمّر فَرَسَهُ, inf. n. as above, He gave his horse water to drink in a cup, (K,) in the small cup called غُمَر, (TA,) because of the scarcity of water. (K.) IAar mentions the phrase غمّرهُ أَصْحُنًا He gave him to drink some bowls of water: making the verb doubly transitive. (TA.) 3 غامر فِى القِتَالِ and غامس فِيهِ signify the same [i. e. (assumed tropical:) He plunged, or threw himself, into the midst of fight, or conflict]. (TA in art. غمس.) [See also مُغَامِرٌ.] — — And غامرهُ (assumed tropical:) He engaged with him in fight, or conflict, not caring for death. (S, O.) — — And غامر signifies also (assumed tropical:) He contended in an altercation, or a dispute. (O.) 5 تغمّرت: see 2. — تغمّر He drank from a small cup such as is called غُمَر: (K:) he drank a small quantity of water: (TA:) he drank less than would satisfy his thirst: (S:) he drank the smallest draught, less than would satisfy his thirst: (TA:) he did not satisfy his thirst with water; (K, * TA;) said of a camel, (K,) and of an ass. (TA.) — And تغمّرت المَاشِيَةُ The cattle ate what is termed غَمِير [q. v.]. (K.) 7 انغمر He immerged, dipped, or plunged, himself, or he became immerged, dipped, or plunged, (S, K,) in water, (S, TA,) and in a thing; (TA;) as also ↓ اغتمر. (K.) 8 إِغْتَمَرَ see 1: — and 7: — and 2. غَمْرٌ Much, abundant, copious, [or deep,] water; (S, K;) as also ↓ غَمِيرٌ: (K:) or much, abundant, copious, [or deep,] water, that drowns, or submerges: (ISd, TA:) or that covers over him who enters into it: (IAth, TA:) [also used as an epithet in which the quality of a subst. predominates, meaning much, abundant, copious, or deep, water;] and ↓ غَمْرَةٌ signifies the same as غَمْرٌ [when thus used; or a submerging deep, a deep place, or an abyss, of water]: (TA:) pl. غِمَارٌ and غُمُورٌ. (S, K.) You say بَحْرٌ غَمْرٌ An abundant sea: and [in the pl.] بِحَارٌ غِمَارٌ, and غُمُورٌ. (S.) And of a thing that has become much, you say, هٰذَا كَثِيرٌ ↓ غَمِيرٌ This is much. (AZ.) [See also الغَمَر.] — — The main of the sea: (K:) pl. as above. (TA.) — (tropical:) Liberal in disposition: (K, * TA:) pl. as above: (TA:) and in like manner, غَمْرُ الخُلُقِ: (TA:) or this last, and غَمْرُ البَدِيهَةِ, signify (tropical:) abounding in beneficence: pl. as above: (S, K: [see also رِدَآءٌ:]) and غَمْرُ البَدِيهَةِ (tropical:) a man who takes by surprise with large bounty. (TA.) — — (tropical:) A horse fleet, or swift, or excellent, in running. (S, * K, * TA.) — — (tropical:) A garment ample, or full. (K, * TA.) — (assumed tropical:) A mixed crowd of men, (K,) and their thronging, pressing, or pushing, and multitude; (TA;) as also ↓ غَمَرٌ and ↓ غُمْرَةٌ and ↓ غُمَارٌ and ↓ غَمَارٌ: (K: [in the TA, instead of the last two words, I find غُمَارَةٌ and غَمَارَةٌ, as from the K, and غُمَارٌ and غَمَارٌ are afterwards there added: but most probably these only (without ة are correct:]) and ↓ غَمْرَةٌ and ↓ غُمَارٌ and ↓ غَمَارٌ signify a crowding, or pressing, of men, (S, Msb,) and of water: (S:) the pl. of ↓ غَمْرَةٌ is غِمَارٌ. (S.) You say دَخَلْتُ فِى ↓ النَّاسِ غُمَارِ, and ↓ غَمَارِهِمْ, (S, Msb, TA,) and غَمَرِهِمْ, (TA,) (assumed tropical:) I entered among the crowding, or pressing, of the people, (S, Msb, TA,) and their multitude: (S, TA;) as also فِى خَمَرِهِمْ [and خُمَارِهِمْ &c.] (TA.) And ↓ أَكُونُ فِى غُمَارِ النَّاسِ, meaning I shall be among the dense congregation of the people, occurs in a trad. (TA.) — See also غُمْرٌ. — لَيْلٌ غَمْرٌ means Intensely dark night. (TA.) غُمْرٌ (S, Msb, K) and ↓ غُمُرٌ (S, ISd) and ↓ غَمْرٌ and ↓ غِمْرٌ, accord. to the K, but this last is unknown, (TA,) and ↓ غَمَرٌ (K) and ↓ غَمِرٌ, (TA,) originally, A boy devoid of intelligence: and hence, (Msb,) a man (S, Msb) inexperienced in affairs: (S, Msb, K:) ignorant: (TA:) inexperienced in war and in counsel; not rendered firm, or sound, in judgment, by experience: (L:) one in whom is no profit nor judgment: (ISd, TA:) one in whom is no good nor profit with respect to intelligence or judgment or work: (AZ, Msb:) and ↓ مُغَمَّرٌ signifies the same as غُمْرٌ; (S, TA;) or deemed ignorant: (TA:) the fem. of غُمْرٌ is with ة; (S, Msb;) and so is that of ↓ غَمِرٌ: (TA:) and the pl. of غُمْرٌ is أَغْمَارٌ; (S, Msb, TA;) and this may also be pl. of ↓ غَمَرٌ, like as أَسْبَابٌ is pl. of سَبَبٌ. (TA.) — See also غُمْرَةٌ. غِمْرٌ Concealed enmity and violent hatred, or rancour, malevolence, malice, or spite. (S, Msb, K.) [See also غَمِرَ.] — — And (assumed tropical:) Thirst: (S, Msb:) pl. أَغْمَارٌ. (S.) El-'Ajjáj says, حَتَّى إِذَا مَابَلَّتِ الأَغْمَارَا (tropical:) [Until, when they damped their thirst]. (S.) بَلَّتِ الإِبِلُ أَغْمَارَهَا means (tropical:) The camels drank a little. (TA.) — See also غُمْرٌ. غَمَرٌ A drowning; being drowned: so in the phrase مَوْتُ الغَمَرِ Death by drowning. (TA.) — See also غُمْرٌ. — The foul smell of flesh-meat, (S, Mgh, K,) and its grease adhering to the hand: (K:) and the smell of fish. (S.) Hence, مِنْدِيلُ الغَمَرِ (S, Mgh) The napkin, or rough napkin, with which the hand is cleansed therefrom. (L, TA.) — See also غُمْرٌ, in two places. غَمِرٌ [part. n. of غَمِرَ]. You say يَدٌ غَمِرَةٌ A hand foul with the smell of flesh-meat, (S, K,) and with the grease thereof adhering to it. (K.) [See also سَهِكٌ.] — See also غُمْرٌ, in two places. — غَمِرَةٌ as an epithet applied to a she-camel, see voce غَبِرٌ. غُمَرٌ A small drinking-cup or bowl, (S, K,) with which people divided the water among themselves in a journey when they had little of it; and this they [sometimes] did by putting a pebble into a vessel, and then pouring into it as much water as would cover the pebble, and giving it to each man among them: (TA:) or the smallest of drinking-cups or bowls: (K:) [see قَعْبٌ; and تِبْنٌ:] accord. to ISh, it contains twice or thrice the quantity of the measure called كِيلَجَة: [but this seems to be a large غمر, used for watering a horse; and the words which here immediately follow are app. not added by ISh, but relate to the غمر used by a man for himself or for another man:] the قَعْب is larger than it, and satisfies the thirst of a man: the pl. is أَغْمَارٌ. (TA.) El-Aashà of Báhileh says, in an elegy on his brother ElMunteshir Ibn-Wahb, تَكْفِيهِ حُزَّةُ فِلْذٍ إِنْ أَلَمَّ بِهَا مِنَ الشِّوَآءِ وَيُرْوِى شُرْبَهُ الغُمَرُ [A slice of camel's liver, roasted, if he lighted upon it, used to suffice him; and the غُمَر used to satisfy his thirst]. (S, TA.) And Mohammad is related, in a trad., to have said, لَا تَجْعَلُونِى كَغُمَرِ الرَّاكِبِ صَلُّوا عَلَى أَوَّلَ الدُّعَاءِ وَأَوْسَطَهُ وَآخِرَهُ Make ye me not like the غُمَر of the rider: salute me in the beginning of prayer and in the middle thereof and in the end thereof: meaning that they should not make the salutation of him to be a thing of no great importance, and to be postponed: for the rider puts on his camel his saddle and his travel-ling-provisions, and last of all hangs upon his saddle his drinking-cup. (IAth, TA.) غُمُرٌ: see غُمْرٌ. غَمْرَةٌ Water that rises above the stature of a man. (Bd in xxiii. 56.) See also غَمْرٌ, first sentence. — — Hence, (Bd,) فَذَرْهُمْ فِى غَمْرَتِهِمْ, in the Kur xxiii. 56, (tropical:) Therefore leave thou them in [the submerging gulf, or flood, of] their ignorance; (Fr, Bd;) or in their error: (Jel:) or in their error and obstinacy and perplexity: (Zj, in explanation of another reading, فِى غَمَرَاتِهِمْ:) and in like manner, فِى غَمْرَةٍ, in the same chap., verse 65, signifies in overwhelming heedlessness: (Bd:) or in ignorance: (Jel:) and in the Kur li. 11, in overwhelming ignorance: (Bd, Jel:) or غَمْرَةٌ signifies [here] a state of obstinate perseverance in vain or false affairs: (Lth, Msb, TA:) and غَمَرَاتٌ is the pl. (Msb.) You say هُوَ فِى غَمْرَةٍ مِنْ لَهْوٍ, and شَبِيبَةٍ, and سُكْرٍ, (tropical:) [He is

in a submerging gulf, or flood, of frivolous diversion, and of youthful folly, and of intoxication]. (TA.) And غَمَرَاتُ جَهَنَّمَ signifies [The fiery depths of Hell; or] the places, of Hell, that abound with fire. (TA.) — — [Hence] غَمْرَةُ الخُصُومَةِ (assumed tropical:) The main part of the contention. (TA.) [And غَمْرَةُ الحَرْبِ (assumed tropical:) The main part, i. e. the thick, or thickest, of the fight or battle. (See also غَمَرَاتُ الحَرْبِ in what follows.)] — — Hence likewise, غَمْرَةٌ signifies also (tropical:) Difficulty, trouble, distress, or rigour, (S, Msb, K,) and pressure, of a thing: (K:) pl. غَمَرَاتٌ (S, Msb, K) and غِمَارٌ (K) and غُمَرٌ. (S.) Hence, (Msb,) غَمَرَاتُ المَوْتِ (tropical:) The rigours, or pangs, (شَدَائِدُ,) of death: (S, Msb:) or غَمْرَةُ المَوْتِ signifies the agony, i. e. the vehemence of the troubles or disquietudes, of death: (TA:) and غَمَرَاتُ الحَرْبِ, and غِمَارُهَا, (assumed tropical:) the rigours of war. (TA.) — — See also غَمْرٌ again, latter half, in three places. غُمْرَةٌ A kind of liniment, made from [the plant called] وَرْس, (S, TA,) used by a bride, for her person: (TA:) or [the plant] ورس [itself]: (TA:) or saffron; as also ↓ غُمْرٌ: (K:) or كُرْكُمٌ [which also means saffron and bastard saffron]: or gypsum; syn. جِصٌّ: or, accord. to Aboo-Sa'eed, a mixture of dates and milk, with which the face of a woman is smeared, to render her skin fine: and the pl. is غُمَرٌ. (TA.) [See also خُمْرَةٌ.] غمرة, [thus in the TA, app. غُمَرَةٌ, of the class of صُرَعَةٌ &c.,] as an epithet applied to a man, Valid in judgment or opinion, in cases of difficulty. (TA.) غَمَارٌ: see غَمْرٌ, latter half, in three places. غُمَارٌ: see غَمْرٌ, latter half, in four places. غَمِيرٌ: see غَمْرٌ, in two places. — Also A certain plant: (K:) or green herbage that is overtopped, or covered, and concealed, by what is dried up: (S, K: *) or herbage growing in the lower part, or at the root, of [other] herbage, (K, * TA,) so that the first [in growth] overtops, or covers, and conceals, it: (TA:) or any verdure that is little in quantity, (L, K, TA,) either ريحة [i. e. رَيِّحَة, meaning what becomes green after the upper parts have dried,] or نبات [app. meaning herbage in general]: (L, TA:) or the grain of the [species of barley-grass called] بُهْمَى, (K, TA,) that falls from the ears thereof when it dries; so says AHn: or somewhat that comes forth in the بُهْمَى in the first of the rain, succulent, or sappy, amid such as is dry; and غَمِير is not known in anything but the بُهْمَى: (TA:) the pl. is أَغْمِرَآءُ. (K.) ↓ غَمِيرَةٌ [is app. its n. un., but] is said by AO to mean Dry [trefoil, or clover, of the species called] رَطْبَة and قَتّ, with which horses are foddered when they are prepared, by being reduced to scanty food, for racing or for a military expedition. (TA.) غَمِيرَةٌ: see what next precedes. غَامِرٌ Much, or abundant: applied in this sense to property. (Ham p. 593.) [See also غَمْرٌ.] — [In a state of immersion; immerged. (See أَتَانٌ; and see also a verse cited voce أَنْ, p. 106, first col.)] — — And [hence, perhaps,] غَامِرَةٌ signifies Palm-trees (نَخْلٌ) not requiring irrigation: (AHn, K:) but Az did not find this to be known. (TA.) [See also مُغْتَمِرٌ.] — — Applied to land, (S, Msb, TA,) and to a house, (TA,) [but written with ة when أَرْضٌ is mentioned, or دَارٌ,] it signifies the Contr. of عَامِرٌ; (S, TA;) and thus, (TA,) waste; desolate; in a state the contrary of flourishing; in a state of ruin; syn. خَرَابٌ: (Msb, K, TA:) [land to which this term is applied is thus called] because overflowed by water, so that it cannot be sown; or because it is covered with sand or dust; or because water generally exudes from it, so that it produces only reeds and the بَرْدِىّ [i. e. papyrus or other rushes]: by غَامِرٌ is meant ذُو غَمْرٍ; like as one says هَمٌّ نَاصِبٌ, meaning ذُو نَصَبٍ: (TA:) or any land that is not tilled (لَمْ يُسْتَخْرَجْ) so as to be fit for sowing (K, TA) and planting: (TA:) or land that is unsown, but capable of being sown: so called because the water reaches it and comes over it: of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ; (S, Msb;) like the epithets in سِرٌّ كَاتِمٌ and مَآءٌ دَافِقٌ; and made of the measure فال only to correspond to عَامِرٌ as its opposite: (S, TA:) waste land which water does not reach is not called غَامِرٌ; (S;) but such is called قَفْرٌ. (Msb.) It is said in a trad., [which shows that the last two explanations given above are correct,] that 'Omar imposed a tax of a دِرْهَم and a قَفِيز upon every جَرِيب [of land], both عَامِر and غَامِر: and this he did in order that the people might not be remiss in sowing. (Az, TA.) أَغْمَرُ [More, or most, abundant, copious, or deep: applied to water. — —] More, or most surpassing, or excelling: so in the saying, هُوَ أَغْمَرُهُمْ بِطُولِ قَوَامِهِ He is the most surpassing of them by the tallness of his stature. (TA.) مُغَمَّرٌ A garment, or piece of cloth, dyed with [غُمْرَة, or] saffron. (M, TA.) — — مُغَمَّرَةٌ and ↓ مُتَغَمِّرَةٌ and ↓ مُغْتَمِرَةٌ A girl having her face smeared with غُمْرَة. (TA.) — See also غُمْرٌ. مُغَمَّرٌ: see مُغَامِرٌ. مَغْمُورٌ [Overflowed, or covered, and concealed, by water, &c. — —] Rained upon. (TA.) — — (assumed tropical:) Overcome, subdued, or oppressed. (TA.) — — (assumed tropical:) An obscure man; of no reputation: (K, TA:) as though others surpassed him. (TA.) You say also, فُلَانٌ مغْمُورُ النَّسَبِ (assumed tropical:) Such a one is of obscure race. (TA.) مُغَامِرٌ (assumed tropical:) One who plunges, or rushes without consideration, into places of peril: (S:) one who throws himself into difficulties, troubles, or distresses; as also ↓ مُغَمِّرٌ: (K:) or one who enters into difficulties, troubles, or distresses, and makes another, or others, to do so; like مُغَامِسٌ. (Ham p. 338.) Applied to a courageous man as meaning (assumed tropical:) One who incurs the rigours, or pangs, of death. (TA.) And (assumed tropical:) One who contends in an altercation, or a dispute: or who enters into the main part [or the thick or thickest] of an altercation or a dispute: and some say that it is from الغِمْرُ, and means regarding, and regarded, with rancour, malevolence, malice, or spite. (TA.) مُغْتَمِرٌ Palm-trees (نَخْلٌ) imbibing water from a copious source. (AHn, K.) [See also غَامِرَةٌ, voce غَامِرٌ.] — — And (assumed tropical:) A drunken man: (Sgh, K, TA:) as though intoxication had drowned his reason. (TA.) — See also مُغَمَّرٌ. مُتَغَمِّرَةٌ: see مُغَمَّرٌ.

غمز 1 غَمَزَهُ, (S, A, K,) or غَمَزَهُ بِيَدِهِ, (Msb,) aor. غَمِزَ, (Msb, K,) inf. n. غَمْزٌ, (TA,) He felt him, (namely, a ram,) to know if he were fat: (S, A, Msb, K:) and غَمَزَهَا he put his hand upon her (a camel's) back, to see how fat she was. (TA.) — — Hence, (Msb,) غَمَزَهُ بِيَدِهِ, (S, Msb, K,) aor. غَمِزَ, (K,) inf. n. غَمْزٌ, (A, K,) He pressed, or squeezed, it, [with his hand,] namely, a limb, (A, K, TA,) and a man's back. (TA.) So in a trad. of 'Omar: دَخَلَ عَلَيْهِ وَعِنْدَهُ غُلَيِّمٌ يَغْمِزُ ظَهْرَهُ [He went in to him, and with him was a little boy pressing, or squeezing, or kneading, his back]. (TA.) And in a trad. respecting the ablution termed الغُسْل, it is said, اِغْمِزِى قُرُونَكِ, meaning Press thou, or squeeze thou, the locks of thy hair, in washing. (TA.) You also say, غَمَزَ الثِّقَافُ القَنَاةَ The straightening-instrument pinched and pressed the spear. (A, * Mgh, TA. *) A poet (namely Ziyád El-Aajam, TA) says, وَكُنْتُ إِذَا غَمَزْتُ قَنَاةَ قَوْمٍ كَسَرْتُ كُعُوبَهَا أَوْ تَسْتَقِيمَا [And I used, when I pinched and pressed the spear of a people, to break its knots, or internodal portions, unless it became straight]. (S, TA. It is a prov., respecting which see remarks in art. او.) — غَمَزَ, (A, Msb,) and غَمَزَهُ, (S, Mgh, K,) aor. غَمِزَ, (Mgh, Msb, K,) inf. n. غَمْزٌ, (Msb, TA,) (tropical:) He made a sign, (A, Msb,) and he made a sign to him, (Mgh, K, *) with the eye, (S, A, Mgh, Msb, K,) or eyebrow, (A, Mgh, Msb, K,) or eyelid [by winking]. (K.) So in the saying, in a trad., غَمَزَنِى عَلِيٌّ أَنْ قُلْ نَعَمْ (tropical:) '4lee made a sign to me with the eye, or eyebrow, meaning, Say thou Yes. (Mgh.) The people of the West say, غَمَزَهُ فُلَانٌ بِفُلَانٍ, meaning, (tropical:) Such a one blinked towards such a one, to instigate him against him, or in order that he should have recourse to him for protection or the like, or seek aid of him. (Mgh.) — — Hence, الغَمْزُ بِالنَّاسِ: (S:) you say, غَمَزَ بِالرَّجُلِ,

aor. غَمِزَ, (K,) inf. n. غَمْزٌ, (TA,) (tropical:) He calumniated, or slandered, the man. (K.) [See also 4.] — — You say also, غُمِزَتْ شَهَادَتُهُ [(assumed tropical:) His testimony was suspected (see مَغْمُوزٌ), or impugned]. (TA in art. زور.) — غَمَزَتِ الدَّابَّةُ, (K,) or غَمَزَ فِى مَشْيِهِ, (Msb,) or مِنْ رِجْلِهِ, (S,) aor. غَمِزَ, (S, Msb, K,) inf. n. غَمْزٌ, (S, Msb,) (assumed tropical:) The beast limped, or it halted, with its hind leg; had a slight lameness thereof: (K, * TA:) or he had what resembled عَرَج [or natural lameness] in his gait: (Msb:) or, as IKtt says, غَمَزَتِ الدَّابَّةُ بِرِجْلِهَا the beast gave an indication of a limping, or halting, or slight lameness, in its hind leg: whence it appears that this signification may be tropical. (TA.) — غَمَزَ said of a disease, or of a vice, or fault, of a man, It appeared. (AA, K.) — See also 4. 3 غَامَزَ [This verb is mentioned by Golius as syn. with عايب, a verb for which I find no authority: and Freytag renders it " Vitii arguit," and refers to a passage in Har (p. 427 of the see. ed.) where (like as is done by Golius) المُغامِز and المُعايِب, as syn., are erroneously put for المَغامِز and المَعايِب.] 4 أَغْمَزَتْ She (a camel) had fat, (O, K,) or a little fat, (ISd, IKtt, TA,) in her hump. (ISd, IKtt, O, K.) Hence the epithet ↓ غَمُوزٌ, applied to her. (TA.) — اغمز فِى فُلَانٍ (tropical:) He blamed, or found fault with, such a one; attributed or imputed to him, or charged him with, or accused him of, a vice, or fault; (S, IKtt, K, TA;) deemed him weak; (TA;) lessened his rank, or dignity: (S, IKtt, K, * TA:) he found in him that for which he should be deemed weak: (A, TA:) and ↓ اغتمزهُ he impugned his character; blamed him; censured him; or spoke against him. (K.) You say, فُلَانٌ ↓ فَعَلْتُ شَيْئًا فاغْتَمَزَهُ (tropical:) I did a thing, and such a one impugned my character, or found in it that by which my character was impugned. (S, TA.) And سَمِعَ مِنِّى كَلِمَةً فِى عَقْلِهِ ↓ فَاغْتَمَزَهَا (tropical:) He heard from me a saying, and deemed it weak: (A, TA:) and in like manner, أَغْمَزَ فِيهَا found in it that for which it was to be deemed weak. (TA.) — أَغْمَزَنِى الحَرُّ (tropical:) The heat remitted, or abated, to me, so that I became emboldened to encounter it, and went upon the road: (AA, ISk, S, IKtt, K, * TA:) Az says ↓ غَمَزَنِى الحَرُّ, on the authority of AA: (TA:) and AA mentioned اغمزنى الحرّ in this sense, but afterwards doubted, and said, I think that it is with زاى. (TA in art. غمر.) — — And أَغْمَزَ (assumed tropical:) He (a man) became gentle, so that others were emboldened against him. (IKtt, TA.) — And أَغْمَزَ [for which أَغْمَزَه is erroneously put in the CK] He acquired cattle such as are termed غَمَز [q. v.]: (O, K, TA:) like أَقْمَزَ. (O.) 5 تَغَمَّزَ [This verb is said by Freytag to have a signification belonging to تَغَمَّرَ.] 6 تغامزوا They made signs, one to another, with their eyes, (S, A, K, B,) or with the eyebrow, (A,) or hand, indicating something blameable or faulty. (B.) In this sense it is expl. as used in the Kur lxxxiii. 30. (S, B.) 8 إِغْتَمَزَ see 4, in three places. غَمَزٌ Cattle (i. e. camels, and sheep or goats, TA) of a bad quality. (As, S, O, K.) — — And A weak man: (S, O, K:) like قَمَزٌ: pl. أَغْمَازٌ, like أَقْمَازٌ of قَمَزٌ. (TA.) غَمُوزٌ A she-camel of which one doubts whether she be fat or not and therefore feels the hump: (A'Obeyd, S, K:) pl. غُمُزٌ [or غُمْزٌ, or both?]. (TA.) See 4, first sentence. غَمِيزٌ: see the next paragraph, in two places. غَمِيزَةٌ (tropical:) A thing for which one's character is to be impugned; for which one is to be blamed, censured, or spoken against; a vice, or fault; (S, A, Mgh, Msb, K;) as also ↓ غَمِيزٌ (TA) and ↓ مَغْمَزٌ (S, A, Mgh, K) or ↓ مَغْمَزَةٌ: (Msb:) and weakness in work, and impotence of mind, (TA,) and ignorance: (T, TA:) the pl. of ↓ مَغْمَزٌ is مَغَامِزُ, (TA,) syn. with مَعَايِبُ. (S.) You say, لَيْسَ فِيهِ غَمِيزَةٌ, (S, A, Mgh, Msb, K,) and ↓ غَمِيزٌ, (TA,) and ↓ مَغْمَزٌ, (A, Mgh, K,) or ↓ مَغْمَزَةٌ, (Msb,) (tropical:) There is not in him anything for which his character is to be impugned; or for which he is to be blamed; &c.: (S, A, Mgh, Msb, K:) or there is not in it anything for which it is to be coveted: (K:) or ↓ مَا فِيهِ مَغْمَزٌ has both of the above-mentioned significations. (A.) And فِى جَمَّةٌ ↓ فُلَانَةَ مَغَامِزُ (tropical:) In such a woman are many vices, or faults. (A.) [See مَغْمَزٌ, below.] جَارِيَةٌ غَمَّازَةٌ A girl who presses, or squeezes, or kneads, the limbs well with the hand. (A, K, * TA.) — اِمْرَأَةٌ غَمَّازَةٌ (tropical:) A woman who makes frequent signs with the eye, &c.; who has a habit of doing so; syn. رَمَّازَةٌ. (TA in art. رمز.) — — غَمَّازٌ One who blames, or finds fault with, others, much, or habitually. (TA in art. همز.) غَامِزٌ [meaning Limping, or halting, &c., and having a limping, or halting, &c.,] is like ظَالِعٌ: sometimes used as a possessive noun; and [therefore] one does not say غَامِزَةٌ. (O and TA in art. ظلع.) مَغْمَزٌ [should by rule be مَغْمِزٌ: its primary signification is A place of feeling, to know if an animal be fat: hence, a place of pressing or squeezing a limb &c.: and a place of pinching and pressing a spear, to straighten it]. — — نُكْتَةٌ لَامَغْمَزَ لِقَنَاتِهَا وَلَا مَقْرَعَ لِصَفَاتِهَا (tropical:) [lit. A nice or subtile saying, the spear of which has no place where it requires to be pinched and pressed to straiten it, and the rock of which has no rough place requiring to be beaten, or for the rock of which there is no beating,] means, (assumed tropical:) that has no crookedness: مقرع is an inf. n., or means " a place of beating," and صفاة is " a rock; " and the above-mentioned use of these two words is borrowed from the phrase قَرَعَ صَفَاتَهُ, meaning (tropical:) " he impugned his character; blamed, or censured, him; or spoke against him. " (Mgh.) — — See also غَمِيزَةٌ, in five places. مَغْمَزَةٌ: see غَمِيزَةٌ, in two places. مَغْمُوزٌ (tropical:) A man (A, TA) suspected (S, A, * K) of a vice, or fault. (TA.) غمس 1 غَمَسَهُ, (S, A, Msb, K,) aor. غَمِسَ, (Msb, K,) inf. n. غَمْسٌ, (Msb, TA,) He immersed, immerged, dipped, plunged, or sunk, him or it, (JK, TA,) syn. مَقَلَهُ, (S, A, K,) in water, (JK, S, A, Msb, K,) or other fluid; (JK, * TA;) as, for instance, a morsel of food in vinegar, and the hand in حِنَّآء, (A,) and a garment, or piece of cloth, [for النَّدَى in the TA, I read الثَّوْب,] in water or in dye. (TA.) — — إِخْتَضَبَتْ غَمْسًا, so in the T and the Tekmileh; [and so in the JK;] but in the [O and] K, ↓ إِغْتَمَسَتْ غَمْسًا; (TA;) She (a woman, O, TA) immersed her hand, (K,) or, as in the [O and other] correct lexicons, her hands, (TA,) [in the حِنَّآء] so as to dye [it or them] uniformly, without تَصْوِير [or figuring], (O, K,) for which last word Sgh [in the TS] writes تصرير, and for which we find in the A نَقْش [meaning the same as the word in the K]. (TA.) — — غَمَسَهُمْ فِى البَلَآءِ (tropical:) [It (an event) plunged them into trial, or affliction]. (A.) [See also a similar usage of the verb below, voce غَمُوسٌ.] — — غَمَسَ حَلِفًا فِى آلِ العَاصِ He took a share in the compact and confederacy of the family of El-'Ás, and swore to it: for it was their custom to bring, in a wooden bowl, some perfume or blood or ashes, and they inserted their hands into it on the occasion of swearing, one to another, that their compact might be completed by their sharing together in one thing. (TA, from a trad. respecting the Hijreh.) — — يَغْمِسُ السِّنَانَ حَتَّى يَنْفُذَ [He thrusts in the spear-head so that it may pass through, or that its extremity may protrude]. (A.) — — غَمَسَ عَلَيْهِمُ الخَبَرَ (assumed tropical:) He concealed from them the news, or information. (TA.) — — غُمِسَ النَّجْمُ, (so in a copy of the A,) or غَمَسَ, (so in the JK and O and K,) The star set. (JK, A, O, K.) 2 تَغْمِيسٌ signifies The making a drinking to be little in quantity: (O, K, TA:) or, accord. to Kr, a man's watering his camels and then going away. (TA.) 3 غامسهُ [غَامَسَ, inf. n. مُغَامَسَةٌ, He vied, or contended, with him in plunging, or diving, in water:] مُغَامَسَةٌ is syn. with مُمَاقَلَةٌ. (S, TA.) — — مُغَامَسَةٌ also signifies (tropical:) The throwing one's self into the midst of war or fight. (S, TA,) or of an affair or a great affair or an affliction: (TA:) and the mixing, or engaging, in fight or conflict. (TA.) You say, غَامَسَ فِى القِتَالِ (tropical:) He plunged, or threw himself, into the midst of fight or conflict; or he rushed headlong into it. (TA.) And غَامَسَهُمْ (tropical:) He mixed, or engaged, with them in fight or conflict. (TA). [See also مُغَامِسٌ]. 6 تغامسا They two vied, or contended, each with the other, in plunging, or diving, in water; syn. تَمَاقَلَا and تَغَاطَسَا. (TA in

art. غطس.) 7 انغمس (S, A, Msb) and ↓ اغتمس (S, A) He, or it, became immersed, immerged, dipped, plunged, or sunk, in water: or he immersed or immerged himself, plunged, or dived, in water: (S, A, Msb:) or he did so remaining long therein. (TA in this art. and in art. رمس.) [See ارتمس.] — — [Hence,] ↓ the latter also signifies, [and so app. the former,] (assumed tropical:) He hid, or concealed, himself. (T, O.) 8 إِغْتَمَسَ see 7, in two places. — — إِغْتَمَسَتْ غَمْسًا: see 1. غَمَسٌ, [like نَفَضٌ in the sense of مَنْفُوضٌ, &c., or perhaps a mistranscription for غَمْسٌ, like غَرْسٌ in the sense of مَغْرُوسٌ, and many other instances,] Immersed, immerged, dipped, plunged, or sunk. (TA.) طَعْنَةٌ غَمُوسٌ (tropical:) A spear-wound, or the like, that passes through: (S, A, Msb, K:) the epithet properly applies to the person who inflicts the wound, because he thrusts in (يَغْمِسِ) the spearhead so that it passes through, or so that its extremity protrudes: and it is such as cleaves the flesh: (A:) or wide, and passing through; that plunges into the flesh. (ISd, TA.) — — أَمْرٌ غَمُوسٌ (tropical:) A difficult, or distressful, affair; (S, A, Msb, K;) that plunges people into trial, or affliction. (A, K. *) — — Hence, (A,) يَمِينٌ غَمُوسٌ (tropical:) An oath that plunges its swearer (تَغْمِسُهُ) into sin, (S, K,) and then into the fire [of Hell]: (K:) or a false oath, (Mgh, Msb,) known by its swearer to be so; (Msb;) so called because it plunges its swearer into sin, (A, Mgh, Msb,) and then into the fire [of Hell]: (A, Mgh:) or a false oath which one purposely swears, knowing the case to be the contrary thereof, (K, TA,) in order to cut off the rights of others: (TA:) or an oath by which one cuts off for himself the property of another: (K:) or an oath in which there is made no exception [by saying إِنْ شَآءَ ٱللّٰهُ (if God will), or the like]. (TA.) [See also الغَمِيسَة.] — — رَجُلٌ غَمُوسٌ (assumed tropical:) A strong, courageous man; as also ↓ مُغَامِسٌ: which latter epithet is also applied to a lion. (TA.) And (assumed tropical:) A man who, in journeying, does not alight to rest in the night until he enters upon the time of dawn or morning. (TA.) — — And نَاقَةٌ غَمُوسٌ A she-camel whose pregnancy is not plainly known (S, O, K) until she is near to bringing forth (حَتَّى تُقْرِبَ). (S, O.) And (O, K) accord. to En-Nadr, (O,) A she-camel that has a young one in her belly and that does not raise her tail so that the case should become manifest: (O, K:) pl. غمس [app. غُمُسٌ, agreeably with analogy, like صُبُرٌ pl. of صَبُورٌ, &c.]. (TA.) And (some say, TA) A she-camel respecting whose marrow one doubts whether it be in a corrupt and melting state or be fat, or thick and fat. (O, K.) غَمِيسٌ Such as is termed غَمِير [q. v.] of herbage; (S, O, K, TA;) i. e. such as has become green in consequence of rain, in the lower parts of that which is dry. (O.) See also غَمِيمٌ. — — And A thing that has not appeared to men, and that is not known, as yet: whence the phrase قَصِيدَةٌ غَمِيسٌ [an ode that has not become known: the epithet being masc. and fem.]. (O, K.) — — And i. q. أَجَمَةٌ [A collection of tangled, or dense, trees or shrubs, or of reeds or canes; (see also غَمِيسَةٌ;)] and anything tangled, confused, or dense, in which one hides, or conceals, himself: (T, O, K, * TA:) in the copies of the K, أَوْ يُسْتَخْفَى is erroneously written for أَىْ يستخفى as in the T and O. (TA.) — — And A water-course, or channel in which water flows, (S, O, K, TA,) or (TA) such as is small, amid [plants such as are termed] بَقْل and نَبَات, (S, O, K, TA,) or, as in the L, combining (يَجْمَعُ) [app. within it] trees, or shrubs, and بَقْل. (TA.) — — Also Night: (O:) or dark night. (K.) And Darkness. (O, K.) — — And AO is related by El-Athram to have said, المَجْرُ is what is in the belly of the she-camel; and the second [i. e. the offspring of the مَجْر] is [called] حَبَلُ الحَبَلَةِ; and the third is الغَمِيسُ [i. e. this last signifies The offspring of the offspring of the مَجْر: see مَجْرٌ and حَبَلٌ]. (TA.) غَمِيسَةٌ A collection of dense reeds or canes; or a bed, or place of growth, thereof. (TA. [See also غَمِيسٌ.]) — حَلَفَ عَلَى الغَمِيسَةِ He swore a false oath. (TA. [See غَمُوسٌ.]) غَمَّاسٌ: see what next follows, in two places. غَمَّاسَةٌ [A bird of the kind termed divers, or plungeons: thus called in the present day; expl. by Golius and Freytag as meaning " mergus avis; "] a certain aquatic bird, (O, K,) that dives, or plunges, much: (O:) pl. [or rather coll. gen. n.] ↓ غَمَّاسٌ: (K, TA: [in the CK, erroneously, غُمّاسٌ:]) IDrd says, the ↓ غَمَّاس is a wellknown bird. (O.) مُغَامِسٌ One who plunges into wars, or battles, (يَغْشَى الحُرُوبَ) and engages in them repeatedly: (Ham p. 27:) or one who enters into difficulties, troubles, or distresses, and makes another, or others, to do so; like مُغَامِرٌ. (Id. p. 338.) See also غَمُوسٌ. غمص 1 غَمَصَهُ, (S, A, Mgh, K,) aor. غَمِصَ inf. n. غَمْصٌ; (S;) and غَمِصَهُ, aor. غَمَصَ, inf. n. غَمْصٌ; and غَمِصَهُ, aor. غَمَصَ, inf. n. غَمَصٌ; (K, * TA;) but the first is the most chaste; (TA;) He despised him; held him in contempt; (A, Mgh, K;) accounted him little, or vile; regarded him as nothing; (S;) as also ↓ اغتمصهُ. (S, A, K.) You say also, رَآهُ فَغَمَصَتْهُ عَيْنُهُ He saw him and his eye despised him. (A.) — — He blamed him; found fault with him; imputed to him a vice, or fault; and despised his right. (A, K.) You say, وَجَدْتُ النَّاسَ يَغْمِصُ بَعْضُهُمْ بَعْضًا [I found the people blaming one another, &c.]; as also ↓ يَغْتَمِصُ. (A.) And غَمَصْتَهُ بِسُوْءٍ [Thou imputedst evil to him]. (TA, from a trad.) And غَمَصْتُ عَلَيْهِ قَوْلًا قَالَهُ I blamed him, or found fault with him, for a saying that he said. (S.) — — And hence, (TA,) غَمَصَ النِّعْمَةَ, (S, K,) and غَمِصَهَا, (K,) the latter is the form authorized by the T and the Deewán el-Adab, this verb and [its syn.] غمط being there said to be both with kesr to the م, (TA,) He was ungrateful, or unthankful, for the favour or benefit; (S, K, TA;) he despised it, and disacknowledged it. (TA.) — — [Hence also, app.,] غَمَصَ اللّٰهُ الخَلْقَ God diminished the height, and breadth, and strength, and might in war, or valour, of mankind; and made them small and contemptible: occurring in a trad. of 'Alee respecting the slaughter of his brother by a son of Adam. (TA.) — غَمَصَتْ عَيْنُهُ, (S, K,) aor. غَمَصَ, (K,) inf. n. غَمَصٌ, (S,) His eye had in it what is termed غَمَصٌ, q. v. (S, K.) — — [Hence, perhaps,] غَمِصَ هٰذَا الأَمْرُ عَلَىَّ This thing, or affair, turned against me, and became attended with trouble. (JK.) — — [And hence, perhaps,] لَا تَغْمَصْ عَلَىَّ [in the CK تَغْمِصْ] Be not thou angry with me: so accord. to the O [and the JK]: but accord. to the K, do not thou lie against me, or utter falsehood. (TA.) 8 إِغْتَمَصَ see 1, in two places. غَمَصٌ Fluid filth [or foul matter] in the inner corner of the eye: (Mgh:) or what is fluid of [the filth, or foul matter, or white filth, which collects in the inner corner of the eye, and which, when concrete, is called] رَمَص: (S, K:) or a thing like froth, which the eye emits; a portion whereof is termed ↓ غَمَصَةٌ: (TA:) or what resembles white froth, in the side of the eye: but رَمَصٌ is in the side of the eyelashes: (ISh:) or both these words signify dirt which the eye emits: or غَمَصٌ is what is concrete. (M in art. رمص.) غَمِصٌ, a possessive epithet, A great imputer of vices or faults. (TA.) غَمَصَةٌ: see غَمَصٌ. يَمِينٌ غَمُوصٌ i. q. غَمُوسٌ. — — هُوَ غَمُوصُ الحَنْجَرَةِ He is a liar. (Ibn-'Abbád, K.) — الغَمُوصُ: see الغُمَيْصَآءُ. مَا فِى فُلَانٍ غَمِيصَةٌ There is not in such a one anything for which his character is to be impugned, or for which he is to be blamed, censured, or spoken against; any vice, or fault; i. q. غَمِيزَةٌ. (A.) غُمَيْصَآءُ dim. of غَمْصَآءُ [fem. of أَغْمَصُ]. (TA.) Hence, (TA,) الغُمَيْصَآءُ [The star Procyon;] one of the شِعْرَيَانِ, (S, K,) whereof the other is الشِّعْرَى العَبُورُ [i. e. Sirius]: (TA:) the former is also called ↓ الغَمُوصُ, (S, K,) and الرُّمَيْصَآءُ, (TA,) and الشِّعْرَى الشَّامِيَّةُ: (IAth:) it is one of the Mansions of the Moon [accord. to those who make the term نَوْءٌ to signify the auroral setting; namely, the Seventh]; (TA;) and is in the ذِرَاع; (S;) i. e., it is the greater of the two stars called الذِّرَاعُ المَقْبُوضَةُ: (IAth:) it is called الغميصاء because of its smallness and its littleness of light [in comparison with the other شعرى], from غَمَصُ العَيْنِ: (TA:) [or the reason

of its being so called is this:] the Arabs assert that the شِعْرَيَانِ are the sisters of سُهَيْل [or Canopus]; (IDrd, S;) and that they [three] were together; but that سهيل descended into the south, and الشِّعْرَى اليَمَانِيَّةُ [which is Sirius] followed it; (IDrd;) this latter, they say, crossed the Milky way, and was therefore named العَبُورُ; and الغميصاء remained in her place, weeping for the loss of the two others until her eye became affected with غَمَص: (IDrd, K: *) they also assert that thou seest العبور when she rises as though she desired to cross [the Milky Way] (كَأَنَّهَا تَسْتَعْبِرُ); but الغميصاء thou seest not [as yet in any part of Arabia], she having wept until she has become affected with غَمَص. (S.) أَغْمَصُ Having, in his eye, what is termed غَمَصٌ, q. v.: (Mgh, K:) or disordered in the eye; whose eyes are dim, or watery; like أَعْمَشُ: (L and TA in art. عمش:) fem. غَمْصَآءُ: and pl. غُمْصٌ. (TA.) هُوَ مَغْمُوصٌ عَلَيْهِ He is censured, or blamed, or reproached, (S, K,) with respect to his religion, (S, A, K,) and with respect to his grounds of pretension to respect. (A.) It is said in a trad., إِلَّا مَغْموصٌ عَلَيْهِ النِّفَاقُ, meaning, Except one censured, &c., with respect to his religion; accused, or suspected, of hypocrisy. (TA.) أَنَا مُسْتَغْمِصٌ مِنْ هٰذَا الخَبَرِ وَمُتَوَهِّمٌ [I am suspicious of this information, and opining;] is said by one when a piece of information rejoices him but he fears that it may not be true; or when he fears it and yet it rejoices him. (TA.) غمض 1 غَمَضَ, and غَمُضَ, aor. of each غَمُضَ, and inf. n. of each غُمُوضٌ, It (a thing) was, or became, unperceived, unapparent, hidden, or concealed. (TA.) — — غَمَضَ الحَقُّ, aor. and inf. n. as above; and غَمُضَ; The way of attaining, or obtaining, the right, or due, was, or became, unapparent, or hidden. (Msb.) — — غَمُضَ الكَلَامُ, inf. n. غُمُوضَةٌ; (S, Sgh, K;) and غَمَضَ, aor. غَمُضَ, inf. n. غُمُوضٌ; (IB, K; [but IB seems to express a doubt of the correctness of the latter form of the verb in this case;]) The speech, or language, was unapparent to the mind, not plain or perspicuous, obscure, recondite, or abstruse. (S, IB, Sgh, K.) — — غَمُضَ عَلَيْهِ الأَمْرُ The affair was not easy to him; (L, TA; *) and you say also, غَمَضَ الأَمْرُ, inf. n. غُمُوضٌ: and فِيهِ غُمُوضٌ [In it is a want of easiness]: but, Lh says, they scarcely ever, or never, say فِيهِ غُمُوضَةٌ. (TA.) — — غَمَضَ المَكَانُ, aor. غَمُضَ, inf. n. غُمُوضٌ; and غَمُضَ, inf. n. غُمُوضَةٌ and غَمَاضَةٌ; The place was, or became, low, or depressed; (S, K;) [because a place that is so is unseen from a distance.] — — غَمَضَ الخَلْخَالُ فِى السَّاقِ, inf. n. غُمُوضٌ, The anklet was, or became, depressed in the leg; lit., choked therein. (A, TA.) — — غَمَضَتِ الدَّارُ, aor. غَمُضَ, inf. n. as above, The house was not upon a common thoroughfare-road or street. (Lth, L.) — — غَمَضَ السَّيْفُ فِى اللَّحْمِ, (Ibn-'Abbád, A, K,) aor. غَمُضَ, (Ibn-'Abbád,) The sword became hidden in the flesh. (Ibn-'Abbád, K.) — — غَمَضَ فِى الأَرْضِ, (Lh, A, K,) in [some of] the copies of the K, فى الأَمْرِ, which is a mistake, (TA,) aor. غَمُضَ and غَمِضَ, (K,) inf. n. غُمُوضٌ, (A,) He went away in, or into, the land, or country: (Lh:) or he went away and disappeared therein: (A, L:) or he went away and journeyed therein. (K.) — — And غَمَضَ, aor. غَمُضَ, also signifies It (a thing) was, or became, small. (IKtt.) — See also 4, under اغمص عنه, in four places. 2 غمّض الكَلَامَ, (S, K,) inf. n. تَغْمِيضٌ, (S,) He made the speech, or language, unapparent to the mind, not plain or perspicuous, obscure, recondite, or abstruse. (S, K, TA.) — — غمّض حَدَّ السَّيْفِ, (A, TA,) inf. n. as above, (TA,) He made the edge of the sword thin [so that it might become hidden in the flesh when one smote with it]; (A, TA;) as also ↓ أَغْمَضَهُ. (K.) — See also 4, in twelve places. 4 اغمض حَدَّ السَّيْفِ: see 2. — — اغمض عَيْنَيْهِ, (Mgh,) or العَيْنَ, (Msb,) inf. n. إِغْمَاضٌ; (S, Msb;) and ↓ غَمَّضَهُمَا, (Mgh,) or غَمَّضَهَا, (Msb,) inf. n. تَغْمِيضٌ; (S, Msb;) He shut, or closed, (Mgh, Msb,) [his eyes, or] his eyelids, (Mgh,) or [the eye, or] the eyelids. (Msb.) — — [Hence,] مَا أَغْمَضْتُ, (A, TA,) and ↓ مَا غَمَّضْتُ, (TA,) I have not slept; (TA;) and ↓ مَا اغْتَمَضْتُ [signifies the same]; (JK;) and so مَا اكْتَحَلْتُ إِغْمَاضًا, (ISd, K,) and ↓ تَغْمَاضًا (S, Sgh, K) and تَغْمِيضًا, (S, K,) [two inf. ns. of 2,] and ↓ غَمَاضًا, and ↓ غِمَاضًا, and ↓ غُمْضًا with damm, (S, Sgh, K,) [and app. ↓ غُمَاضًا, and ↓ غُمُوضًا, and ↓ غُمْضًا, for] IB says that غُمْضٌ and غُمُوضٌ and غُمَاضٌ are inf. ns. of a verb not used: (TA:) and مَا ذُقْتُ ↓ غُمْضًا, [in a copy of the A ↓ غَمْضًا,] and ↓ غَمَا ضًا, I have not tasted sleep. (JK.) [And hence,] البَرْقُ ↓ اغتمض (tropical:) The lightning ceased to gleam; as though sleeping. (TA.) — — You say also, اغمض طَرْفَهُ عَنِّى, and ↓ غمّضهُ, He shut, or closed, his eye, or eyes, at, or upon, or against, me: and اغمض عَلَيْهِ, and ↓ غمّض, he shut, or closed, his eyes at, or upon, or against, him, or it. (TA.) — — And [hence,] اغمض عَنْهُ, and عَلَيْهِ, (tropical:) [He shut his eyes at it, or upon it, or against it], namely a thing that he had heard: a metonymical phrase, denoting patience. (TA.) And اغمض عَنْهُ (tropical:) He connived at it; feigned himself neglectful of it; passed it by; (A, Mgh, Msb, TA;) as also غمّض ↓ عَنْهُ, inf. n. تَغْمِيضٌ; and ↓ غَمَضَ; and ↓ اغتمض; namely a thing that he had heard; and an evil action: (A, TA:) and ↓ عَيْنَيْهِ غمّض عَنْهُ he feigned himself blind to it. (TA.) And اغمض عَنْهُ فِى البَيْعِ, (S, K,) or الشِّرَآءِ, (S, TA,) (tropical:) He acted, or affected to act, in an easy, or a facile, manner towards him, (تَسَاهَلَ عَلَيْهِ,) in selling, (S, K,) or buying; (S;) as also ↓ غَمَضَ عَنْهُ, (S, K,) aor. غَمِضَ. (K.) And أَغْمِضْ لِى فِيمَا بِعْتَنِى, (S, A, K, TA,) in [some of] the copies of the K like اِضْرِبْ, [i. e. ↓ إِغْمِضْ,] but the former is the right reading, (TA,) [though the latter is perhaps allowable, as will presently be seen,] meaning, (A, TA,) or as though it meant, (S, K, TA,) (tropical:) Give thou to me more of what thou hast sold to me, on account of its badness; or [so in the A, but in the S and K " and,"] lower thou to me the price thereof; (S, A, K, TA;) as also لِى فِيهِ ↓ غَمِّضْ. (K, TA.) And اغمض فِى البَيْعِ (tropical:) He demanded that another should give him more of the thing sold; and that he should lower the price [thereof]; and he complied with his demand. (IAth.) And اغمض فِى السِّلْعَةِ (tropical:) He demanded a lowering of the price of the commodity, on account of its badness. (TA.) It is said in the Kur [ii. 270], وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ, (S, A, * K,) or, accord. to one reading, ↓ تَغْمِضُوا, (TA,) i. e. (tropical:) When ye do not take it unless ye lower the price; (Lth, Zj, * K;) meaning, عَلَى إِغْمَاضٍ, or بِإِغْمَاضٍ. (Fr.) — — [Hence also,] فُلَانٌ عَلَى هٰذَا الأَمْرِ ↓ غَمَّضَ (assumed tropical:) Such a one executed, performed, or accomplished, this affair: or kept, or applied himself, constantly, or perseveringly, to it; (مَضَى عَلَيْهِ;) [as though he shut his eyes at it;] knowing what was in it. (O, K.) And النَّاقَةُ ↓ غَمَّضَتِ, (S, A, K,) inf. n. تَغْمِيضٌ, (K,) The she-camel, being driven away (رُدَّتْ, as in the K, and in some copies of the S, or ذِيدَتْ, as in other copies of the S, and in the A, as is said in the TA,) from the watering-trough, (S, K,) rushed upon the driver, (الذَّائِد, [in the CK, erroneously, الزائِد,]) closing her eyes, and came to the water. (S, A, K.) ↓ تَغْمِيضٌ also signifies The embarking [in an affair], or undertaking [it], blindly. (TA.) — — [Hence also,] أَغْمَضَتِ المَفَازَةُ عَلَيْهِمْ (tropical:) [The desert concealed them;] they did not appear in the desert, (A, TA,) being concealed by the mirage, and in the depressed parts; (TA;) as though it closed its eyelids upon them. (A, TA.) — — اغمض النَّظَرَ (tropical:) He considered, or judged, well, and gave a good opinion: (M, TA:) and اغمض فِى النَّظَرِ (tropical:) he gave a right opinion: (A:) or (assumed tropical:) he considered, or judged, minutely. (IKtt.) — — أَغْمَضَتِ العَيْنُ فُلَانًا (assumed tropical:) The eye despised such a one: (K, TA:) or you say أَغْمَضَتْهُ عَيْنِى meaning I despised him: — — and likewise meaning I vied, or contended, in running with him, (حَاضَرْتُهُ,) and outstripped him, after he had outstripped me: (Ibn-'Abbád, O:) or اغمض فُلَانٌ فُلَانًا means Such a one vied, or contended, in running with such a one, (حَاضَرَهُ,) and outstripped him, after having been outstripped by him. (K.) — — اغمض المَيِّتَ, (A, Mgh, TA,) inf. n. إِغْمَاضٌ; (TA;) and ↓ غَمَّضَهُ, (A, TA,) inf. n. as above; (TA;) He closed the eyelids of the dead man. (Mgh.) 7 انغمض الطَّرْفُ i. q. اِنْغَضَّ: (S,

Sgh, K:) [or the former more probably signifies The eye, or eyes, became closed: and the latter, the eye, or eyes, became contracted. See also 8.] 8 مَا اغْتَمَضَتْ عَيْنَاىَ My eyes slept not, or have not slept. (S, * Sgh, K.) See also 4, in the first half of the paragraph, in three places. — — أَتَانِى ذٰلِكَ عَلَى اغْتِمَاضٍ (tropical:) That came to me easily, without trouble, or pains-taking. (As, A, K.) غَمْضٌ: see غَامِضٌ, in four places: — — See also 4, in the third sentence, in two places. غُمْضٌ: see 4, in the third sentence; the first and second in two places. غَمَاضٌ: see 4, in the third sentence; the first and second in two places. غُمَاضٌ: see 4, in the third sentence; the first and second in two places. غِمَاضٌ: see 4, in the third sentence; the first and second in two places. غُمُوضٌ: see 4, in the third sentence; the first and second in two places. غُمُوضَةٌ: see what next follows. مَا فِى هٰذَا الأَمْرِ غَمِيضَةٌ, (S, O, L, K,) and ↓ غُمُوضَةٌ, (L,) There is not, in this affair, any fault, (S, O, L, K,) لِى [to be imputed to me]. (TA, where this is added next after ما.) غَامِضٌ [Unperceived; unapparent; hidden, or concealed. (See 1, first signification.)] — — Unapparent to the mind, not plain or perspicuous, obscure, recondite, or abstruse, speech, or language. (S, A, K.) You say also, مَعْنًى غَامِضٌ A nice, subtile, or quaint, meaning. (TA.) And مَسْأَلَةٌ غَامِضَةٌ A question in which is matter for consideration, and subtility, or nicety. (TA.) And مَسْأَلَةٌ فِيهَا غَوَامِضُ [A question in which are obscurities, abstrusities, subtilities, or niceties: the last word being pl. of ↓ غَامِضَةٌ, an epithet in which the quality of a subst. predominates]. (A.) — — Obscure; not well known: (A:) or not known: (Msb, K:) applied to rank or quality (حَسَب), (A, K,) or to parentage or relationship (نَسَب): (Msb:) pl. أَغْمَاضٌ, like as أَصْحَابٌ is pl. of صَاحِبٌ: or, as some say, this is pl. of ↓ غَمْضٌ. (TA.) — — Obscure, or of no reputation; low, mean, or vile; (K, TA;) applied to a man: (TA:) such is termed ↓ ذُو غَمْضٍ, (S, O, TA,) also. (TA.) [And hence, perhaps,] A man remiss in the charge, or in rushing on the enemy: (Lth, K:) pl. غَوَامِضُ [which is anomalous, like فَوَارِسُ &c.]. (Lth.) — — Low, or depressed; applied to land, (S, A, K,) and a place; (A;) [because unseen from a distance;] as also ↓ غَمْضٌ; (S, A, K;) applied to a place: (S, A:) or this latter signifies land very low, or very much depressed, so that what is in it is not seen: (AHn:) and in like manner ↓ مَغْمَضٌ, a place more depressed (S, TA) than what is termed غَمْضٌ: (TA:) pl. of the first, غَوَامِضُ: (K:) and of ↓ the second, أَغْمَاضٌ [a pl. of pauc.] (S, K) and غُمُوضٌ: (S, A, K:) and of the third, مَغَامِضُ. (S.) — — An anklet depressed, lit. choked, (غَاصٌّ, [in the CK غاضّ,]) in the leg: (JK, A, L, K:) and, applied to an ankle-bone, concealed by the flesh: (TA:) or fat: (K:) and in this latter sense applied to a leg, or shank. (K, TA.) — — A house not upon a common thoroughfare-road or street; (Lth, A, L, K;) retired therefrom. (A, TA.) — A young camel; the young one of a camel: pl. غَوَامِضُ: (TA:) which also signifies camels not accustomed to drawing water. (JK.) غَامِضَةٌ; pl. غَوَامِضُ: see the next preceding paragraph. مَغْمَضٌ; pl. مَغَامِضُ: see غَامِضٌ as applied to land, and a place. مُغَمَّضَاتُ اللَّيْلِ The darknesses of night. (TA.) — — See also the following paragraph. المُغَمِّضَاتُ مِنَ الذُّنُوبِ, (O, K, * TA,) or مُغَمِّضَاتُ الأُمُورِ, accord. to different relations of a trad. in which it occurs, (TA,) Sins, or offences, which a man commits knowing them [to be such]: (O, K, TA:) or enormities which a man commits knowing them [to be such]; as though he closed his eyes upon them, feigning himself blind while he saw them: (TA:) IAth says that accord. to one relation it is with fet-h to the second م, [↓ مُغَمَّضَات,] and means small sins, or offences; so called because minute and unapparent, so that a man commits them with a kind of doubt, not knowing that he will be punished for committing them. (TA.) 1 غمط غَمِطَ, aor. غَمَطَ; and غَمَطَ, aor. غَمِطَ; inf. n. غَمْطٌ, (S, K,) of both; (S;) He despised men; held them in contempt; (S, K;) accounted them little, or vile. (TA.) It is said in a trad., إِنَّمَا ذٰلِكَ مَنْ سَفِهَ الحَقَّ وَغَمِطَ النَّاسَ That (S, TA,) meaning transgression, iniquity, or injustice, (TA,) is only (S, TA) the action of (TA) such as regards the truth, or right, as foolishness, or ignorance, and despises men: (S, TA:) Sgh says that accord. to one relation, it is غَمَصَ: and Az relates it thus; الكِبْرُ أَنْ تَسْفَهَ الحَقَّ وَتَغْمِطَ النَّاسَ [Pride is thy regarding the truth, or right, as foolishness, or ignorance, and thy despising men]. (TA.) — — Also the former, (TA,) or both, (K,) He was ungrateful for health, and safety, (K, TA,) and a favour, or benefit, or blessing: (S, * TA:) and both, (S, K,) he held in light estimation, was ungrateful for, and despised, (S, K,) a favour, or benefit, or blessing, (K, TA,) and his life. (S, TA.) — — And the former, He denied, or disacknowledged, a right, or due. (TA.) 4 اغمط It continued; it kept, or clave; (K;) like اغبط. (TA.) Hence, (TA,) أَغْمَطَتْ عَلَيْهِ الحُمَّى, a dial. var. of اغبطت, q. v. (S, TA.) 8 اغتمطهُ بَالكَلَامِ He treated him contemptuously with speech: (O:) and (O) he overcame, and subdued, him therewith; (O, L, K;) and so إِغْتَطَّهُ. (O, L.) — — And اغتمطهُ He vied, or contended, in running with him, and outstripped him, after he had been outstripped (O, K) by him; mentioned by Ibn-'Abbád; (O;) and so إِغْتَطَّهُ (TA;) and أَغْمَصَهُ. (Ibn-'Abbád and O in art. غمص.) سَمَآءٌ غَمَطَى i. q. غَبَطَى, q. v. (IDrd, K.) سَيْرٌ مُغْمَطٌ i. q. مُغْبَطٌ, q. v. (ISh.) 1 غمل غَمَلَ الجِلْدَ, (S, O,) or الأَدِيمَ, (K,) aor. غَمُلَ, inf. n. غَمْلٌ, He folded the skin, or hide, and buried it, in order that it might become soft, or flaccid, and pliant, when its wool was pulled: (S, O: *) if neglected for a while, it becomes spoiled, or marred: the epithet applied to it is ↓ غَمِيلٌ; (S, O;) and غَمِينٌ also: (S:) or he spoiled, or marred, the skin, or hide: or he put it in the bottom of some receptacle (فِى غُمَّةٍ), [and left it a while,] in order that its wool might become detached: (K:) or he buried it, (K, TA,) having folded it, (TA,) in the sand, (K, TA,) after moistening [it], (TA,) in order that it might become stinking, and its hair [or wool] might be plucked off: (K, TA:) or, accord. to AHn, he folded it while it was moist, and left it folded longer than it required, so that it became spoiled, or marred: or, as some say, he folded it after it was tanned, then covered it a day and a night, so that its hair, or its wool, became loose, when it was plucked off: if left more than a day and a night, it becomes spoiled, or marred: (TA:) and ↓ اغمل signifies [the same: (see غَصَبَ الجِلْدَ:) or] he left his skin, or hide, [buried, or put in the bottom of some receptacle, &c., while moist,] until it became spoiled, or marred. (TA.) — — And غَمَلَ التَّمْرَ, (S,) or البُسْرَ, (O, K,) He did in like manner to the dates, or the unripe dates, in order that they might become ripe: (S, O, K:) and the epithet applied to them is ↓ مَغْمُولٌ; and مَغْمُونٌ. (TA.) — — And غَمَلَ العِنَبَ, (K, TA,) aor. and inf. n. as above, (TA,) He put the grapes together, in quantities one above another, (K, TA,) in the basket of palm-leaves. (TA.) — — غَمَلَ فُلَانًا He covered such a one, (K, TA,) with clothes, (TA,) in order that he should sweat. (K, TA.) — — غَمَلَ الجُرْحَ He put pieces of rag, one above another, upon the wound. (O, TA.) — — غَمَلَ الأَمْرَ He hid, concealed, or covered, the affair, or case. (TA.) — — And غَمَلَ الشَّىْءَ, (K,) inf. n. غَمْلٌ, (O,) He put the thing into a good, sound, right, or proper, state. (O, K.) — غَمَلَ النَّبَاتُ, (O, K,) inf. n. غَمْلٌ, (TA,) The plants, or herbage, became accumulated, one, or one part, overlying another, (O, K, TA,) so as to become withered, and decayed. (TA.) [See also 5.] — غَمِلَ النَّبْتُ, the verb being like فَرِحَ, The plant, or plants, or herbage, became in a bad, or corrupt, state. (TA.) — — And one says غَمِلَ هٰذَا المَكَانُ بِالنَّبْتِ [app. meaning This place became, or has become, in a bad, or corrupt, state by reason of the herbage: or concealed, or covered, by herbage; as may be inferred from an explanation of أَرْضٌ غَمِلَةٌ]. (O.) — — And غَمِلَ الجُرْحُ, (TA,) inf. n. غَمَلٌ, (K,) The wound became in a bad, or

corrupt, state, by reason of the bandage. (K, TA.) 4 أَغْمَلَ see the preceding paragraph, former half. 5 تغمّل النَّبَاتُ The plants, or herbage, became accumulated, one, or one part, overlying another. (TA.) [See also غَمَلَ النَّبَاتُ.] — — And تغمّل He became, or made himself, ample, or abundant, syn. تَوَسَّعَ, (O, K,) in wealth. (O.) 7 انغمل, said of a skin, quasi-pass. of غَمَلَ signifying as expl. in the first sentence of this art. [i. e. It was, or became, such as is termed غَمِيل, or in the state denoted by the pass. part. n. of the latter verb]. (K.) غِمْلٌ A certain tree of the [kind called] حَمْض, that grows surmounted by a fruit, or produce, white like the [garments called] مُلَآء. (AA, O, TA.) غَمِلٌ [accord. to rule, part. n. of غَمِلَ, q. v.]. — — أَرْضٌ غَمِلَةٌ Land abounding with herbage, having its surface concealed, or covered, thereby. (TA.) غَمِيلٌ: see 1, first sentence. — — Applied to herbage, (S, * O, *) or to such as is called نَصِّى, (K, TA,) Accumulated, one part above another, (S, O, K, * TA,) so as to be withered: (TA:) pl. غَمْلَى, (S, O, TA,) [which is also expl. as] meaning herbage tangled and dense, one part above another. (O voce شُرْبُبٌ.) — — And Low, or depressed, land. (As, O, TA.) غُمْلُولٌ A valley containing trees, (S, O, K,) or containing numerous trees, (TA,) and plants, or herbage, (S, O,) tangled, or luxuriant, or abundant and dense: (S:) or such as is long, of little width, and tangled or luxuriant or abundant and dense [in its trees]: (K:) or a narrow valley having much of such produce: or a deeplydepressed tract of land: or, accord. to ISh, a tract having the form of a [road such as is termed] سِكَّة, in the ground, narrow, and having two [lateral] acclivities, each acclivity two cubits in height, extending to the measure of a bow-shot, producing an abundance [of trees or herbage], and narrower than what is termed a مَلِيع: (TA:) and [its pl.] غَمَالِيلُ is said to signify low, or depressed, tracts of land, covered with herbage. (O.) — — And (in like manner, S, O) Anything that is collected together, (S, O, K,) obscure, and accumulated, one part upon another, (K,) of trees, or of clouds, or of darkness, (S, O, K,) or a رَاوِيَة, or زَاوِيَة, (the former in the CK, and the latter in other copies of the K and in the TA,) [or] so that a رَاوِيَة, or زَاوِيَة, (the former in my copies of the S, and the latter in the O,) is thus called: (S, O:) [but I think that these two words راوية and زاوية are both mistranscriptions for رَابِيَة, which is mentioned in the K as one of the meaning of غُمْلُولٌ; i. e. a hill:] pl. غَمَالِيلُ. (TA.) — — Also, (O, K,) as is said by AHn on the authority of some other or others, (O,) A certain herb, or leguminous plant, (بَقْلَةٌ, O, K,) likewise called قُنَّابِرَى, [thus accord. to the O in art. قنبر, and there said in the TA to be correctly with teshdeed to the ن and with kesr to the ب, but in the present art. written in the O قُنَّابَرَى,] in Pers. بَرْغَسْت; a herb of the desert (بَقْلَةٌ دَشْتِيَّةٌ), which come forth early in the [season called] رَبِيع; (O;) eaten (O, K) by men, (O,) cooked. (K.) مَغْمُولٌ: see 1, near the middle. — — Also A man having clothes thrown upon him in order that he may sweat. (S, O.) — — And Flesh-meat covered over; whether cooked by roasting or the like or with broth or gravy; as also مَغْمُونٌ. (TA.) — — And Palm-trees (نَخْل) near together. (TA.) — —

And A man obscure, unnoted, or reputeless. (As, O, K.) 1 غمن غَمَنَ الجِلْدَ, (S, K,) aor. غَمُنَ, (S,) inf. n. غَمْنٌ, (TA,) i. q. غَمَلَهُ; (K;) [see the latter;] He put together the skin after it had been stripped off, and covered it over until its wool became loose, for the purpose of tanning: (TA:) or he covered over the skin (S, TA) for two nights, for the purpose of tanning, (TA,) in order that its wool might become loosened from it: (S, TA:) and the epithet applied to it is ↓ غَمِينٌ, (S, K,) like غَمِيلٌ. (S.) — — And غَمَنَ التَّمْرَ, (S,) or البُسْرَ, (K, TA,) has the like meaning, (S,) i. q. غَمَلَهُ; (K;) He covered over [the dates, or] the unripe dates, in order that they might become ripe; (TA:) and the epithet applied to them is ↓ مَغْمُونٌ, like مَغْمُولٌ. (TA in art. غمل.) — — And غَمَنَ فُلَانًا [like غَمَلَهُ] He threw his clothes upon such a one, in order that he should sweat. (K.) — غُمِنَ فِى الأَرْضِ means أُدْخِلَ فِيهَا [app. It, or perhaps he, was put into the earth; or made to enter into it]. (K.) 7 انغمن It, or he, entered [into the earth: see غُمِنَ (immediately preceding); of which it is expl. as denoting the consequence]. (K.) غُمْنَةٌ [A mixture of] white lead (إِسْفِيدَاج) and [the cosmetic termed] غُمْرَة [q. v.] with which a woman rubs over her face: (K:) pl. غُمَنٌ [meaning sorts thereof]. (TA.) غَمِينٌ: see 1, first sentence. مَغْمُونٌ: see 1, second sentence. — — Also, applied to flesh-meat, i. q. مَغْمُولٌ, q. v. (TA in art. غمل.) — — And Palm-trees (نَخْل) near together; like مَغْمُولٌ. (TA.) 1 غمو غَمَا البَيْتَ, aor. يَغْمُوهُ, inf. n. غَمْوٌ: see 1 in art. غمى. غَمَا in the phrase غَمَا وَاللّٰهِ, i. q. أَمَا [expl. in art. اما]; (K, TA;) as also with ع. (TA.) غَمًا; dual غَمَوَانِ: see غَمًى in art. غمى. 1 غمى غَمَيْتُ البَيْتَ, (S, K, TA,) aor. أَغْمِيهِ, inf. n. غَمْىٌ, (TA,) I roofed the house, or chamber: (K, TA:) or covered its roof (S, K) with earth &c. (K) or with reeds, or canes, and earth, and the like: (S:) and ↓ غَمَّيْتُهُ signifies the same: (K:) and غَمَا البَيْتَ, aor. يَغْمُوهُ, (K, TA,) inf. n. غَمْوٌ, (TA,) signifies he covered [the roof of] the house, or chamber, [in like manner, or] with clay, or earth, and wood. (K, TA.) And غَمَي الشَّىْءَ He covered the thing. (Har p. 422.) — — غُمِيَ اليَوْمُ, and اللَّيْلُ, The day, and the night, was constantly clouded, so that the sun was not seen therein nor the new moon: so accord. to Es-Sara- kustee: and he says that فَإِنْ أُغْمِىَ ↓ عَلَيْكُمْ means And if your day be constantly clouded, so that ye see not the new moon, then complete ye [the reckoning of the days of] Shaabán: (Msb:) or فَإِنْ غُمَّ عَلَيْكُمْ and غُمِىَ and ↓ أُغْمِىَ, thus differently related, all mean, and if it, i. e. the new moon, be covered, or concealed: or and if there be a covering [of clouds] over you: (Mgh:) [see also 1 in art. غم:] or أُغْمِىَ ↓ يَوْمُنَا means Our day was one whereof the covering of clouds was constant: and ↓ لَيْلَتُنَا أُغْمِيَتْ, Our night was one whereof the new moon was veiled, or concealed. (K, TA.) — — See also 4. 2 غَمَّى see the preceding paragraph, first sentence. 4 أَغْمَى see 1, in four places. — — One says also, أُغْمِىَ عَلَيْهِ الخَبَرُ The information, or narration, was dubious, confused, or vague, to him; such as was difficult to be understood; or such as was not to be understood; like غُمَّ: (S:) or was obscure, or unapparent, to him. (Msb.) — — And أُغْمِىَ عَلَيْهِ, (S, Mgh, Msb, K,) inf. n. إِغْمَآءٌ; (Mgh, Msb;) and ↓ غُمِىَ عليه; (S, Msb, K;) said of a sick man, (S, Msb, K,) He swooned, i. e. became senseless, (غُشِىَ عَلَيْهِ, S, * K,) and then recovered his senses: (K:) or إِغْمَآءٌ is a weakness of the faculties by reason of the overpowering effect of disease: (Mgh:) or it is an abstraction, or absence of mind, that overtakes a man, with languor of the limbs, or members, or organs, by reason of a malady; (Mgh, Msb;) thus it is defined by the scholastic theologians; and is the same as غُشْىٌ: (Mgh:) or it is a repletion of the venters of the brain with a cold, thick, phlegm; (Mgh, Msb;) thus accord. to the physicians, who distinguish between it and غُشْىٌ, as do the lawyers: (Mgh:) [see also غُشِىَ عَلَيْهِ:] the patient is said to be ↓ عَلَيْهِ مُغْمًى, (S, Mgh, and so in some copies of the K,) and عَلَيْهِ ↓ مَغْمِىٌّ, (S, Msb, and so in some copies of the K,) and ↓ غَمًى, which last epithet is applied to a single person, (S, K,) and to two persons, (S,) and to a pl. number, (S, K,) and to a female [as well as a male], (S,) or (if you will, S) you say هُمَا غَمَيَانِ and هُمْ أَغْمَآءٌ. (S, K.) كَانَ فِى السَّمَآءِ غَمًى, (K,) or عَلَى السَّمَآءِ غَمًى, (Msb,) and ↓ غُمًى, (Msb, K,) mean [Upon the sky is, or was,] what veiled, or concealed, the new moon: (Msb, K:) not from غَمَّ: (K:) this addition in the K is meant as an indirect slur upon J, for his having mentioned [in this art.] the statement of Fr that one says صُمْنَا لِلْغُمَّى and لِلْغَمَّى, meaning We fasted when the new moon was veiled, or concealed, to us; and هِىَ لَيْلَةُ الغَمَّى [or الغُمَّى]; the [proper] place of which is [the section of words whereof the last radical is] م: (TA:) [see غَمٌّ, in that art.: but accord. to Fei,] one says [also], صُمْنَا لِلْغُمْيَةِ ↓. (Msb. [It is there added that this noun is like مُدْيَة in measure:

otherwise I should think that the right reading is لِلْغُمَّيَةِ, which has been mentioned voce غَمٌّ.] غَمًى and ↓ غِمَآءٌ (T, S, K) The roof of a house, or chamber: (T, K:) or the covering of the roof, (S, K,) consisting of earth &c., (K,) or consisting of reeds, or canes, and earth, and the like; (S;) and غَمًا also signifies [the same, or] the covering of a house, or chamber, consisting of clay, or earth, and wood: (TA in art. غمو:) the dual [of the first and last] is غَمَيَانِ and غَمَوَانِ: and the pl. is أَغْمَآءٌ, (K, TA,) which is [of the same] like أَنْقَآءٌ pl. of نَقًى [and نَقًا], (TA,) and أَغْمِيَةٌ, (K, TA,) which is of ↓ غِمَآءٌ. (TA.) — — Also, the first, [in the CK, erroneously, غَماء,] A covering that is put upon a horse in order that he may sweat. (ISd, K.) — — See also غَمْىٌ. — And see 4, near the end. غِمَآءٌ: see غَمًى, in two places. صُمْنَا لِلْغُمْيَةِ: see غَمْىٌ. غَامِيَآءُ One of the entrances to the burrow of the jerboa. (K.) مَغْمِىٌّ عَلَيْهِ and مُغْمًى عَلَيْهِ: see 4, near the end. غن 1 غَنَّ, (MA, Msb, K,) originally غَنِنَ, (Msb, MF,) [sec. pers. غَنِنْتَ,] aor. يَغِنُّ, (Msb, K,) inf. n. غُنَّةٌ (MA, KL) and غَنَنٌ, (MA, [and the same seems to be indicated in the Msb by its being said that the verb is of the class of تَعِبَ,]) or غَنٌّ, (TK, [but this I think a mistake,]) He spoke (MA, Msb, KL) in, (MA,) or from, (Msb, KL,) or [rather] through, (KL,) his nose, (MA, KL,) or his خَيَاشِيم [app. here meaning the innermost parts of the air-passages of the nose]. (Msb.) [The author of the K gives no indication of the proper signification of this verb but that of its implying what he states to be meant by غُنَّةٌ, which see below.] — — See also 4, in two places. 2 غنّنهُ, inf. n. تَغْنِينٌ, It rendered him أَغَنّ [q. v.]. (K.) One says, مَا أَدْرِى مَا غَنَّنَهُ I know not what rendered him, or has rendered him أَغَنّ. (TA.) — — And غنّن صَوْتَهُ He made his voice to have in it a غُنَّة [q. v.]. (Mughnee, art. حَرْفُ النُّونِ. [See مُغَنٌّ, voce غَنَّآءٌ, in art. غنى.]) 4 اغنّ said of a man, He made one to hear his ↓ غُنَّة, i. e. soft, or gentle, plaintive, and melodious, voice, in singing. (Har p. 645.) — — اغنّ الذُّبَابُ The flies made a sound [or humming]. (K.) — — اغنّ الوَادِى (tropical:) The valley had in it the sound [or humming] of flies, [or resounded therewith,] being abundant in herbs, or herbage: (S:) or abounded with trees; as also ↓ غَنَّ. (K, TA.) — — اغنّت الأَرْض (assumed tropical:) The land had its herbs, or herbage, tall, full-grown, or of full height, and in blossom. (TA.) — — اغنّ النَّخْلُ (tropical:) The palm-trees attained to maturity; as also ↓ غَنَّ. (K, TA.) — — And اغنّ السِّقَآءُ (tropical:) The skin became filled (S, K, TA) with water. (S, TA.) — And [it is also trans.:] one says, اغنّ اللّٰهُ غُصْنَهُ (tropical:) God made its branch beautiful and bright. (K, TA.) غُنَّةٌ [mentioned above as an inf. n. of غَنَّ but generally expl. as a simple subst. signifying A sort of nasal sound, or twang:] a sound that comes forth from the nose; (Ham p. 339;) a sound (S, Msb) in, (S,) or that comes forth from, (Msb,) the خَيْشُوم [app. here meaning the innermost part of the air-passages of the nose]: (S, Msb:) or a sound from the لَهَاة [q. v., app. here meaning the arches, or pillars, of the soft palate, or the furthest part of the mouth,] and the nose, like [that which is heard in the utterance of] the ن of مِنْكَ and عَنْكَ, for the tongue has not part in it: (Mgh:) or the flowing [or passage] of the speech in the لَهَاة [app. here also meaning as expl. above]: (K:) or a mixture of the sound of the خَيْشُوم [expl. above] in the pronunciation of a letter: (Mbr, TA:) ن is that one of the letters in which it is greatest in degree: (Kh, Mgh, Msb, TA:) خُنَّةٌ is [a sound] greater in degree than غُنَّةٌ. (TA.) — — [Also The roughness of the voice, of a boy, consequent upon the attaining to puberty; or, as Mtr says,] الغُنَّةُ signifies also what is incident to the boy on the occasion of his attaining to puberty, when his voice becomes rough. (Mgh.) — — And A soft, or gentle, plaintive, and melodious, voice, in singing. (Har p. 645.) See 4. — — And The sound [or humming] produced by the flying of flies; (TA;) and ↓ غُنَانٌ [likewise] signifies the sound of flies. (K, TA.) [See مُغِنٌّ and أَغَنُّ. And see also an ex. voce نُنَّةٌ: and another voce غُنَّةٌ.] — — And the poet Yezeed Ibn-El-Aawar has used it in relation to the sounding of stones: (K:) [or rather] he has so used the epithet ↓ أَغَنّ. (TA.) غُنَانٌ: see the next preceding paragraph, near the end. أَغَنُّ One who speaks [with a nasal sound, or twang, i. e.] in [or rather through] his nose; (TA;) who speaks from his خَيَاشِيم [app. here meaning (as expl. before) the innermost parts of the airpassages of the nose]: (S, Msb:) or, accord. to AZ, (Mgh, TA,) whose speech flows, (Mgh, K, *) or passes forth, (TA,) in his لَهَاة [app. (as expl. voce غُنَّةٌ) the arches, or pillars, of the soft palate, or the furthest part of the mouth]: (Mgh, K, TA:) fem. غَنَّآءُ, applied to a woman. (Msb.) — — It is also applied to a gazelle (ظَبْىٌ), meaning Whose cry issues from his خَيَاشِيم [expl. above]: J has erred in saying that it is applied to طَيْر [i. e. birds, or flying things]: (K:) or if by طير he mean flies (ذُبَابٌ), his saying thus is not a mistake, for it is applied to them [as meaning making a humming sound]. (TA.) — — [Hence,] وَادٍ أَغَنُّ (assumed tropical:) A valley abounding with herbs or herbage: for to such the flies constantly keep, and in their sounds is a غُنَّة. (S. [See also مُغِنٌّ.]) And (for this reason, TA) one says رَوْضَةٌ غَنَّآءُ i. e. (assumed tropical:) [A meadow, or garden,] abounding with herbs or herbage: or in which the winds pass with a sound that is not clear, [i. e. with a confused, humming, or murmuring, sound,] by reason of the denseness of its herbs or herbage. (K, TA.) And [for the same reason one says] عُشْبٌ أَغَنُّ (assumed tropical:) Herbs, or herbage, tall, full-grown, or of full height, and in blossom. (TA.) — — And (hence also, S) قَرْيَةٌ غَنَّآءُ (tropical:) [A town, or village,] abounding with inhabitants (S, K, TA) and buildings (K, TA) and herbs or herbage [so that in it is heard the hum of men and women and of flies &c.]. (S, TA.) — — حَرْفٌ أَغَنُّ means A letter from [the utterance of] which results what is termed غُنَّة [i. e. the nasal sound thus termed]. (TA.) — — See also غُنَّةٌ, last sentence. وَادٍ مُغِنٌّ (tropical:) A valley in which is [heard] the sound [or humming] of flies; these not being in any valley but such as abounds with herbs or herbage; (S;) a valley of which the flies are abundant, by reason of the denseness, or luxuriance, of its herbs or herbage, so that a غُنَّة [or humming] is heard, produced by their flying: the epithet being applied to it, but being properly applicable to the flies. (TA.) [See also أَغَنُّ.] غنج 1 غَنِجَتْ, (S, A, MA, O, K;) aor. غَنَجَ, (K,) inf. n. غُنْجٌ (S, MA) and غَنَاجَةٌ; (MA;) and غُنِجَتْ; (MA;) and ↓ تغنّجت; (S, A, MA, K;) said of a girl, or young woman, (S, K,) or of a woman, (A, MA,) She used amorous gesture or behaviour, or such gesture or behaviour combined with coquettish boldness, and feigned coyness or opposition, (S, * A, * MA, O, * K, * TA,) and an affecting of languor. (TA.) [See غُنْجٌ below.] 5 تَغَنَّجَ see the preceding paragraph. غُنْجٌ [mentioned above as an inf. n.] and ↓ غُنُجٌ (S, O, K) and ↓ غُنَاجٌ and ↓ غِنَاجٌ, (O, K,) in a girl, or young woman, (S, K,) Amorous gesture or behaviour, or such gesture or behaviour combined with coquettish boldness, and feigned coyness or opposition, (Bkh, S, * O, * K, * TA,) and an affecting of languor: (Bkh, TA:) [in the present day generally used to signify lascivious motion, or a wriggling of the body or hips, under the excitement of sexual passion, or to excite such passion:] accord. to some, beauty of the eyes. (TA.) — And غُنْجٌ and ↓ غِنَاجٌ signify also Smoke-black (دُخَانُ النَّوُّورِ [see the latter of these two nouns in art. نور] AA, O, K) which a woman performing the operation of tattooing puts upon her green colour in order that it may become black. (AA, O, TA.) غَنَجٌ An old man: (S, K:) or a man: (TA:) in the dial. of Hudheyl. (S, K.) So in the saying غَنَجٌ عَلَى شَنَجٍ (TA) meaning A man upon a camel: (Lth, IDrd, O, all in art. شنج:) or a man or an old man, upon a heavy camel: (L in that art.:) a phrase of the tribe of Hudheyl.

(TA.) [See غَنَجٌ.] غُنُجٌ: see غُنْجٌ. غُنْجَةُ, (O,) or غُنَجَةُ, (TA,) without اَلْ, and imperfectly decl., (O, TA,) The قُنْفُذ [or hedge-hog], (O,) or the قُنْفُذَة [or female hedgehog]. (TA.) غَنِجَةٌ (Bkh, S, A, MA, O, K) and ↓ مَغْنُوجَةٌ (A, MA) and [in an intensive sense] ↓ مِغْنَاجٌ, (O, K) applied to a girl, or young woman, (S, K,) or to a woman, (A, MA,) Using or who uses, amorous gesture or behaviour, &c., such as is termed غُنْج. (Bkh, S, A, MA, O, K, TA.) غُنَاجٌ: see غُنُجٌ. غِنَاجٌ: see غُنْج, in two places. غَوْنَجٌ A quick, or swift, camel: mentioned by Kr, but said to be not known on the authority of any other. (TA.) أَغْنُوجَةٌ A gesture, or an action, of the kind termed غُنْج: pl. أَغَانِيجُ: Aboo-Dhu-eyb says, لَوَى رَأْسَهُ عَنِّى وَمَالَ بِوُدِّهِ أَغَانِيجُ خَوْدٍ كَانَ فِينَا يَزُورُهَا [The amorous gestures or actions, &c., of a soft or tender, or goodly-shaped and young, damsel, whom he used to visit among us, turned his head from me, and diverted his love]. (TA.) مِغْنَاجٌ: see غَنِجَةٌ. مَغْنُوجَةٌ: see غَنِجَةٌ. غندب الغُنْدُبُ: see the paragraph here following. الغُنْدُبَةُ A hard portion of flesh [app. a gland] around [or app. on either side of] the حُلْقُوم [which seems to mean here, as it often does, the حَلْق, i. e. fauces, or upper part of the throat]; (O, K;) thus expl. by Lth; as also ↓ الغُنْدُبُ; (O;) or ↓ الغُنْدُوبُ: (K:) pl. غَنَادِبُ: and it is said that the غُنْدُبَتَانِ are [two things] like two ganglions (شِبْهُ غُدَّتَيْنِ) in the نَكَفَتَانِ; (O, K;) in each نَكَفَة [q. v.] is a غُنْدُبَة, and between the غندبتان is the place of swallowing: (O:) the غَنَادِب and the flesh that is upon them, or above them, around the لَهَاة [app. here meaning the arches, or pillars, of the soft palate, or the furthest part of the mouth], compose the لَغَانِين [pl. of لُغْنُونٌ, q. v.], which are also called the نَغَانِغ, pl. of نُغْنُغَةٌ [or نُغْنُغٌ, q. v.]: (TA:) or the غندبتان are two glands (عُقْدَتَانِ) in, or at, (فِى,) the root of the tongue: (K, TA:) and they are said to be the two amygdalæ of the fauces; i. e. the tonsils: (اللَّوْزَتَانِ: TA:) or two portions of flesh which are situate on either side of the لَهَاة [app. meaning as expl. above, i. e. the arches, or pillars, of the soft palate, or the furthest part of the mouth], (K, TA,) and between which is a space: (TA:) and غُنْدُبَتَا العُرْشَيْنِ is expl. as meaning the two things that conjoin (اللَّتَانِ تَضُمَّانِ) the لَغَانِين [above mentioned (I read اللغانين instead of العين, an evident mistranscription in my original, for I can only suppose the description to mean the tonsils, as lodged between, and thus conjoining, the anterior and posterior pillars of the soft palate,)] on the right and left. (TA.) الغُنْدُوبُ: see the preceding paragraph. غنظ 1 غَنَظَهُ, aor. غَنِظَ (S, O, K, TA) and غَنُظَ, (TA,) inf. n. غَنْظٌ, (S, O, TA,) It, (an affair, or event, S, O, K, TA,) and he, (a man, O, TA,) distressed him. (S, O, K, TA.) And It, or he, filled him with wrath. (TA.) And It (anxiety) clave, or kept constantly, to him; as also ↓ اغنظهُ. (TA.) [See also غَنْظٌ below.] 3 غانظهُ, inf. n. غِنَاظٌ, He acted with him contrariously, or adversely, and inimically, each doing to the other that which was distressing, or grievous; syn. شَاقَّهُ. (TA.) 4 أَغْنَظَ see the first paragraph. Q. Q. 1 غَنْظَى بِهِ He reviled him; made him to hear that which was disliked, hated, or abominable; (S, O;) like عَنْظَى بِهِ. (K.) غَنْظٌ [an inf. n.: used as a simple subst.,] Grief, or distress, syn. كَرْبٌ, (IDrd, S, O, K, TA,) as also ↓ غَنَظٌ, (IDrd, O,) and مَشَقَّةٌ, (TA,) [or] such as is vehement, (TA,) [or] such as is most vehement: (S, TA:) and, (K,) accord. to IF, (O,) constant anxiety; (O, K;) as also ↓ غَنَظٌ: (K:) and, (K,) accord. to AO, (S, O,) a man's being at the point of death (S, O, K) by reason of distress, or grief, and then escaping therefrom. (S, O.) It is related of 'Omar Ibn-'Abd-el-'Azeez, that he mentioned death, and said, غَنْظٌ لَيْسَ كَالغَنْظِ وَكَظٌّ لَيْسَ كَالكَظِّ [i. e. Distress, &c., that is not like other distress, &c., and grief, &c., that is not like other grief, &c.: see كَظٌّ]. (S, O.) [See also غِنَاظٌ.] غَنَظٌ: see غَنْظٌ, in two places. — — Also A plant's becoming altered [for the worse] by heat. (Ibn- 'Abbád, O.) غَنَاظٌ: see an ex. of its dual in the next paragraph. غِنَاظٌ inf. n. of 3 [q. v.]. (TA.) — — And Distress; syn. جَهْدٌ, and كَرْبٌ: El-Fak'asee says, [of a camel,] تَنْتَحُ ذِفْرَاهُ مِنَ الغِنَاظِ [His two protuberances behind the ears drip with sweat by reason of distress]. (TA.) [See also غَنْظٌ.] فَعَلَ ذٰلِكَ غِنَاظَيْكَ, as also ↓ غَنَاظَيْكَ, (K,) or, accord. to Lh, غَنَاظَيْكَ and عَنَاظَيْكَ, with غ and ع, (TA, [in which it is implied that غِنَاظَيْكَ is wrong, but this I think improbable,]) means He did that in order to distress thee time after time; (K;) like غِيَاظَكَ and غِيَاظَيْكَ. (K in art. غيظ.) غَنِيظٌ Unripe dates that are cut off from the palm-trees, (AA, O, K,) after they have become yellow or red, or that are upon the racemes when the fruit of the palm-tree is cut off, (AA, O,) and are left (AA, O, K) upon the racemes (K) until they become ripe. (AA, O, K.) غَنَّاظٌ an epithet applied by Ru-beh, or by El-'Ajjáj, to a sword [app. as meaning That causes, or causing, much distress]. (IDrd, O, TA.) غِنْظِيَانٌ A man foul, unseemly, or obscene, in speech; (As, O, K, TA;) coarse, rude, or rough: (O, TA:) or who mocks at, derides, or ridicules, others: (Ibn-'Abbád, O, TA:) and عِنْظِيَانٌ signifies the same: fem. with ة. (O, TA.) هُوَ أَغْنَظُهُمْ He is the most vehemently grieved, or distressed, of them. (TA.) مَغْنُوظٌ Distressed. (S, TA.) [See also 1, of which it is the pass. part. n.] رَجُلٌ مُغَانِظٌ (S, O) A man acting, or who acts, with another, contrariously, or adversely, and inimically, each doing to the other that which is distressing, or grievous; syn. مُشَاقٌّ. (O.) غنم 1 غَنِمَ, (S, Msb, K,) aor. غَنَمَ, (Msb,) inf. n. غُنْمٌ (S, MA, Msb, * K, KL) and غَنْمٌ, (K,) or, as some say, the former is a simple subst. and the latter is an inf. n., (TA,) and غَنَمٌ and غَنِيمَةٌ and غُنْمَانٌ, (K,) He, or they, (i. e. a man, Msb, or a party of men, S,) obtained, got, or took, (Msb, K, * TK,) spoil, (K, * TK,) or a thing [as spoil]. (Msb, TA.) [And He acquired, or gained, a thing without difficulty, or trouble, or inconvenience: or in this sense the inf. n. is غُنْمٌ, which see below, voce غَنِيمَةٌ.] مَا غَنِمْتُمْ in the Kur viii. 42 means What ye take by force [in war] from the unbelievers. (Bd, Jel.) [See also 8.] 2 غَنَّمْتُهُ, inf. n. تَغْنِيمٌ, I gave him spoil, or a free and disinterested gift; syn. نَفَّلْتُهُ: (S:) or غَنَّمَهُ كَذَا, inf. n. as above, he gave him such a thing as spoil, or as a free and disinterested gift; syn. نَفَّلَهُ إِيَّاهُ. (K.) 4 أَغْنَمَهُ الشَّىْءَ He made the thing to be to him spoil. (TA.) 5 تَغَنَّمَ see 8. — — One says also, هُوَ يَتَغَنَّمُ الأَمْرَ, meaning He eagerly desires the affair like as one eagerly desires spoil. (TA.) — And تغنّم, (TA in the present art.,) or تغنّم غَنَمًا, (AZ, T and TA in art. ابل,) He took for himself, got, gained, or acquired, sheep or goats or both: like as one says تَأَبَّل إِبِلًا. (AZ, T and TA in art. ابل; and TA * in the present art.) 8 اغتنمهُ, as also ↓ تغنّمهُ, He reckoned it spoil: (S, K:) or both signify he took, seized, caught, or snatched, it as spoil. (KL.) — — And [hence] one says, اغتنم الفُرْصَةَ He took, or seized, or [availed himself of,] the opportunity; or he hastened to take it; syn. اِنْتَهَزَهَا. (S and A and K in art. نهز.) غُنْمٌ: see غَنِيمَةٌ, in three places. — — It signifies also [The regaining (as is shown by an explanation of A 'Obeyd cited in the first paragraph of art. غلق), and] the increase, and growth, and excess in value, of a pledge. (O in art. غلق, and TA in the present art.) Thus in a trad., in which it is said, الرَّهْنُ لِمَنْ رَهَنَهُ لَهُ غُنْمُهُ وَعَلَيْهِ غُرْمُهُ [The pledge pertains to him who pledged it; to him pertains the regaining of it, and its increase, and growth, and excess in value, if such there be, and upon him lies the obligation to pay the debt for it, without requiring any abatement thereof if the pledge have unavoidably suffered damage or total loss: see the explanation of A 'Obeyd mentioned above]. (TA.) الغُنْمُ بِالغُرْمِ means The غُنْم is compensated (مُقَابَلٌ) by the غُرْم [i. e. the regaining of the pledge, with the increase and the growth and the excess in value thereof if such there be, is compensated by the payment of the debt for it]; for like as the owner [of the pledge] is exclusively entitled to the غُنْم, no one sharing it with him, so he bears the غُرْم, no one bearing it with him: and this is the meaning of their saying, الغُرْمُ مَجْبُورٌ بِالغُنْمِ [which may therefore be rendered The loss suffered by the payment of the debt is repaired by the regaining of the pledge; app. a phrase of the lawyers, implying that such is to be considered as

the case whatever be the state of the pledge at the time of its being restored unless it have suffered damage through the fault of the pledgee]. (Msb.) [See more in the first paragraph of art. غلق.] — — See also غُنَامَاكَ. — غنم [app. غُنْمٌ] is mentioned by Suh as the name of A certain idol. (TA.) غَنَمٌ i. q. شَآءٌ, (T, Msb, K,) meaning Sheep and goats; (Msb;) [and both together;] a gen. n., (S, Msb, K,) of the fem. gender, (S, K,) applied to the males and the females, and to both together: (S, Msb, K:) it has no sing. from which it is derived, the sing. being شاة: the dual غَنَمَانِ is used as meaning two flocks or herds [of sheep or of goats or of both together]; (Msb, K;) each flock or herd having its distinct place of pasture and its pastor: (Msb, TA: *) and hence it is said in a trad. that the poor-rate [meaning a portion thereof] is to be given to him to whom the year of drought has left a غَنَم, but not to him to whom it has left غَنَمَيْنِ: (TA:) the pl. is أَغْنَامٌ, (Msb, K,) [properly a pl. of pauc.,] sometimes used, (Msb,) meaning flocks or herds of غَنَم, (Msb and TA in art. ابل,) and also غُنُومٌ and أَغَانِمُ, (K,) the last used in an ode of Aboo-Jundab El-Hudhalee: (TA:) the dim. is ↓ غُنَيْمَةٌ, with ة, because quasi-pl. ns. of the class having no sing. from which they are derived, when applied to what are not human beings, are constantly fem.; so one says خَمْسٌ مِنَ الغَنَمِ ذُكُورٌ [five of sheep, males], making the n. of number fem., though one means rams, when it is followed by مِنَ الغَنَمِ, for the n. of number is masc. and fem. accord. to the word, not accord. to the meaning. (S.) — — In the saying لَا آتِيكَ غَنَمَ الفِزْرِ i. e. حَتَّى تَجْتَمِعَ غَنَمُ الفِزْرِ [I will not come to thee until the sheep, or goats, of El-Fizr congregate], غنم [with its complement] is made to stand in the place of الدَّهْر, [the meaning being, I will not come to thee ever,] and is [therefore] put in the accus. case as though it were an adv. n. [of time]. (TA. [This saying with مِعْزَى in the place of غَنَمَ is mentioned by El-Meydánee in his " Proverbs," and thus in the S and K in art. فزر. For an explanation of its origin see Freytag's Arab. Prov. ii. 484.]) — — الأَغْنَامُ is the name of (assumed tropical:) Certain small stars between the legs of Cepheus and the star الجَدْىُ. (Kzw, in his descr. of Cepheus.) [See شَاةٌ (in art. شوه), last sentence.] غَنِيمٌ: see what next follows. غَنِيمَةٌ and ↓ مَغْنَمٌ (S, Msb, K) and ↓ غَنِيمٌ and ↓ غُنْمٌ all signify فَىْءٌ [as meaning Spoil, booty, or plunder]: and the acquisition of a thing without difficulty, or trouble, or inconvenience: or this is termed ↓ غُنْمٌ, and فَىْءٌ is termed غَنِيمَةٌ: (K:) or, accord. to A 'Obeyd, الغَنِيمَةُ signifies what is obtained from the believers in a plurality of gods, by force, during war; (Mgh, Msb:) and of this, a fifth is to be taken, [and applied in the manner prescribed in the Kur viii. 42,] and what remains after the fifth is for those who have obtained it, exclusively; (Mgh;) the horseman having three shares, and the foot-soldier having one share: (Az, TA:) and الفَىْءُ signifies what is obtained from them after the laying-down of arms, (Mgh, Msb,) when the country, or place, becomes a country, or place, of Islám; and this is for all of the Muslims, and is not to be divided into fifths: (Mgh:) or the فَىْء is what God has given, or restored, of the possessions of the believers in a plurality of gods, to the Muslims, without war, such as the poll-tax, and that for which peace has been made with them; and of this also a fifth is to be applied in the manner prescribed by God, and the remainder is to be expended in the purchase of horses and weapons and other apparatus for the defence of the frontiers: (Az, TA:) and النَّفَلُ is what is given to the warrior in addition to his share; and is when the Imám or the commander says, "He who slays one shall have his spoil; " or says to a detachment, "What ye obtain shall be yours," or " the quarter of it," or " the half of it; " and it is not divided into fifths; and it lies on the Imám to fulfil the promise: or, accord. to 'Alee Ibn-'Eesà, الغَنِيمَةُ is more general in signification than النَّفَلُ; and الفَىْءُ is more so than الغَنِيمَةُ, because it is a name for everything of the possessions of the believers in a plurality of gods that becomes the property of the Muslims: accord. to the lawyers, everything that may be lawfully taken, of their possessions, is فَىْء: (Mgh:) the pl. of غَنِيمَةٌ is غَنَائِمُ; and the pl. of ↓ مَغْنَمٌ is مَغَانِمُ, (Msb, TA,) and غُنُومٌ occurs as pl. of ↓ غُنْمٌ. (TA.) غَنِيمَةٌ بَارِدَةٌ see expl. in art. برد. غُنَيْمَةٌ dim. of غَنَمٌ, q. v. (S.) غُنَامَاكَ أَنْ تَفْعَلَ كَذَا (S, K, * TA) means The utmost of thy power, or ability, and of thy case, (S, * TA,) and that which thou eagerly desirest like as one desires spoil, (S, * JM, TA, *) [is, or will be, thy doing such a thing;] i. q. قُصَارَاكَ: (K, TA: [see also عُنَانَاكَ, in art. عن:]) and so ↓ غُنْمُكَ: (TA:) and [in like manner] one says, غُنَيْمَاؤُهُ ↓ أَنْ يَفْعَلَ كَذَا, like حُسَيْنَاؤُهُ, meaning قُصَارَاهُ [The utmost of his power, &c.]. (TA in art. حسن.) غُنَيْمَاؤُهُ: see what next precedes. غَانِمٌ Taking, or a taker, of غَنِيمَة [or spoil]. (TA.) — — See also two exs. voce شَاجِبٌ. مَغْنَمٌ: see غَنِيمَةٌ, in two places. غَنَمٌ مُغَنَّمَةٌ and مُغْنَمَةٌ Sheep, or goats, collected together: (TA:) or many or numerous: (K, TA:) or, accord. to AZ, one of these two epithets, thus applied, [probably the latter, like مُؤَبَّلَةٌ applied to إِبِلٌ, as he seems to say,] signifies [app. divided into distinct flocks or herds,] each [flock or herd] having its own pastor. (TA.) غنو غُنْوَةٌ: see the art. here following. غنى 1 غَنِىَ, (S, MA, Msb, K, *) from المَال, aor. يَغْنَى, (Msb,) inf. n. غِنًى (S, * MA, Msb, K *) and غَنَآءٌ, (MA, K, * TK, [but the latter is app. held by some to be a simple subst.,]) He was, or became, free from want; in the state, or condition, of having no wants; and also, of having few wants; or in a state of competence, or sufficiency; or rich, or wealthy; الغِنَى being the contr. of الفَقْرُ, as also الغَنَآءُ; (K, TA;) and thus denoting the absence, or non-existence, of wants, which is [properly, or strictly speaking,] attributable to none but God; and also the paucity of wants; (TA;) or syn. with اليَسَارُ: (S:) and the epithet applied to him of whom this is said is ↓ غَنِىٌّ, (S:) or ↓ غَانٍ, (Msb,) [or both, for] both signify the same [as will be shown below]. (K.) One says غَنِىَ and ↓ استغنى and ↓ تغنّى and ↓ تغانى and ↓ اغتنى, (K, TA, [but wanting in the CK, and app. in several copies of the K, though it is said in one place in the K, as it is in the S, that تغنّى is syn. with استغنى,]) all having one and the same meaning, and followed by بِهِ [as therewith signifying He was, or became, free from want; in the state, or condition, of having no want, or need; or in a state of competence, &c.; by means of it, or him; i. e. he was, or became, sufficed by it, or him; and hence, he was, or became, content, or satisfied, with it, or him]. (TA.) ↓ لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالقُرْآنِ, (Msb, TA,) a saying of the Prophet, (Msb,) mentioned in a trad., (TA,) means من لم ↓ يَسْتَغْنِ [i. e. He is not of us who is not content, or satisfied, with the Kur-án]: so says Sufyán Ibn-'Oyeyneh; not regarding it as meaning the utterance of the voice [in chanting]: and A 'Obeyd says that this obtains extensively in the speech of the Arabs; that they say ↓ تَغَنَّيْتُ and ↓ تَغَانَيْتُ in the sense of ↓ اِسْتَغْنَيْتُ. (Az, Msb, TA.) And one says, غَنِىَ عَنْهُ, inf. n. غِنًى and غُنْيَانٌ, meaning He was in no need of it [or him]: as also عنه ↓ استغنى; and عنه ↓ أَغْنَى [which seems to be rarely used in this sense]: and ↓ غُنْيَةٌ signifies the state of being in no need: and ↓ غَانٍ, a man free from need. (MA.) [And مَا عَنْهُ ↓ يَسْتَغْنِى He is not without need, or not free from want, of it, or him.] And غَنِىَ بِهِ عَنْهُ, (S, Msb,) i. e. عَنْ غَيْرِهِ, (Msb,) inf. n. غُنْيَةٌ, (S,) or ↓ غُنْيَةٌ is the subst., (Msb,) meaning ↓ استغنى [He was sufficed by it, or was satisfied, or content, with it, so as to be in no need, or so as to be free from want, of it, i. e. of another thing]: and the epithet is ↓ غَنِىٌّ. (Msb.) And [in like manner] غَنِيَتِ المَرْأَةُ بِزَوْجِهَا (S, Msb, K) عَنْ غَيْرِهِ, (Msb,) inf. n. غُنْيَانٌ (S, K) and غَنَآءٌ also, (TA,) meaning ↓ اِسْتَغْنَتْ [The woman was satisfied, or content, with her husband, so as to have no want of other than him]. (S, K) And غَنِيَتْ [alone], (K, TA,) inf. n. غِنًا [for غِنًى, or

perhaps a mistranscription for غَنَآءٌ, as in the next preceding sentence], She (a woman) was, or became, such as is termed غَانِيَةٌ [q. v. voce غَانٍ]. (K.) — — غَنِىَ, (TK,) inf. n. غِنًى, (K, TK,) also signifies He married, or took a wife; [as also ↓ تغنّى; (see Ham p. 226 l. 1, where تَغَنَّتْ occurs said of a woman as meaning she married;)] syn. تَزَوَّجَ. (K, * TK. [In the K, only the inf. n. of the former verb in this sense is mentioned; الغِنَى being there expl. in some copies as signifying التَّزَوُّجُ; and in others, التَّزْوِيجُ.]) Hence the saying, الغِنَى حِصْنٌ لِلْعَزَبِ [Marriage is a bulwark to him who has no wife; protecting him from the attacks of seductive women by rendering him free from the want of them]: mentioned by Az. (TA.) — — Also, غَنِىَ, (S, K,) inf. n. غِنًى, (TA,) He dwelt, or abode, (S, K,) بِالمَكَانِ in the place: (S:) or غَنِىَ القَوْمُ فِى دَارِهِمْ The people, or party, dwelt long in their place of abode: (T, TA:) or غَنِىَ فِى مَكَانِ كَذَا He dwelt long in such a place, satisfied, or content, therewith, so as to be in no need of any other. (Er-Rághib, TA.) كَأَنْ لَمْ يَغْنَوْا فِيهَا, in the Kur [vii. 90 and xi. 71 and 98], means As though they had not dwelt therein. (TA.) [See also the last sentence but two in this paragraph.] — — And He lived; syn. عَاشَ. (S, K.) — — And I. q. بَقِىَ: (TA:) one says, غَنِيتُ لَكَ مِنِّى بِالمَوَدَّةِ, meaning بَقِيتُ [i. e. I remained, or have remained, constant to thee with my love, or affection]. (ISd, K, TA: in the CK [erroneously] غَنَيْتُ.) — — [And I. q. كَانَ.] قَدْ أَغْنَى الحَبِيبَ المُصَافِىَ, in a verse of Ibn-Mukbil, means أَكُونُ الحَبِيبَ [i. e. Certainly I will be, or shall be, the sincere friend]. (TA.) And غَنِيَتْ دَارُنَا تِهَامَةَ, (K, TA,) in a verse of another poet, (TA,) means كَانَتْ [i. e. Our place of abode was Tihámeh]. (K, TA.) And one says of a thing when it has perished, passed away, or come to nought, كَأَنْ لَمْ يَغْنَ بِالأَمْسِ, meaning كَأَنْ لَمْ يَكُنْ [i. e. As though it had not been in existence yesterday]. (Az, TA.) — غَنِىَ also signifies لَقِىَ: (K:) [SM doubts this; saying,] thus in the copies; but perhaps it should be بَقِىَ, a signification of غَنِىَ accord. to ISd and the K [and mentioned above]: (TA:) [it appears, however, to be correct; for it is said that] مَا غَنِيتُ فُلَانًا means لَمْ أَلْقَهُ [i. e. I did not meet, or meet with, or find, or I have not met, &c., such a one]. (JK.) [Accord. to the TK, غَنِىَ followed by بِهِ signifies لَقِى: but this is perhaps said conjecturally.] 2 غَنَّىَ see 4. — غنّى, (S, MA, Msb,) inf. n. تَغْنِيَةٌ, (KL,) as syn. with ↓ تغنّى, (S, MA, Msb, *) He sang, or chanted, (S, * MA, KL;) or he trilled, or quavered, or prolonged his voice and modulated it sweetly, singing, or chanting. (Msb in explanation of the former.) You say غنّاهُ الشِّعْرَ [He sang, or chanted, to him the poetry], and غنّى بِهِ [he sang, or chanted, it, i. e., the poetry], inf. n. تَغْنِيَةٌ; and تغنّى بِهِ ↓ تغنّى; and غنّى having one and the same meaning. (K, TA.) يَتَغَنَّى ↓ بِالقُرْآنِ, in a trad. cited in the first paragraph of art. اذن, means, as expl. by EshSháfi'ee, Reciting [or chanting] the Kur-án with a plaintive and gentle voice. (Az, Msb, TA. [See also that trad. somewhat differently related voce تَرَنَّمَ.]) — — غنّى is also said of a pigeon, meaning It [cooed, or] uttered a cry; (K, TA;) and so ↓ تغنّى. (TA.) — — غنّى بِالمَرْأَةِ means تَغَزَّلَ بِهَا, (K, TA,) i. e. He mentioned the woman [in amatory language, as an object of love,] in his poetry: (TA:) and غنّى بِزَيْدٍ He eulogized Zeyd: or he satirized him: like ↓ تغنّى in these two senses: (K, TA:) in that of eulogizing and that of satirizing: or, in the opinion of ISd, both of the verbs are used in these two senses and likewise in the sense mentioned immediately before them; meaning that he did thus after prolonging and modulating his voice; singing, or chanting, the same, i. e. the غَزَل and the eulogy and the satire. (TA.) 3 غَانَىَ see غَنَآءٌ. [From what is there said, it seems that غاناهُ signifies He was in no need of him, or it; like غَنِىَ عَنْهُ and استغنى عنه: compare تَغَانَوْا. — And app. it signifies also He spoke, or talked, to him, i. e. to a child, or boy, saying to him what was pleasing to him; for it is said that] المُغَانَاةُ means تَكْلِيمُكَ الصَّبِىَّ بِمَا يَهْوَى. (JK.) 4 اغناهُ He (i. e. God, S, K, TA, [but wanting in the CK and app. in several copies of the K,]) rendered him, or made him to be, in no need, or free from want; (S, * MA, K; *) [or in a state of competence, or sufficiency;] or possessed of wealth; (S, * K, * TA;) [or rich, or wealthy; (see 1, first sentence;)] and ↓ غنّاهُ signifies the same; (K, TA; [but wanting in the CK and app. in several copies of the K;]) or, as some say, this latter is [used] in prayer [app. as meaning he said to him, May God enrich thee, or the like: compare سَقَّيْتُهُ (" I said to him, May God send down rain to thee "), and عَقَّرْتُهُ (as expl. in art. عقر), &c.]. (TA.) [And اغناهُ عَنْ كَذَا He, or it, caused him to be in no need, or free from want, of such a thing. (See Ham p. 152.) And يُغْنِى عَنْ أَنْ تَفْعَلَ كَذَا It renders needless thy doing such a thing: lit. it causes that there shall be no need of thy doing such a thing.] — — And اغنى عَنْهُ كَذَا Such a thing sufficed him; or stood him in stead: whence the saying in the Kur [lxix. 28], مَا أَغْنَىٰ عَنِّى مَالِيَهْ [My property has not sufficed me, or stood me in stead]: and [in iii. 8 and lviii. 18 of the same,] لَنْ تُغْنِىَ عَنْهُمْ أَمْوَالُهُمْ [Their possessions will not suffice them in lieu of God]: (Er-Rághib, TA:) or this last means, will not defend them from God, i. e. from his punishment. (Jel in iii. 8.) And ↓ أَغْنَيْتُ عَنْكَ مَغْنَى فُلَانٍ and ↓ مَغْنَاتَهُ, (S, Msb, K, *) and ↓ مُغْنَى فُلَانٍ and ↓ مُغْنَاتَهُ, (S, Mgh, K,) and ↓ غَنَآءَ فُلَانٍ, (K,) I sufficed, or satisfied, or contented, thee, or I have sufficed, &c., as such a one; or I stood thee, or served thee, or I have stood &c., in the stead of such a one. (S, * Mgh, Msb, K.) And مَا يُغْنِى عَنْكَ هٰذَا This does not suffice, or satisfy, or content, thee; or stand thee, or serve thee, in any stead; and does not avail, or profit, thee. (S.) AZ mentions مَا أَغْنَى فُلَانٌ شَيْئًا, thus, and with ع, [i. e. أَعْنَى,] as meaning Such a one did not avail, or profit, at all, in a difficult, or an arduous, affair or case; and did not suffice for such an affair or such a case, or for the supply of what was necessary for subsistence. (Msb, TA.) And he says also that he heard a man chide his slave, and say to him, أَغْنِ عَنِّى وَجْهَكَ بَلْ شَرَّكَ, meaning Free me from, and avert from me, [thy face, nay, rather,] thy evil, or mischief: and hence the phrase شَأْنٌ يُغْنِيهِ, [respecting which see the second sentence in art. عنى,] in the Kur [lxxx. 37]. (TA.) [Hence also,] وَمَا أُغْنِى عَنْكُمْ مِنَ اللّٰهِ مِنْ شَىْءٍ, in the Kur xii. 67, means But I do not avert from you, by my saying this, anything decreed to befall you from God: the second من is redundant. (Jel.) And one says, أَغْنِ عَنِّى كَذَا, meaning Put thou away from me, and remove far from me, such a thing: properly [أَغْنِنِى عَنْ كَذَا, originally meaning render thou me in no need of such a thing,] a phrase of the same kind as عَرَضَ الدَّابَّةَ عَلَى المَآءِ [for عَرَضَ المَآءَ عَلَى الدَّابَّةِ]. (Mgh.) — أَغْنَى عَنْهُ as intrans.: see 1, former half. — مَا أَغْنَاهُ [How free from wants, or how rich, or wealthy, is he!]: this and مَا أَفْقَرَهُ are [said to be] anomalous; for their [respective] verbs are استغنى and افتقر, from either of which the verb of wonder may not properly [or regularly] be formed. (S in art. فقر. [But see غَنِىَ as syn. with استغنى; and see also art. فقر.]) 5 تَغَنَّىَ see 1, former half, in three places: — — and again in the latter half: — and see also 2, in five places. 6 تَغَانَىَ see 1, former half, in two places. — — تَغَانَوْا means They were, or became, free from want, one of another, or, as we say, of one another. (S, K.) El-Mugheereh Ibn-Habnà says, ↓ كِلَانَا غَنِىٌّ عَنْ أَخِيهِ حَيَاتَهُ وَنَحْنُ إِذَا مُتْنَا أَشَدُّ تَغَانِيَا [Each of us is free from want of his brother in his life-time; and when we die, we shall be more free from such want]. (S.) 8 إِغْتَنَىَ see 1, second sentence. 10 إِسْتَغْنَىَ see 1, in seven places. — استغنى اللّٰهَ He asked, or begged, God to render him, or make him to be, in no need, or free from want; [or in a state of competence, or sufficiency;] or rich, or wealthy. (K, TA. [But wanting in the CK, and app. in several copies of the K.]) Hence the prayer, اَللّٰهُمَّ إِنِّى أَسْتَغْنِيكَ عَنْ كُلِّ حَارِمٍ وَأَسْتَعِينُكَ [O God, I ask Thee to render me in no need of any one who refuses to give, and I beg thine aid]. (TA.) غَنًى, (K, TA,) with fet-h, and مَقْصُور, (TA,) i. q. مَئِنَّةٌ; so in the saying, مَكَانُ كَذَا غَنًى مِنْ فُلَانٍ [Such a place is meet, fit, or proper, for such a one; as though meaning

a place of freedom from want]; as also ↓ مِنْهُ مَغْنًى (K, TA.) غِنًى and ↓ غَنَآءٌ signify the same; (MA, K;) both are inf. ns. of غَنِىَ: (MA:) [see the first sentence of this art.: used as simple substs., they mean Freedom from need or want; competence, or sufficiency; or richness, or wealthiness:] or غِنًى is the inf. n. of غَنِىَ; (Msb;) and ↓ غَنَآءٌ signifies competence, or sufficiency; (Mgh, Msb;) as in the saying, لَيْسَ عِنْدَهُ غَنَآءٌ He has not competence, or sufficiency: (Msb:) or غَنَآءٌ signifies profit, utility, or avail; (S;) and you say, رَجُلٌ لَا غَنَآءَ عِنْدَهُ meaning A man who is not profitable to any one: (TA voce دَدَانٌ; [and in like manner this phrase, occurring in the S voce دَدَانٌ, is expl. in the PS:]) and ↓ غُنْوَةٌ signifies the same as غِنًى in the saying لِى عَنْهُ غُنْوَةٌ [I have no need of it, or him]: (K and TA in art. غنو:) so says Ks: but, as ISd says, the word commonly known is ↓ غُنْيَةٌ; (TA in that art.;) which see in two places in the former half of the first paragraph of this art.: this last word [said in the S to be an inf. n.] and ↓ غِنْيَةٌ and ↓ غُنْوَةٌ and ↓ غُنْيَانٌ [which is said in the S and in one place in the K to be an inf. n.] are substs. having one and the same meaning [syn. with غِنًى used as a simple subst.]: and مَا لَهُ عَنْهُ غِنًى [in the CK erroneously غَنًى] and ↓ غُنْيَةٌ and ↓ غُنْيَانٌ and ↓ مَغْنًى mean [lit. He has not freedom from need of it, or him; and hence,] he has not any means, or way, of separating himself from, or avoiding, it, or him; syn. بُدٌّ: (K:) and one says ↓ فِى النِّكَاحِ غُنْيَةٌ عَنِ السِّفَاحِ [In marriage is freedom from need of fornication]. (A and Msb in art. سفح.) مَا كَانَ عَنْ ظَهْرِ غِنًى, in a trad. respecting alms, means What is over and above that which suffices for the sustenance of the household, or family. (TA.) غُنْوَةٌ: see the next preceding paragraph, in two places. غُنْيَةٌ and غِنْيَةٌ: see غِنًى; the former in three places. غُنْيَانٌ: see غِنًى, latter half, in two places. غَنَآءٌ: see غِنًى, in two places; and see also 4, former half. A poet says, سَيُغْنِينِى الَّذِى أَغْنَاكَ عَنِّى فَلَا فَقْرٌ يَدُومُ وَلَا غَنَآءُ [He will render me free from need who has rendered thee free from need of me: for poverty will not always continue, nor competence, or richness]: or, as some relate it, غِنَآءُ, meaning thereby the inf. n. of ↓ غَانَيْتُ: [see 3, above:] but it is said that the proper reading is غَنَآءُ; because this has no other meaning than that of غِنًى: so says ISd. (TA.) — — مَا فِيهِ غَنَآءُ ذَاكَ means There is not in him [ability for] the setting-up of that, and strength, or power, to bear it, or carry it, or to raise it upon his back and rise with it. (ISd, K, TA.) غِنَآءٌ is an inf. n. of 3. (TA, [See the next preceding paragraph.]) — Also, (TA,) [Song, or vocal music; i. e.] an utterance of the voice with a prolonging and a sweet modulation thereof; (K, TA;) or a raising of the voice, and continuing it without interruption; (Nh, TA;) [a singing, and a chanting;] it is said in the S to be مِنَ السَّمَاعِ [meaning that it is a sort of musical performance]: (TA:) being an utterance of the voice, its analogical form would be with damm [i. e. غُنَآءٌ, like حُدَادٌ &c.]: (Msb, TA:) its pl. is أَغْنِيَةٌ: (MA:) [and ↓ مَغْنًى signifies the same as غِنَآءٌ; and a mode of singing; and any particular air, or tune; and a song, i. e. a composition in verse that is sung or to be sung: and its pl. is مَغَانٍ: but perhaps it is post-classical: the pl. occurs in the K, in art. نصب:] غِنَآءٌ [also] signifies [a song, i. e.] poetry, or verse, that is [sung, or chanted, or] uttered with a trilling, or quavering, or a prolonging and a sweet modulation, of the voice; (Har p. 286;) and ↓ أُغْنِيَّةٌ is syn. with غِنَآءٌ (S, Har) in this sense; (Har;) or, as also ↓ إِغْنِيَّةٌ, (Fr, K, TA,) and ↓ each of them also without teshdeed, (K, TA,) as mentioned by ISd, but said by him to be not of valid authority, (TA,) signifies a certain sort of غِنَآء (K, TA) which they sing or chant: (TA:) and the pl. is أَغَانِىُّ (S, TA) [and أَغَانٍ, this latter being the pl. of each sing. that is without teshdeed]. — — الغِنَآء is also used by a poet in the place of an inf. n., meaning التَّغَنِّى: he says, تَغَنَّ بِالشِّعْرِ إِمَّا كُنْتَ قَائِلَهُ إِنَّ الغِنَآءَ بِهٰذَا الشِّعْرِ مِضْمَارُ [Sing thou, or chant thou, the poetry, if thou be uttering it: verily the singing, or chanting, this poetry is a مضمار (expl. in art. ضمر)]. (TA.) غَنِىٌّ and ↓ غَانٍ: see 1, former half; each in two places: both signify [Free from want; or in a state of competence, or sufficiency; or rich, or wealthy; or] possessing much property or wealth: (K, * TA:) pl. of the former أَغْنِيَآءُ. (Msb, TA.) See an ex. of the former in a verse cited above, conj. 6. One says, أَنَا غَنِىٌّ بِكَذَا عَنْ غَيْرِهِ [I am sufficed by such a thing, or satisfied, or content, with it, so as to be free from want of another thing]. (Msb.) — — الغَنِىُّ as a name of God signifies [The Self-sufficient; i. e.] He who has no need of any one in any thing. (TA.) غَنَّآءٌ A singer; (MA;) [as also ↓ مُغَنٍّ; and مُغَنِّيَةٌ a female singer, a songstress:] accord. to Ibn-Ya'eesh, a ↓ مُغَنٍّ is thus called لِأَنَّهُ يُغَنِّنُ صَوْتَهُ, i. e. because he makes his voice to have in it a غُنَّة [or sort of nasal sound, or twang]; the word being, in his opinion, originally, مُغَنِّنٌ, with three ن, the last of which is changed into ى, when one says المُغَنِّى, for the purpose of alleviating the utterance. (Mughnee, art. حَرْفُ النُّونِ.) غَانٍ: see غَنِىٌّ. — — [The fem.] غَانِيَةٌ signifies A young woman who is sufficed by her husband; or satisfied, or content, with him, (S, Msb, TA, *) so as to be in no need, or free from want, of any other: (Msb:) and sometimes, also, applied to a woman, (S,) such as is sufficed by her beauty, (S, ISd, K, TA,) so as to be in no need of decoration (ISd, K, TA) with women's ornaments: (ISd, TA:) or such as is sought, or desired, by men, but does not seek, or desire: (ISd, K, * TA:) or such as has abode in the house, or tent, of her father and mother, and whom captivity (سِبَآء) has not befallen; (IJ, ISd, K, * TA;) which is the strangest of the explanations: (TA:) or such as is youthful and chaste, whether having a husband or not: (ISd, K, TA:) or, accord. to AO, one that is married: (Ham p. 226:) or, accord. to Az, such as pleases men, and is pleased by شَبَاب [which means both youthfulness and youths or young men]: (TA:) pl. غَوَانٍ; (K;) with the article, الغَوَانِى; [and also غَانِيَاتٌ: (see an ex. in a verse cited in the second paragraph of art. زج:)] in the saying of Ibn-Er-Rukeiyát, لَا بَارَكَ اللّٰهُ فِى الغَوَانِىِ هَلْ يُصْبِحْنَ إِلَّا لَهُنَّ مُطَّلَبُ [May God not bless those young women that are sufficed by their husbands, or by their beauty, &c.: do they enter upon the time of dawn without their having desire (lit. a time or place, meaning an occasion, of seeking, or desire) ?], the ى is made movent by a poetic license: (S, TA:) and another poet uses الغَوَانِ for الغَوَانِى. (TA.) أَغْنَآءٌ [a pl. of which the sing. is not mentioned,] The أَمْلَاكَات [meaning Goods and chattels, or paraphernalia,] of brides. (Az, K.) أُغْنِيَّةٌ and إِغْنِيَّةٌ, and each of them also without teshdeed: see غِنَآءٌ, latter half. مَغْنًى: see 4, former half: — — and غَنًى: — — and غِنًى, near the end. — — Also A place in which were its occupants, or inhabitants: (S:) or a place of abode by which its occupants, or inhabitants, were sufficed, or with which they were satisfied, or content, and from which they then departed, or removed: or in a general sense; (K, TA;) a place of abode, absolutely; but this seems to be a distinct application: (TA:) pl. مَغَانٍ; with the article, المَغَانِى. (S, TA.) — See also غِنَآءٌ. مُغْنًى: see 4, former half. مُغْنٍ [act. part. n. of 4,] A man sufficing, or satisfying, or contenting. (TA.) — — المُغْنِى as a name of God signifies He who satisfies, or contents, whom He will, of his servants. (TA.) — — And مُغْنِيَةٌ A woman who satisfies, or contents, her husband, so as to render him in no need of looking at other than her. (Har p. 451.) مَغْنَاةٌ and مُغْنَاةٌ: see 4, former half. مُغَنٍّ; fem. مُغَنِّيَةٌ: see غَنَّآءٌ, in two places. غهب 1 غَهِبَ, [aor. غَهَبَ,] inf. n. غَهَبٌ, He was unmindful, negligent, inattentive, inadvertent, inconsiderate, or heedless. (S.) You say, غَهِبَ عَنْهُ He was unmindful, &c., and forgetful, of him, or it; (K, TA;) as also ↓ اغهب. (TA.) And أَصَابَ صَيْدًا غَهَبًا He hit an object of the chase, or objects thereof, inadvertently, unintentionally. (A 'Obeyd, S, K, from a trad.) — — And غَهِبَهُ He was ignorant of it; as also عَهِبَهُ.

(TA in art. عهب.) 4 أَغْهَبَ see the preceding paragraph. 8 اغتهب He (a man, TA) journeyed in the darkness: (K, TA:) and went far away therein. (TA.) غِهِبَّى الشَّبَابِ and غِهِبَّاوُهُ, and likewise with the unpointed ع, The first part, or state, of youth. (K, TA.) غَيْهَبٌ Darkness; (S, A, K;) as also ↓ غَيْهَبَانٌ: (K:) pl. of the former غَيَاهِبُ. (S.) — — And A horse, and night, intensely black: (K, TA:) or, instead of وَاللَّيْلِ in the K, we may read وَاللَّيْلُ; so that the meaning may be, a horse intensely black: and night: agreeably with the A, in which this latter meaning [as well as the former] is assigned to the word; and it is added that one says, أَحْسَنُ مِنْ بَيَاضِ الكَوْكَبِ فِى سَوَادِ الغَيْهَبِ [More beautiful than the whiteness of the star in the blackness of night]: (TA:) or it signifies intense blackness of the night and of a camel and the like: you say جَمَلٌ غَيْهَبٌ a deep-black camel: (Lth, TA:) and also أَسْوَدُ غَيْهَبٌ and غَيْهَمٌ: (Lh, TA:) and رَجُلٌ غَيْهَبٌ a black man; likened to the darkness of night: and لَيْلٌ غَيْهَبٌ a dark night: (Sh, TA:) and فَرَسٌ أَدْهَمُ غَيْهَبٌ a horse intensely black: (Sh, S, TA:) and it is said in " the Book of Horses " by A 'Obeyd that أَدْهَمُ ↓ غَيْهَبِىٌّ signifies [a horse] of the deepest black hue: that the fem. is غَيْهَبَةٌ; and the pl., غَيَاهِبُ: and that دَجُوجِىٌّ is less than غَيْهَبٌ in blackness, signifying " of a clear black hue. " (TA.) — Also, applied to a man, Unmindful, negligent, inattentive, inadvertent, inconsiderate, or heedless: (K, TA:) and weak, and timid: (TA:) or (K, TA, but in the CK " and,") a heavy, troublesome man: or stupid, dull, or wanting in intelligence; or inert, or wanting in vigour. (K, TA.) And Lacking ability to seek his blood-revenge, or retaliation; as also عَيْهَبٌ. (TA in art. عهب.) — And A [garment of the kind called] كِسَآء having much wool; very woolly; (K, TA;) as also عَيْهَبٌ. (TA.) — — And A male ostrich. (R, TA.) غَيْهَبَةٌ A clamour, or confused noise, (K, TA,) and commotion, (TA,) in fight, or conflict. (K, TA.) غَيْهَبِىٌّ: see غَيْهَبٌ. غَيْهَبَانٌ: see غَيْهَبٌ. — Also The belly. (K.) غو or غوى 1 غَوَى, aor. يَغْوِى, inf. n. غَىٌّ (A 'Obeyd, S, Msb, K, TA) and غَوَايَةٌ; (A 'Obeyd, S, TA;) [respecting which latter see what follows;] and غَوِىَ (A 'Obeyd, K, TA, but not in the CK,) but this is not commonly known, (TA,) aor. يَغْوَى, inf. n. غَوًى, (A 'Obeyd, TA,) accord. to the M and K غَوَايَةٌ, mentioned above as of غَوَى, (TA,) or this last, which is with fet-h, (Msb,) not to be pronounced with kesr, (K,) is a simple subst.; (Msb;) He erred; deviated from the right way or course, or from that which was right: (S, Msb, K:) and was disappointed; or failed of attaining his desire: (S, Msb:) and he laboured, and persisted, (IAth, Msb, TA,) in that which was vain, or false, (IAth, TA,) or in ignorant conduct: (Msb:) or he acted ignorantly from misbelief. (Er-Rághib, TA.) — See also 4, in two places. — غَوِىَ, aor. يَغْوَى; (S, Msb, K;) and غَوَى, aor. يَغْوِى; (K;) inf. n. [of the former] غَوًى; (S, K;) said of a young camel, (S, Msb, K,) and of a lamb or kid, (S,) He suffered indigestion from the milk; (K, TA;) i. e. (TA) he drank the milk until he suffered indigestion; and his belly, or chest, became in a corrupt state; (S, Msb, * TA;) or he drank much thereof, so that he suffered indigestion: (TA:) or, accord. to ISk, (S, TA,) he did not satisfy his thirst with the biestings of his mother, (S,) or he did not drink thereof, (TA,) nor satisfy his thirst with the milk [after it], so that he died of emaciation: (S, TA:) or he (a kid, AZ, TA) was withheld from sucking (AZ, K, TA) until hunger injured him (AZ, TA) so that he became emaciated, (AZ, K, TA,) and almost perished: (K:) or he obtained not sufficient milk to satisfy his thirst so that he almost perished: (T, TA:) or, said of a child, and of a young camel, he found not a sufficiency of milk, so that he did not satisfy his thirst, and was seen to be meagre, or emaciated; thus accord. to ISh; and Sh says that his companions held this to be the correct meaning: (TA:) the epithet applied to the young camel [&c.] is ↓ غَوٍ. (K.) Z has mentioned the reading in the Kur [xx. 119], وَعَصَى آدَمُ رَبَّهُ فَغَوِىَ, expl. as meaning [And Adam disobeyed his Lord, and] suffered indigestion from much eating: but better than this is what Az and Er-Rághib say; that it is فَغَوَى; and that the meaning is, and his life became evil to him; or he was disappointed; or he acted ignorantly; or some other of the meanings mentioned by the expositors. (TA.) 2 1ό3ό̃ό2 see 4. — — غَوَّيْتُ اللَّبَنَ, (K, TA,) inf. n. تَغْوِيَةٌ, (TA,) I made the milk to become such as is termed رَائِب [i. e. thick, or coagulated, &c.]; (K, TA;) as though I spoiled it, so that it became thick. (TA.) 4 اغواهُ; (S, MA, Msb, K;) and ↓ غوّاهُ, (K,) inf. n. تَغْوِيَةٌ; (TA;) and ↓ غَوَاهُ, (K, TA,) mentioned by El-Muärrij; (TA;) [but] accord. to As, one should not say otherwise than اغواهُ; (S, TA;) He caused him to err; or to deviate from the right course, or from that which was right: (S, Msb, K:) and caused him to be disappointed; or to fail of attaining his desire: (S:) or he seduced him, misled him, or led him astray; as also ↓ استغواهُ. (MA.) A poet, cited by El-Muärrij, says, وَكَائِنْ تَرَى مِنْ جَاهِلٍ بَعْدَ عِلْمِهِ ↓ الهَوَى جَهْلًا عَنِ الحَقِّ فَانْغَوَى ↓ غَوَاهُ [How many an ignorant dost thou see, whom, after his knowledge, love, or desire, has urged to turn, in ignorance, from that which was right, and who has turned: or has turned, in ignorance, from that which was right, and who has suffered himself to be turned; for,] accord. to Az, غَوَاهُ الهَوَى is most correctly rendered as meaning لَوَاهُ, and صَرَفَهُ; and انغوى is quasi-pass. thereof. (TA.) The saying in the Kur [vii. 15], related as from Iblees, فَبِمَا أَغْوَيْتَنِى means [Then by, or because of,] thy having caused me to err: or, as some say, invited me to [do] a thing whereby I have erred. (TA.) But the saying in the same [xi. 36], إِنْ كَانَ اللّٰهُ يُرِيدُ أَنْ يُغْوِيَكُمْ is said to mean If God desire to punish you for erring: or to decree, against you, your erring [i. e. that ye shall err]. (TA.) 6 تَغَاوَوْا عَلَيْهِ They collected themselves together, or combined, and aided one another, against him; (S, TA;) originally, (TA,) in an evil affair; from الغَىّ and الغَوَايَة: (S, TA:) or they aided one another against him, and slew him; (K;) but this addition " and slew him " is from a trad. respecting the slaying of 'Othmán, in which it is said, فَتَغَاوَوْا عَلَيْهِ وَاللّٰهِ حَتَّى قَتَلُوهُ [and they collected themselves together, &c., against him, by God, so that they slew him]: (TA:) or they came against him from this quarter and from that; though they did not slay him: (ISd, K, TA:) or they collected themselves together, and aided one another, against him, as do those who err, or deviate from the right way or course; thus expl. by Z. (TA.) [See also 6 in arts. غى and عو.] 7 انغوى signifies اِنْهَوَى and مَالَ [app. He declined from the right way or course; for all of these three verbs seem to be here used in one and the same sense, agreeably with a saying in the JK, المُنْغَوِى شِبْهُ المُنْهَوِى المَائِلُ]: (K:) [or rather,] accord. to Az, [it signifies he was, or became, or suffered himself to be, made to decline, or to turn, from the right way or course, by love, or desire; for he says that] it is quasi-pass. of غَوَاهُ الهَوَى, which signifies أَمَالَهُ and صَرَفَهُ: (TA:) or he fell into error by yielding to love and desire. (TK: there given as the meaning of the explanation in the K.) See also 4. 10 ό3ό2ْ1إِسْتَ see 4, first sentence. R. Q. 2 if belonging to art. غو, or Q. Q. 2 if belonging to art. غوغ. تَغَاغَى عَلَيْهِ الغَوْغَاءُ [as though originally تَغَوْغَى]: see art. غوغ. غَوًى Thirst. (TA.) — — And one says, بِتُّ غَوًى, and ↓ غَوِيًّا, and ↓ مُغْوِيًا, (K, TA,) in the T ↓ مُغَوًّى, (TA,) [in the CK مَغْوِيًّا,] meaning مُخْلِيًا (K, TA) [in the CK مُخَلِّيًا] مُوحِشًا (TA) [i. e. I passed the night empty]: and so قَوِيًا, and قَاوِيًا, and مُقْوِيًا. (TA.) [See also غَوِىٌّ.] غَوٍ: see غَاوٍ: — and see also 1, near the end. غَىٌّ is an inf. n.; as also ↓ غَوَايَةٌ; (A 'Obeyd, S, &c.; [see 1, first sentence;]) or the latter is a simple subst.: (Msb:) [both, used as substs., signify Error; &c.: ↓ غَيَّةٌ, of which the pl. (غَيَّاتٌ) is mentioned by Freytag as meaning errors, from the Deewán of the Hudhalees, is an inf. n. of un., and signifies an error, &c.:] and غَىٌّ signifies also a state of perdition. (Ham p. 643.) See also غَيَّةٌ. — — Also A certain valley in Hell: or a river

[therein]: (K, TA:) prepared by God for those who err: it is said that it has one or the other of these meanings in the Kur xix. 60: (TA:) or it there means (assumed tropical:) punishment; because it is the consequence of غَىّ [properly thus termed]: (Er-Rághib, TA:) or it there means evil: or the recompense of غَىّ [i. e. of error]: or deviation from the way of Paradise. (Bd.) غَوَّةٌ: see the next paragraph. غَيَّةٌ: see ↓ غَىٌّ. غَوَّةٌ and غَيَّةٌ signify the same. — — [Hence,] وَلَدُ غَيَّةٍ, and ↓ غِيَّةٍ, (K, TA,) but the latter is said by Lh to be rare, (TA,) The offspring of fornication or adultery; (K, TA;) contr. of وَلَدُ رِشْدَةٍ. (TA.) And one says also ↓ اِبْنُ الغَىِّ [meaning The son of fornication or adultery]. (L in art. بهث.) And هُوَ لِغَيَّةٍ, (S, Msb,) and ↓ لِغِيَّةٍ, said in reviling a person, He is, or was, unlawfully begotten; (Msb;) contr. of لِرِشْدَةٍ. (S.) غِيَّةٌ: see the next preceding paragraph, in two places. غَوِىٌّ: see غَاوٍ: — and see also غَوًى. You say of a hungry person, رَأَيْتُهُ غَوِيًّا مِنَ الجُوْعِ [I saw him empty, or lean, from hunger]; like as one says قَوِيًا and ضَوِيًا [or ضَاوِيًا] and طَوِيًا. (TA.) غَوَايَةٌ: see غَىٌّ, above. غَيَّانُ [as though originally غَوْيَانُ]: see what next follows. غَاوٍ, and ↓ غَوِىٌّ, (S, Msb, K,) and ↓ غَوٍ, (S, TA,) and ↓ غَيَّانُ, (K,) [or the first is an act. part. n., and the others are intensive epithets,] Erring; deviating from the right way or course, or from that which is right: (S, Msb, K:) and suffering disappointment; or failing of attaining his desire: (S, Msb:) [&c.: (see 1, first sentence:)] and the first signifies also perishing: (Ham p. 643:) the pl. of the first is غُوَاةٌ, (Msb, TA,) like قُضَاةٌ pl. of قَاضٍ, (Msb,) and غَاوَونَ. (K.) الغَاوُونَ in the saying وَالشُّعَرَآءُ يَتَّبِعُهُمُ الغَاوُونَ [in the Kur xxvi. 224] means The devils: or those, of mankind, who err: (K, TA:) or those who love the poet when he satirizes a people, or party, (Zj, K, TA,) by saying that which is not allowable: (Zj, TA:) or those who love him for his praising them for that which is not in them. (Zj, K, TA.) — — And الغَاوِى signifies The locust, or locusts collectively: (K, TA:) one says, جَآءَ الهَاوِى وَالغَاوِى, meaning The wolf and the locust, or locusts, came: (TA:) so says IAar. (TA in art. هوى, where, in the K, الهَاوِى is said to signify " the locust " or " locusts. ") — — رَأْسٌ غَاوٍ is a tropical phrase, meaning, accord. to the K, A small head: but accord. to the A, a head that turns, or looks, aside, much, or often. (TA.) غَاوِيَةٌ i. q. رَاوِيَةٌ, (Sgh, K, TA,) [as meaning] A camel that carries water: pl. غَوَايَا: [the sing. and pl. being] like رَاوِيَةٌ and رَوَايَا. (JK.) غَاغٌ and غَاغَةٌ, the latter mentioned in the K in this art. as meaning A certain plant: see art. غوغ. غَوْغَآءٌ and غَوْغَآءُ: see art. غوغ. أُغْوِيَّةٌ A [pitfall such as is termed] زُبْيَة; (K, TA;) or a hollow, or pit, dug in the ground, like a زُبْيَة, for the wolf, and in which a kid is put; and when he [the wolf] looks at it, he falls, desiring to obtain it, and so is taken: (TA:) and ↓ مُغَوَّاةٌ [likewise] signifies a زُبْيَة, (TA,) or a hollow, or pit, dug in the ground, like a زُبْيَة, (S,) for [catching] beasts of prey: (TA:) whence the saying, (S, TA,) which is a prov., (TA,) مَنْ حَفَرَ مُغَوَّاةً أَوْشَكَ أَنْ يَقَعَ فِيهَا [He who digs a pitfall is near to his falling into it]: (S, * TA:) pl. مُغَوَّيَاتٌ. (S.) — — And A cause, or place, of perdition or death; (K, TA;) as also ↓ مُغَوَّاةٌ: (TA:) or a calamity, or misfortune; thus in the saying, وَقَعَ النَّاسُ فِى أُغْوِيَّةٍ [The people fell into a calamity, or misfortune]. (S.) مُغْوٍ; whence the phrase بِتُّ مُغْوِيًا: see غَوًى. مَغْوَاةٌ: see مُغَوَّاةٌ, in two places. مُغَوًّى, in the phrase بِتُّ مُغَوًّى: see غَوًى. مُغَوَّاةٌ: see أُغْوِيَّةٌ, in two places. — — Also A land in which one errs from the right way; syn. مَضِلَّةٌ; (K, TA; in the CK مِضَلَّةٌ;) as also ↓ مَغْوَاةٌ, like مَهْوَاةٌ; (K, TA; in the CK مِغْواة, like مِهْواة;) and so أَرْضٌ مُغَوَّاةٌ: (TA:) the pl. of مُغَوَّاةٌ is مُغَوَّيَاتٌ; (K, TA;) and that of ↓ مَغْوَاةٌ is مَغَاوٍ. (TA.) — — Also Any well. (AA, TA.) غوث 1 غَاثَ: see 4. — [And see also غَوِيثٌ.] 2 غوّث, (S, K,) inf. n. تَغْوِيثٌ; (K;) and ↓ استغاث; (TA;) He cried out, (TA,) and said, (S, K,) ↓ وَا غَوْثَاهُ (S, K, TA) [Alas! a cry for aid, or succour! also pronounced وا غَوْثَاهِ (accord. to one of my copies of the S) and وا غَوْثَاهْ]. You say, ضُرِبَ فُلَانٌ فَغَوَّثَ Such a one was beaten, and cried وا غوثاه. (TA.) This is declared by the leading grammarians to be the primary signification of غوّث: then they used it as meaning He cried out, or called, desiring, or demanding, aid, or succour. (MF.) — See also غَوِيثٌ. 4 اغاثهُ, (S, Msb, K,) inf. n. إِغَاثَةٌ (Msb, K) and ↓ مَغُوثَةٌ [which is anomalous], (K,) He aided, or succoured, him; (Msb;) He (i. e. God, Msb) removed from him trouble, or affliction: (Msb, TA:) ↓ غَاثَهُ, aor. يَغِيثُهُ, is used in the sense of اغاثهُ, but is rare, and is said [by some] to be from الغَيْثُ, not الإِغَاثَةُ: غاثهُ, aor. يَغُوثُهُ, is mentioned by Az as not heard by him from any one; but ISd mentions غاثهُ, inf. n. غَوْثٌ and غِيَاثٌ, though saying that اغاثهُ is more approved. (TA.) And one says also, أَغَاثَنَا المَطَرُ (assumed tropical:) [The rain gave us relief]. (Msb.) 6 تَغَاوَثُوا, accord. to Freytag, appears to be used in the Deewán of the Hudhalees as signifying They said, one to another, وَا غَوْثَاهُ: — and تغاوث as syn. with أَغَاثَ.] 10 استغاثهُ, (S, O, Msb, K,) and استغاث بِهِ, (O, Msb, TA,) the latter disallowed by some, but used by Sb, (TA,) He sought, desired, or demanded, aid, or succour, of, or by means of, him, or it; he sought, &c., [or called for,] his aid, or succour. (O, MF, TA.) — — See also 2. [Hence, استغاث العُودُ (assumed tropical:) The lute sent forth plaintive sounds: a modern phrase.] غَوْثٌ and ↓ غُوَاثٌ and ↓ غَوَاثٌ, (S, K,) the last deviating from the common course of speech, (K, TA,) with respect to analogy, as will be seen from what follows, (TA,) A cry for aid, or succour. (S, K, KL, PS.) One says, أَجَابَ اللّٰهُ دُعَآءَهُ وغُوَاثَهُ ↓ and ↓ غَوَاثَهُ [God answered his prayer, and his cry for aid]. (Fr, S.) ↓ غَوَاثٌ is said by Fr to be the only word significant of a sound, or cry, having fet-h [to the first letter]; other words of this kind being with damm, as بُكَآءٌ and دُعَآءٌ, or with kesr, as نِدَآءٌ and صِيَاحٌ. (S.) See also 2. — — And see غِيَاثٌ. غَوَاثٌ: see غَوْثٌ, in three places: — — and see also غِيَاثٌ. — — In the dial. of Himyer it signifies (assumed tropical:) Travelling-provision. (TA.) غُوَاثٌ: see غَوْثٌ, in two places: — — and see also the paragraph here following. غِيَاثٌ, (S, Msb, K, &c.,) in which the و is changed into ى because of the kesreh preceding it, (S,) a form disapproved by some of the lexicographers, but several others assign to it priority, (MF,) a subst. from أَغَاثَهُ, (S, Msb, K, &c.,) as also ↓ غَوَاثٌ, ascribed by Ibn-Hajar to the majority, and ↓ غُوَاثٌ, mentioned on the authority of Aboo-Dharr, (MF,) and ↓ غَوْثٌ; (Msb;) signifying Aid, or succour; (Msb;) or deliverance from difficulty, distress, or adversity, and [from] revenge; and aid to release from difficulties, distresses, or adverse circumstances. (MF.) In the T, الغِيَاثُ is expl. as signifying That with which God aids, or succours, one. (TA.) — — And غِيَاثٌ signifies also An aider, or a succourer: you say, فُلَانٌ غِيَاثُنَا Such a one is our aider, or succourer; i. q. ↓ مُغِيثُنَا: (TA in art. نور:) and God is said to be غِيَاثُ المُسْتَغِيثِينَ [The Aider of the seekers of aid]. (O.) — — [Hence,] أُمُّ غِيَاثٍ is a name for (assumed tropical:) The cooking-pot. (T in art. ام.) غَوِيثٌ Food, or other succour, with which one aids a person in necessity. (O, K.) — Also, (O, K,) in one copy of the K ↓ تَغْوِيثٌ, (TA,) [both perhaps inf. ns., the former like دَبِيبٌ &c.,] Vehemence of running (شِدَّةُ عَدْوٍ). (O, K.) مُغِيثٌ: see غِيَاثٌ, last sentence but one. مَغُوثَةٌ, an [anomalous] inf. n.: see 4. مَغَاوِثُ Waters: (O, K:) said to be one of those plurals that have no singulars. (TA.) يَغُوثُ A certain idol which belonged to [the tribe of] Medhhij: (Zj, ISd, K, TA:) or a certain good man, who lived between [the times of] Adam and Noah, and of whom, after his death, was made an image, which, after a long time, became an object of worship; like وَدٌّ and سُوَاعٌ and يَعُوقُ and نَسْرٌ, mentioned therewith in the Kur lxxi. 22 and 23. (Bd.) غوج 1 غَاجَ, (S, O, K,) aor. يَغُوجُ, (S, O,) said of a man; (TA;) and ↓ تغوّج, (O, K,) likewise, (TA,) or this is said of a horse; (O;) He affected a bending

of his body, syn. تَثَنَّى and تَعَطَّفَ, (S, O, K, TA,) and inclined from side to side, in his gait. (TA.) Aboo-Dhu-eyb says, عَشِيَّةَ قَامَتْ بِالفِنَآءِ كَأَنَّهَا عَقِيلَةُ نَهْبٍ تُصْطَفَى وَتَغُوجُ [In the evening when she arose, in the yard of the dwelling, as though she were the most excellent portion of booty, to be selected therefrom, and affecting a bending of her body, and inclining from side to side]: i. e. displaying herself to the chief of the army, in order that he might take her for himself. (S, O.) 5 تَغَوَّجَ see the preceding paragraph. غَوْجٌ, applied to a horse, Pliant, pliable, limber, or lithe; syn. لَيِّنُ الأَعْطَافِ: pl. غُوجٌ. (En-Nadr, TA.) — — And A man relaxed by reason of drowsiness. (TA.) — — And A broad-breasted camel. (TA.) — — And غَوْجُ اللَّبَانِ A horse ample in the skin of the breast, (S, O, K,) but not unless he be سَهْلُ المَعْطِفِ [i. e. pliant, pliable, limber, or lithe]: (S, O, TA:) or a horse long in the قَصَب [or bones of the legs]: or that bends, going and coming. (TA.) — — And غَوْجٌ مَوْجٌ, the latter word being an imitative sequent, A horse fleet, or swift; excellent in running; or that outstrips others. (TA.) غَوَّاجٌ That goes with energy: an epithet applied by Aboo-Wejzeh to a camel. (O.) غور 1 غَارَ, (As, Fr, IAar, S, Msb, &c.,) aor. يَغُورُ, (S, &c.,) inf. n. غَوْرٌ (S, K) and غُؤُورٌ; (K;) and ↓ اغار, (Fr, Msb,) inf. n. إِغَارَةٌ; (K;) but IAth says that this form of the verb is of rare occurrence, (TA,) and As disallows it; (S, Msb, TA;) and ↓ غوّر, inf. n. تَغْوِيرٌ; (S, K;) and ↓ تغوّر; (K, TA;) He came to the غَوْر, (As, Fr, IAar, S, Msb, K,) i. e., low land or country, (Msb,) [or the region so called, in Arabia:] or غار signifies he journeyed in the region of the غور: (As, TA:) or غار and ↓ اغار signify he took his way towards the غَوْر. (TA.) There is a difference of opinion respecting the saying of El-Aashà, نَبِىٌّ يَرَى مَا لَا تَرَوْنَ وَذِكْرُهُ لَعَمْرِى فِى البِلَادِ وَأَنْجَدَا ↓ أَغَارَ [meaning, accord. to the first explanation of اغار, A prophet who seeth what ye see not, and whose fame has come to the low lands, by my life, or by my religion, in the several regions, and has come to the high lands]: As says that اغار signifies has gone quickly; and انجد, has risen; and that the poet does not mean has come to the low lands nor to the high lands; holding غار only to signify the coming to the low land: but Fr asserts that اغار is a dial. var. of غار; and cites this verse as authority: and some say اغار وانجد, but when they do not conjoin the two verbs they say غار; like as they say هَنَأَنِى الطَّعَامُ وَمَرَأَنِى, but when they do not conjoin these two verbs they say أَمْرَأَنِى: (S:) As also mentions another relation of the second hemistich, commencing اغام [app. a mistake for أَقَامَ or some other word]: (IKtt:) and there is another relation, accord. to which the second hemistich is مَحْرُوم, commencing with غَارَ. (L.) You say also غَارَ وَأَنْجَدَ meaning (assumed tropical:) He became famous in the low countries and the high. (A in art. نجد.) — — غار فِى شَىْءٍ, inf. n. غَوْرٌ and غُؤُورٌ (K) and غِيَارٌ, (Sb, K,) He, or it, entered [or entered deeply] into a thing. (K.) — — [Hence,] غار فِى أَمْرٍ (tropical:) He examined minutely [or deeply] into an affair; (IKtt, Msb;) as also ↓ اغار. (IKtt.) You say فُلَانٌ بِعِيدُ الغَوْرِ (tropical:) Such a one is a deep examiner: (TA:) or acquainted [deeply] with affairs: or very rancorous, malevolent, malicious, or spiteful. (Msb.) [See also غَوْرٌ, below.] — — غار المَآءُ, (Lh, S, Msb, K,) فِى الأَرْضِ (K,) inf. n. غَوْرٌ (Lh, S, K, &c.) and غُؤُورٌ; (S, TA;) and ↓ غوّر, (Lh, TA,) inf. n. تَغْوِيرٌ; (K;) The water sank, (S, IKtt,) or went away, (Msb, K,) into the ground, or earth: (S, Msb, K:) or went away into the sources, or springs. (Lh.) — — غَارَتِ الشَّمْسُ, (S, K,) aor. تَغُورُ, (S,) inf. n. غِيَارٌ (S, K) and غُؤُورٌ; (K;) and ↓ غوّرت; (K;) The sun set: (S, K:) and in like manner one says [غار and ↓ غوّر] of the moon and of a star. (TA.) — — غَارَتْ عَيْنُهُ, aor. تَغُورُ, (S, Msb,) inf. n. غَوْرٌ (S, TA) and غُؤُورٌ; (S, Msb, TA;) and غَارَتْ, aor. تَغَارُ; (S, TA;) and ↓ غوّرت; (TA;) His eye sank, or became depressed, (lit. entered,) in the head; (S, TA;) i. q. اِنْخَسَفَتْ. (Msb.) — — غار النَّهَارُ (assumed tropical:) The day became intensely hot [app., like غَوَّرَ, meaning when the sun had declined from the meridian]: (K:) hence الغَائِرَةُ [q. v.]. (TA.) — — See also 2. — غَارَ شَيْئًا, aor. يَغُورُ, He sought for, or after, a thing. (TA.) — غَارَهُمْ, and غَارَ لَهُمْ, [aor. يَغُورُ,] inf. n. غِيَارٌ, He (God) bestowed upon them غِيرَة, (K,) i. e. مِيرَة [a provision of corn, or wheat, &c.]. (TA.) [See also art. غير.] — — He benefited them; (S in art. غير, and TA;) and so غَارَهُمْ بِخَيْرٍ: (S:) and غَارَهُمْ, aor. يَغُورُ, (K,) inf. n. غِيَارٌ; (TA;) or غَارَهُمْ بِخَيْرٍ; (TA;) He (God) bestowed upon them abundance of the produce of the earth, and rain: (K, TA:) and غَارَهُمْ بِرِزْقٍ He bestowed upon them means of subsistence. (TA.) You say also اَللّٰهُمَّ غُرْنَا بِغَيْثٍ, (K,) and بِمَطَرٍ, and بِخَيْرٍ, (TA,) and غُرْنَا مِنْكَ بِغَيْثٍ, (S,) O God, aid us, or succour us, with rain (S, K) from Thee, (S,) and with prosperity. (TA.) [See also art. غير.] — غَارَ الرَّجُلَ, aor. يَغُورُهُ and يَغِيرُهُ, He gave the man the bloodwit [which is termed غَوَرٌ and غِيَرٌ]: (ISk, TA:) and so غَيَّرَهُ. (TA in art. غير.) — غَارَ عَلَى أَهْلِهِ, aor. يَغَارُ, inf. n. غِيرَةٌ [or rather غَيْرَةٌ (see art. غير)] and غَارٌ, [He was jealous of his wife.] (IKtt.) غَارٌ and غَيْرَةٌ, (S, so in my two copies,) or غَارٌ and غِيرَةٌ, with kesr, (K,) signify the same. (S, K.) You say فُلَانٌ شَدِيدُ الغَارِ عَلَى أَهْلِهِ i. e. الغيرة [Such a one is vehemently jealous of his wife]. (TA.) See also art. غير. 2 غوّر, inf. n. تَغْوِيرٌ: see 1, in five places. — — Also He slept in the middle of the day; (S, * K, TA;) and so ↓ غَارَ. (K, TA.) — — And He alighted (Lth, S, K, TA) to sleep (Lth, S, TA) in the middle of the day. (Lth, S, K, TA.) And غَوِّرُوا بِنَا Make ye the camels to lie down with us during the vehement midday-heat. (Jm and TA in art. رمض.) IAar says that ↓ مُغَوِّرٌ signifies One alighting in the middle of the day for a little while and then departing [i. e. resuming his journey]. (TA.) And مَا بِتُّ هٰذِهِ اللَّيْلَةَ إِلَّا تَغْوِيرًا occurs in a trad. as meaning [I did not tarry, or have not tarried, this night,] save in taking a nap [like the sleep in the middle of the day]. (TA.) — — Also He entered upon the middle of the day. (K, TA.) — — And He journeyed in the middle of the day: (Lth, K:) or he (a rider upon a camel, or upon a horse or other beast,) journeyed until the declining of the sun from the meridian, and then alighted. (ISh, TA.) — — And غوّر النَّهَارُ (tropical:) [app. The day became intensely hot when] the sun declined from the meridian. (Ibn-Buzurj, TA. [See also غَارَ النَّهَارُ.]) — غوّرهُ, inf. n. as above, He put it, or made it to enter, into a low, or depressed, place: he hid, or concealed, it; or caused it to disappear. (Har p. 165.) — — And غوّر, (TA,) inf. n. as above, (K, TA,) signifies also He routed, defeated, or put to flight; and he drove away. (K, * TA.) 3 غَاوَرَ see 4; and see also 6. 4 اغار عَيْنَهُ [He made his eye to sink, or become depressed, in his head: see 1]. (TA.) — اغار as intrans.: see 1, in four places. — — Also He went away in, or into, the country, or land. (K.) — — And, (S, K, &c.,) inf. n. إِغَارَةٌ (S, Mgh, Msb) and غَارَةٌ, (Mgh,) or the latter is a simple subst., [or quasi-inf. n.,] (Msb,) He hastened, (K,) or was quick, (Msb,) in walking, or marching, or journeying: (Msb, K:) he was quick, (S, Mgh, Msb, K,) and pushed, or pressed, on, or forward, (دَفَعَ, S,) in his running; (S, Mgh, Msb;) said of a horse, (Mgh, Msb,) and of a fox: (S, Mgh:) he (a horse, K) ran vehemently, and was quick, (S, K,) in a غَارَة [or raid, or sudden attack upon a people, or their dwellings,] &c. (K.) Hence the saying, (in a trad. respecting the pilgrimage, TA,) أَشْرِقْ ثَبِيرْ كَيْمَا نُغِيرْ [Enter thou upon the time of sunrise, Thebeer, (the name of a mountain near Mekkeh,)] that we may proceed quickly, (S, K,) or push, or press, on, or forward, (Yaakoob, Msb,) to the sacrifice of the pilgrimage: (S, Msb, K:) or to the return from Minè: (Yaakoob:) or that we may plunder the meats of the sacrifices: or that we may enter into the low land. (TA. [See also 2 in art. شرق.]) Hence also the saying, أَغَارَ إِغَارَةَ الثَّعْلَبِ He was quick, and pushed, or pressed, on, or forward, like as does the fox. (S.) — — اغار عَلَى العَدُوِّ, (S, Msb,) and عَلَى القَوْمِ, (K,) inf. n. إِغَارَةٌ (S, K) and غَارَةٌ, (K,) or the latter is a simple subst., [or quasi-inf. n., as in the case mentioned above,] (TA,) and مُغَارٌ, (S, TA,) He made [a raid, or

hostile or predatory incursion, into the territory of the enemy; or] a sudden, or an unexpected, attack [upon the enemy, or] upon the territory or dwellings of the enemy, [with a party of armed horsemen, generally meaning a predatory incursion,] and engaged with them in conflict; (Msb,) or he urged the horses upon, or against, the people; as also ↓ استغار: (K, TA:) and in like manner you say غاور ↓ العَدُوَّ, inf. n. مُغَاوَرَةٌ and غِوَارٌ. (S.) See also 6. And اغار الذِّئْبُ فِى الغَنَمِ The wolf made an incursion among the sheep or goats; (K * and TA in art. شع;) as also ↓ استغار. (TA ibid.) — — Also اغار عَلَيْهِ He plundered it; took it by pillage. (TA.) — — And اغار بِبَنِى فُلَانٍ, and sometimes إِلَى بنى فلان, He came to the sons of such a one to aid, or succour, them: (IKtt, K:) or to be aided, or succoured, by them. (IKtt.) — اغار, (S, K,) inf. n. إِغَارَةٌ and quasi-inf. n. غَارَةٌ, (TA,) signifies also He twisted hard (S, K) a rope. (S.) — اغار أَهْلَهُ He married another in addition to his wife [and so caused her to be jealous: see 1]. (S.) [See also art. غير.] 5 تَغَوَّرَ see 1, first signification. 6 تغاوروا They made [raids, or hostile or predatory incursions, into each other's territories; or] sudden attacks, one upon another, or one party upon the dwellings of another party, and engaged in conflict, one with another; or urged their horses one upon, or against, another; expl. by ↓ أَغَارَ بَعْضُهُمْ عَلَى بَعْضٍ: (S, K:) and so ↓ غاوروا, inf. n. مُغَاوَرَةٌ. (TA.) 8 اغتار He procured مِيرَة [or provision of corn, or wheat, &c.]. (TA.) — — And He derived, or obtained, benefit, advantage, or profit. (K.) 10 إِسْتَغْوَرَ He, or it, descended: (TA:) or he desired to descend into a low land or country. (K, TA.) — — See also 4, in two places. — Also He became fat; and fat entered into him: (S, TA:) or you say, استغار الشَّحْمُ فِيهِ fat spread in him; and he became fat; (K, TA;) the pronoun referring to a horse, which is not mentioned in the K; but the explanation in the S is better: or, accord. to Az, استغار is said of the fat and flesh of a she-camel, meaning it became hard, and compact; like the rope of which one says يَسْتَغِيرُ i. e. it is twisted hard: or, accord. to some, said of the fat of a camel, it means it entered his inside. (TA.) — — استغارت said of a wound, (قَرْحَةٌ, S, in the K جُرْحَة,) means It became swollen. (S, K.) — إِسْتَغْوَرَ اللّٰهَ He asked, or begged, of God, غِيرَة, (K, TA,) i. e. مِيرَة [provision of corn, or wheat, &c.]. (TA.) غَارٌ A cave, or cavern; syn. كَهْفٌ; (S, K;) in a mountain; (S;) as also ↓ مَغَارَةٌ and ↓ مَغَارٌ (S, K) and ↓ مُغَارَةٌ and ↓ مُغَارٌ and ↓ غَوْرٌ: (K: [but غَارٌ in this sense is omitted in the CK:]) or what resembles a كهف in a mountain, [only differing in being less large,] like a سَرَب: (TA:) or what is hewn out in a mountain, resembling a مَغَارَة: when it is large, or spacious, it is called كهف: (Msb:) or what resembles a house, or chamber, in a mountain: (Lh, K:) or a low, or depressed, place in a mountain: (Th, K:) or any low, or depressed, land, country, or ground: (K:) see also غَوْرٌ [and خَوْرٌ]: or the hole, or burrow, to which a wild animal betakes itself: (K: [see an instance in art. سمو, conj. 8:]) and sometimes ↓ مَغَارٌ is applied to the coverts of gazelles, among trees: (S:) the dim. of غَارٌ is غُوَيْرٌ: (S, K:) [of which see two exs. (a prov. and a verse) voce بُؤْسٌ:] and the pl. (of pauc., TA) أَغْوَارٌ (IJ, K) and (of mult., TA) غِيرَانٌ. (S, Msb, K.) — — Also The portion of the upper part of the mouth which is behind the فَرَاشَة [or thin bone of the palate]: or the hollow (أُخْدُود) which is between the two jaws: or the interior of the mouth: (K: [for دَاخِلَ الفَمِ, in the CK, I read دَاخِلُ الفم, as in the TA:]) or, as some say, the two parts whereof each is called نِطْعٌ, [app. meaning the anterior part of the palate and the corresponding part next the lower gums,] in the حَنَكَانِ [or the palate and the part corresponding to it below]. (TA.) — — And الغَارَانِ signifies The [sockets of the eyes; or] two bones in which are the eyes. (ISd, K.) — — And The belly and the pudendum: (S:) or the mouth and the pudendum. (K.) Hence the saying of a poet, يَسْعَى لِغَارَيْهِ [He works, or earns, for his belly, or his mouth, and his pudendum]. (S, TA.) — Also (غَارٌ) An army: (S, K:) or a numerous army. (TA.) You say إِلْتَقَى الغَارَانِ The two armies met. (S.) — — And A company, or body, of men: (TA:) or a numerous company or body of men. (ISd, K.) — And I. q. غَيْرَةٌ, (S,) or غِيرَةٌ. (K.) [See 1, last signification.] — And A kind of tree, (S, Mgh, K,) of large size, (Mgh, K,) having leaves longer than those of the خِلَاف, (Mgh, TA,) and a fruit [or berry] smaller than the hazel-nut, which is black, and which, being divested of its covering, discloses a heart that is employed in medicine [that is designed to produce a narcotic or an intoxicating effect: the berries are called حَبُّ الغَارِ]: its leaves have a sweet odour, (Mgh, TA,) and are employed in perfume: (TA:) its fruit is called [in Persian] دَهْمَسْت: (Mgh, TA:) and it has an oil, (K,) which is called دُهْنُ الغَارِ: (S:) [it is the bay-tree; or female laurel-tree; the laurus nobilis; also called the sweet bay; of which there are several sorts, as the broad-leaved bay, the narrow-leaved bay, &c.: it is commonly supposed to be the laurus of the ancients:] n. un. with ة. (TA.) — — And The leaves of the grapevine. (K.) غَوْرٌ The bottom, or lowest part, of anything; (S, Msb, K;) as also ↓ غَوْرَى: (K:) and its depth. (TA.) — — You say, عَرَفْتُ غَوْرَ هٰذِهِ المَسْأَلَةِ (tropical:) [I have become acquainted with the bottom of this question]. (TA.) And فُلَانٌ بَعِيدُ الغَوْرِ (S) (tropical:) Such a one is deep and excellent in judgment; one who examines deeply. (TA.) [See also 1.] And هَوَ بَحْرٌ لَا يُدْرَكُ غَوْرُهُ (tropical:) [He is a sea whereof the bottom shall not be reached]. (TA.) And مَنْ أَبْعَدُ غَوْرًا فِى البَاطِلِ مِنِّى (tropical:) [Who is deeper in knowledge with respect to what is vain, or false, than I?]. (TA, from a trad.) — — Low, or depressed, land, country, or ground; (S, Msb, K;) [like خَوْرٌ;] as also ↓ غَارٌ. (K.) — — See also غَارٌ, in the first of its senses expl. above. — Applied to water, i. q. غَائِرٌ [Sinking, or going away, into the ground, or earth]: (S, K:) an inf. n. used as an epithet, like مَاءٌ سَكْبٌ and دِرْهَمٌ ضَرْبٌ. (S.) غِوَرٌ A bloodwit; syn. دِيَةٌ: (K, TA:) a dial. var. of غِيَرٌ: (TA:) or the latter is a pl., of which the sing. is غِيرَةٌ. (AA, K in art. غير, q. v.) غَارَةٌ, a subst. from أَغَارَ; A going away into a country, or land. (TA.) — — A quick running, (Mgh, Msb,) or vehement running, (TA,) of a horse, (Mgh, Msb, TA,) and of a fox; (Mgh;) as also ↓ غَوِيرٌ, of a fox. (TA.) — — [A raid; or an incursion into the territory of an enemy; or a sudden, or an unexpected, attack upon an enemy, or upon the territories or dwellings of an enemy, with a party of armed horsemen, and engagement with them in conflict; an urging of horses upon, or against, a people; generally, a hostile, or predatory, incursion: or the making such an incursion:] a subst. [or quasi-inf. n.] from أَغَارَ عَلَى العَدُوِّ. (S, TA.) — — And Plunder, or pillage. (TA.) — — And hence, (Mgh, Msb,) [Horsemen making a raid, or a sudden, or an unexpected, attack, upon an enemy, or upon the dwellings of an enemy, and engaging with them in conflict: horsemen urging their horses upon, or against, a people:] i. q. ↓ خَيْلٌ مُغِيرَةٌ: (S, Mgh, Msb, TA:) and one says also ↓ خيل مِغِيرَةٌ, with kesr. (TA.) You say شَنَّ عَلَيْهِمُ الغَارَةَ i. e. He scattered, (S in art. شن, and Mgh * and Msb, *) or poured, (K in art. شن,) upon them [the horsemen making a raid, or sudden attack, and engaging in conflict, or the horsemen urging their horses]. (S, K.) The poet (El-Kumeyt Ibn-Maaroof, TA) says, وَنَحْنُ صَبَحْنَا آلَ نَجْرَانَ غَارَةً تَمِيمَ بْنَ مُرٍّ وَالرِّمَاحَ النَّوَادِسَا [And we gave as a morning-drink to the people of Nejrán a troop of horsemen making a raid, or sudden attack, upon them, or urging their horses against them, namely the tribe of Temeem Ibn-Murr, and the piercing spears]: he means, سَقَيْنَاهُمْ خَيْلًا مُغِيرَةً: and تميم بن مرّ is put in the accus. case as a substitute for غارة. (S, TA.) — حَبْلٌ شَدِيدُ الغَارَةِ means A rope twisted hard; or hard in respect of the twisting; (S, TA;) غَارَةٌ being in this

case [as in that first mentioned above] a subst. standing in stead of the inf. n. إِغَارَةٌ: (TA:) and so ↓ حَبْلٌ مُغَارٌ; (S, TA;) applied to a rope that is twisted with another. (TA voce مِسْحَلٌ.) — — And الغَارَةُ signifies The navel: (Sgh, K:) app. so called because of its depth. (Sgh, TA.) الغَوْرَةُ The sun. (IAar, K, TA.) — See also غَائِرَةٌ. غِيرَةٌ Abundance of the produce of the earth: and rain: and i. q. مِيرَةٌ [a provision of corn, or wheat, &c.]: belonging to this art. and to art. غير. (TA.) — [See also 1, last signification.] غَوْرَى: see غَوْرٌ. غَوِيرٌ: see غَارَةٌ, second sentence. غَائِرَةٌ i. q. قَائِلَةٌ [app. as syn. with قَيْلُولَةٌ, i. e. A sleeping in the middle of the day; though the primary signification of قَائِلَةٌ is that which here next follows]; (S, O, K;) as also ↓ غَوْرَةٌ. (O, K.) — — And The middle of the day [itself]. (K.) — — And one says, بُنِىَ هٰذَا البَيْتُ عَلَى غَائِرَةِ الشَّمْسِ, meaning (tropical:) [This house, or tent, was, or has been, built, or set up,] facing the place of sunrise. (TA.) مَغَارٌ: see غَارٌ, in two places. — — Also A place of entrance: and a place where a thing is sought for: you say, إِنَّكَ غُرْتَ فِى غَيْرِ مَغَارٍ Verily thou hast entered into that which is not a place of entrance: and verily thou hast sought in that which is not a place where a thing is sought for. (TA.) مُغَارٌ: see غَارٌ. — Also A place of a غَارَة [or raid, or sudden attack upon an enemy, or upon the dwellings of an enemy, with a party of armed horsemen, &c.]. (TA.) — See also غَارَةٌ, last sentence but one. — — Hence, (tropical:) A horse strong, or compact, in make; as though twisted: (Az, TA:) or a horse strong in the joints: (Lth, TA:) or, applied to a horse, i. q. مُضَمَّرٌ [made lean, or light of flesh; &c.: see 2 in art. عير: and see also مِعَارٌ in that art.]. (Aboo-Sa'eed Ed-Dareer, TA in art. عير.) And A horse that runs swiftly. (TA. [But in this last sense, the word should be, accord. to rule, as here next follows.]) مُغِيرٌ A horse swift in running: [see also what next precedes:] and ↓ مِغْوَارٌ [likewise] signifies a swift horse: or this latter, accord. to Lh, vehement in running: and its pl. is مَغَاوِيرُ. (TA.) — — خَيْلٌ مُغِيرَةٌ and مُغِيرَةٌ: see غَارَةٌ. مُغَوِّرٌ: see 2. مَغَارَةٌ and مُغَارَةٌ: see غَارٌ, first sentence. مِغْوَارٌ: see مُغِيرٌ. — — Also A fighting man; and so ↓ مُغَاوِرٌ: (S:) or the former signifies one who occupies himself much in غَارَات [or raids, or sudden attacks upon enemies, or upon the dwellings of enemies, with armed horsemen, &c., pl. of غَارَةٌ]; (K, TA;) as also ↓ مُغَاوِرٌ: (TA:) pl. مَغَاوِيرُ: (S:) and مَغَاوِرُ may be a contracted pl. of مِغْوَارٌ or a pl. of مُغَاوِرٌ. (TA.) مُغَاوِرٌ: see the next preceding paragraph, in two places. غوص 1 غَاصَ فِى المَآءِ, aor. يَغُوصُ, (S, A, Msb,) inf. n. غَوْصٌ (S, A, K) and مَغَاصٌ and غِيَاصَةٌ and غِيَاصٌ, (K,) He dived in, or descended beneath, the water; (S, A, K;) or entered into the water; (TA;) to fetch out what was in it. (Msb [in my copy of which, the particle فى is omitted, app. by a slip of the transcriber].) — — غِيَاصَةٌ [also] signifies The diving in the sea for pearls; (S;) and غَوْصٌ signifies [the same: or both signify] the fetching out pearls from beneath the water. (Mgh.) — — [Hence,] you say also, غَاصَ عَلَى الأَمْرِ, (K,) inf. n. غَوْصٌ, (TA,) (tropical:) [He dived for the thing, or affair, so as to elicit it; or] he knew the thing, or affair. (K, TA.) And غَاصَ عَلَى المَعَانِى حَتَّى بَلَغَ أَقْصَاهَا وَاسْتَخْرَجَ مَا بَعُدَ مِنْهَا وَدَقَّ فَهْمُهُ (tropical:) [He dived for the meanings so that he reached the uttermost of them, and elicited what was remote of them, and the understanding whereof was subtile]. (Msb.) And فُلَانٌ يَغُوصُ عَلَى حَقَائِقِ العِلْمِ (tropical:) [Such a one dives for the verities of science]. (A, TA.) And مَا أَحْسَنَ غَوْصَهُ عَلَيْهَا (tropical:) [How good is his diving for them!]. (A, TA.) And مَا غَاصَ غَوْصَةً إِلَّا أَخْرَجَ دُرَّةً (tropical:) [He did not dive a single diving but he fetched out what was like a pearl, or a large pearl]. (A, TA.) — — You say also, غَاصَ عَلَى الشَّىْءِ, aor. يَغُوصُ, inf. n. غَوْصٌ, He pounced, or came suddenly, or at unawares, upon the thing. (Msb.) 2 غوّصهُ فِى المَآءِ He made him to dive in, or descend beneath, the water; (A;) he immersed, immerged, dipped, plunged, or sunk, him therein. (TA.) غَوْصٌ [originally an inf. n.]: see مَغَاصٌ, in two places. غَوْصَةٌ [A single diving in, or descent beneath, water: see 1, last sentence but one]. (A.) غَوَّاصٌ: see the next paragraph, in four places. غَائِصٌ One who dives in, or descends beneath, or enters into, water; as also ↓ غَوَّاصٌ [which, however, has an intensive signification, or implies the habit of so doing]: (TA:) and ↓ the latter, (S, A, K,) or both, (Az, TA,) particularly one who dives in the sea for pearls, (S, A, K,) or for pearl-shells, and fetches them out: (Az, TA:) pl. غُوَّاصٌ, (A, TA,) of the former, (TA,) and غَاصَةٌ, (A, TA,) [also of the former,] and [of the latter] غَوَّاصُونَ. (TA.) — — [Hence the saying,] هُوَ مِنْ صَاغَةِ الفِقَرِ وَغَاصَةِ الدُّرَرِ (tropical:) [He is of the moulders of فِقَر, lit., as thus used, ornaments fashioned in the form of the vertebræ of the back, but here meaning choice phrases or sentences; and of the divers for, and producers of, (expressions like) pearls, or large pearls]. (A, TA.) — — [Hence likewise,] ↓ غَوَّاصٌ also signifies (tropical:) One who exercises art, craft, cunning, or skill, in ordering the means of obtaining subsistence. (TA.) — — And غَائِصٌ also signifies One who pounces, or comes suddenly, or at unawares, upon a thing; (JK, S, Msb;) as also, (JK, Msb,) but in an intensive sense, (Msb,) ↓ غَوَّاصٌ: (JK, Msb:) pl. of the former غَاصَةٌ. (Msb.) مَغَاصٌ A place where one dives in, or descends beneath, water; (Lth, A, K;) as also ↓ غَوْصٌ: (Lth, Mgh:) or ↓ the latter signifies particularly a place [where one dives and] whence pearls are fetched out. (JK, Mgh. *) You say also, هٰذَا مَغَاصُ اللُّؤْلُؤِ This is the diving-place for pearls. (A.) — — Also The upper part of the سَاق [or shank, &c.]. (JK, Sgh, K.) غوط 1 غَاطَ, aor. يَغُوطُ, (S, Msb, TA,) inf. n. غَوْطٌ, (S, Msb, K,) It entered, or sank, (S, Msb, K, TA,) into (فِى) a thing; (S, K, TA;) as, for instance, the foot into sand; (S, TA;) and a man into mud, (TA,) or into water; (Msb;) and into a valley; (TA, in this art. and in art. غيط; in the former expl. by اِنْغَمَسَ;) and غَاطَ, aor. يَغِيطُ, (S, TA,) inf. n. غَيْطٌ, (K,) signifies the same: (S, K:) both also signify he, or it, became hidden, (As, and K in art. غيط,) in the ground. (As.) You say also, غَاطَتْ أَنْسَاعُ النَّاقَةِ, aor. and inf. n. as above, The plaited thongs of the she-camel clave to her belly, and so entered, or sank, therein. (TA.) And غَاطَتِ الأَنْسَاعُ فِى دَفِّ النَّاقَةِ The plaited thongs caused their impressions to be visible in the side of the she-camel. (TA.) — — It (a place) sank, or became depressed, in the ground. (ISh.) And It (anything) descended, or sloped downwards, in the ground. (TA.) — — Also, aor. and inf. n. as above, He dug, excavated, or hollowed out. (TA: and in some copies of the K, الغَوْطُ is expl. by الحَفْرُ; but the reading given in the TA, in that instance, is الحُفْرَةُ.) — غُطْ غُطْ means Be thou with the جَمَاعَة [i. e. the mass, or main body], (IAar, O, K,) who are termed the غَاط, (O,) [be thou with them, not with the factious,] when فِتَن [i. e. factions, &c.,] come. (IAar, O, K.) 2 غوّط, inf. n. تَغْوِيطٌ, He gobbled [food]: (Ibn-'Abbád, O, K: *) or gobbled largely, or in large mouthfuls: (K, * TA:) from غَوْطٌ meaning ثَرِيد. (TA.) — And تَغْوِيطٌ signifies also The making a well deep. (K. [See also 4.]) 4 أَغْوَطَ He made deep a well. (Fr, O, TA. [See also 2.]) 5 تغوّط (tropical:) He voided excrement, or ordure. (S, Msb, K, TA. [In the CK, أَنْدَىٰ is put by mistake for ابدى.]) 6 تَغَاوَطَا فِى المَآءِ They two vied, or contended, each with the other, in plunging, or diving, in the water. (K, * TA.) 7 انغاط It (a branch, or twig, or the like,) bent. (O, K.) غَاطٌ: see غَائِطٌ. — الغَاطُ signifies also الجَمَاعَةُ [meaning The mass, or main body, of the people]. (O, K.) One says, مَا فِى الغَاطِ مِثْلُهُ [There is not in the mass, or main body, of the people, the like of him]. (O, TA.) غَوْطٌ A hollow, cavity, pit, or the like, dug, or excavated, in the ground; syn. حُفْرَةٌ. (So in the K, accord. to the TA, on the authority of AA: but in some copies of the K, الغَوْطُ in this instance is expl. by الحَفْرُ: see 1, last sentence.) See also غَائِطٌ. — And i. q. ثَرِيدٌ [Crumbled bread moistened with broth]. (O: in the K ثَرِيدَة.) غَيْطٌ: see غَائِطٌ, latter half. غَوْطَةٌ A [low,

or depressed, place, or hollow, such as is called] وَهْدَة, in the ground. (ISh, K.) [See also غَائِطٌ.] غُوطَةٌ A place comprising water and herbage: whence غُوطَةُ دِمَشْقَ, (Har pp. 130, et seq.,) i. e. the city, or district, of Damascus, (K,) which is a place abounding with water and trees. (S.) بِئْرٌ غَوِيطَةٌ A deep well. (TA.) غَائِطٌ A wide, depressed piece of ground or land, (ISh, S, O, Msb, K,) but not much depressed, and in some instances having acclivities [bordering it]; (ISh;) sometimes, as they assert, a league (فَرْسَخ) in extent, and having in it meadows; (AHn;) and ↓ غَاطٌ and ↓ غَوْطٌ signify the same; (O, K;) or the last is more depressed than the غائط: (IDrd, O:) and غائط is also applied to a valley: (TA:) the pl. [of pauc.] is أَغْوَاطٌ, (S, Msb, K,) or this is pl. of غَوْطٌ, (IB,) and [of mult.] غِيطَانٌ, (S, Msb, K,) which is pl. of both these sings., (IB,) and غُوطٌ (S, Msb, K) and غِيَاطٌ. (K.) — — Hence, (tropical:) A place in which one satisfies a want of nature; the custom being to do so in a depressed place, where one is concealed. (S, * Msb, * TA.) In the Kur [iv. 46, or v. 9], accord. to an extraordinary reading, it is written ↓ غَيْط, [a form now commonly used, and signifying a garden, but there meaning a privy place,] the original form of which may be غَيْوِط, and then غَيِّط, [and then غَيْط,] it being contracted; or, accord. to Abu-l- Hasan, the ى may be originally و, these two letters being in this instance interchangeable. (IJ.) You say, أَتَى الغَائِطَ, (S, TA,) and ضَرَبَ الغَائِطَ, (TA,) (tropical:) He satisfied a want of nature; (S, TA;) voided excrement, or ordure. (TA.) — — And hence, (S, TA,) (tropical:) Human excrement, or ordure: (S, K, TA:) because they used to cast it away in a غائط: or because they used to go thither to satisfy a want of nature. (TA.) غوغ Q. Q. 2 if belonging to this art., or R. Q. 2 if belonging to art. غو. تَغَاغَى عَلَيْهِ الغَوْغَآءُ [as though originally تَغَوْغى] i. q. رَكِبُوهُ [i. e. The mixed multitude, or the low, base, vile, &c., of men, bore, or pressed, or crowded, (as though mounting,) upon him]. (TA in art. غو.) غَاغٌ The حَبَق [q. v.], (IDrd, K, TA,) a species of sweet-smelling plants, (TA,) i. e. the فُوذَنْج, (IDrd, K, TA,) an arabicized word from [the Pers. پُودِينَهْ: (TA:) [accord. to the TK, the plant called in Turkish يارپوز, which is marjoram:] ↓ غَاغَةٌ [the n. un.] is said by Lth to mean a certain plant resembling the هَرْنَوَى [a word of which both the orthography and the application are disputed]. (TA.) غَاغَةٌ: see what here precedes: — and see also the paragraph here following. غَوْغَآء [i. e. غَوْغَآءٌ and غَوْغَآءُ, as will be shown by what follows; mentioned in this art. in the Msb and K; and in the S, and again in the K and TA, in art. غو;] masc. and fem., [being] perfectly and imperfectly decl., (S and TA in art. غو,) in the former case like قَمْقَامٌ, the ء being substituted for ,, and in the latter case like عَوْرَآءُ, (S,) Locusts after the growth of their wings, (AO, T, Msb, K,) i. e. (AO, T, Msb) after the state in which they are called دَبًا or دَبًى; (AO, T, S, Msb;) before which earlier state they are called سِرْوَة [or rather سِرْء]: (A'Obeyd, T, Msb: [see also جَرَادٌ:] or locusts when they become light, or active, so as to fly; thus accord. to AO, and IAth says the like thereof: (TA:) or locusts when they have wings, and almost fly, before they raise themselves and fly; thus says As: (S:) or locusts when they have become divested of the [changing] colours, and are becoming in a state of transition to redness. (As, K, TA.) — — And A sort of insects resembling بَعُوض [or gnats], that do not bite, (AO, S, Msb, K,) nor hurt, (AO, S, Msb,) by reason of their weakness. (AO, S, K.) — — And, (S, Msb, K,) accord. to As, (S,) or AO, (Msb,) as being likened to the locusts thus termed, (S, Msb,) applied to men, (S, Msb, K,) meaning (tropical:) A mixed multitude of men; as also ↓ غَاغَةٌ: (S and K in art. غو:) or the سَفِلَة [i. e. low, base, vile, ignoble, mean, or sordid; or lowest or lower, basest or baser, &c.;] of men; and such as haste to do evil: and it may be from the signification here following, because of the muchness of their clamour, or confused noise, and vociferation. (TA.) — — [Like غَوْغَا in Pers., and probably from this latter, if the converse be not the case,] it signifies also Clamour, and a confusion of cries or shouts or noises. (TA.) غول 1 غَالَهُ, (S, Mgh, O, Msb, K,) aor. يَغُولُهُ, (Msb, TA,) inf. n. غَوْلٌ, (Mgh, Msb, TA,) He, or it, [accord. to the TA said of a thing,] destroyed him; (Lth, Mgh, Msb, K;) as also ↓ اغتالهُ: (K:) and (K) it (a thing, S, O) took him, seized him, or took him away, unexpectedly, at unawares, or from an unknown quarter; (S, O, K;) and so ↓ اغتالهُ: (S: [see also an ex. of this latter voce خَرُوجٌ:]) and accord. to IAar, غال الشَّىْءُ زَيْدًا signifies The thing took away Zeyd. (TA.) One says, ↓ غَالَتْهُ غُولٌ A [cause of] destruction destroyed him: (K, TA:) or [destroyed him so that it was not known whither he had gone away; for] it is said of one who has fallen into destruction (S, TA) and it is not known whither he has gone away: (TA:) and it also signifies Death or the decree of death [destroyed him, or took him away]. (TA.) One says also when persons have perished in a land, غَالَتْهُمْ تِلْكَ الأَرْضُ [That land caused them, or has caused them, to perish in it]: and تَغَوَّلَتِ ↓ الأَرْضُ بِفُلَانٍ means The land caused such a one to perish; and to pursue a course that led him astray. (TA.) And one says of a land (أَرْض), تَغُولُ السَّابِلَةَ, meaning It casts away the travellers, or wayfarers; causes them to fall, or drop down; and removes them far away. (TA.) — — غَالَتِ الخَمْرُ فُلَانًا means (assumed tropical:) The wine that he had drunk deprived such a one of his reason: or, of the soundness of his body: (AHeyth, TA:) [or corrupted, or vitiated, him; for] غَالَهُ, aor. يَغُولُهُ, signifies أَفْسَدَهُ; (Ksh and Bd in xxxvii. 46;) as well as أَهْلَكَهُ: (Ksh, ibid:) and a poet, cited by AO, says, وَمَا زَالَتِ الكَأْسُ تَغْتَالُنَا (assumed tropical:) [And the cup of wine caused not to deprive us of our reason]. (S, O.) — — تَغُولُ الثِّيَابَ فَتَقْصُرُ عَنْهَا is said of a tall woman [app. as meaning She exceeds the measure of the clothes, so that they are too short for her]: such a woman is said to be ↓ ذَاتُ غَوْلٍ. (TA.) — — And one says, مَا غَالَكَ عَنَّا i. e. What withheld, or debarred, or has withheld or debarred, thee from us? (O.) — — And غُلْتُهُ, inf. n. غِيَالَةٌ and غِيَالٌ and غُؤُولٌ, signifies I stole it. (O and TA in art. غيل [though belonging to art. غول].) 2 فَلَاةٌ تُغَوِّلُ, inf. n. تَغْوِيلٌ, [A desert, or water-less desert,] of which the roads, or ways, are unapparent, so that it causes the people thereof [who traverse it] to go astray. (TA.) 3 مُغَاوَلَةٌ is syn. with مُبَادَرَةٌ [The hastening, making haste, or striving to be first or beforehand, in doing or attaining or obtaining a thing], (S, O, K, TA,) [or] in journeying, &c. (TA.) Jereer says, (S, O,) or El-Akhtal, (so in the TA,) mentioning a man upon whom horsemen had made a sudden attack, (S, TA,) عَايَنْتُ مُشْعِلَةَ الرِعَالِ كَأَنَّهَا طَيْرٌ تُغَاوِلُ فِى شَمَامِ وُكُورَا [I saw those that were spreading themselves of the small parties of horsemen, as though they were birds hastening to nests in (the mountain of) Shemám]. (S, O, TA.) And it is related in a trad. of 'Ammár, that he was brief in prayer, and said, كُنْتُ أُغَاوِلُ حَاجَةً لِى [I was hastening to accomplish a want that I had]. (TA.) And in a trad. of Keys Ibn-'Ásim, [it is related that he said,] كُنْتُ أُغَاوِلُهُمْ فِى الجَاهِلِيَّةِ i. e. I used to strive to be beforehand with them (أُبَادِرُهُمْ) in making a sudden attack or incursion, and in doing mischief, [in the Time of Ignorance:] or, as some relate it, it is with ر [i. e. كُنْتُ أُغَاوِرُهُمْ I used to make sudden attacks or incursions upon them]. (TA.) 5 تَغَوُّلٌ is syn. with تَلَوُّنٌ [which primarily signifies The becoming altered in colour; but here, the varying in state or condition, or in form or appearance; or, agreeably with explanations of its verb by Esh-Shereeshee, (cited in Har p. 480,) the becoming altered in state or condition; and the becoming of various sorts or species]. (S, O, K.) One

says, تغوّلت المَرْأَةُ, meaning تلوّنت [The woman varied in state or condition, or in form or appearance, &c.]: (S, O, TA:) and in like manner تغوّلت is said of the غُول [q. v.]. (TA.) And The woman made herself to be like the غُول. (TA.) And تَغَوُّلُ الفَلَاةِ means The dubious, and varying, state or condition, of the desert, or waterless desert. (TA.) And one says also, تغوّل الأَمْرُ (tropical:) The affair, or case, became altered so as to be unknown; [for تَنَاكَرَ, in my original, I read تَنَكَّرَ;] and became dubious, or confused. (TA.) — — And تغوّلت الأَرْضُ بِفُلَانٍ: see 1, former half. — — And تَغَوَّلَتْهُمُ الغُولُ is said of them who have been made to deviate from, miss, or lose, the right way [by the غُول; i. e. it means The غول made them to deviate &c.]. (TA.) 6 تَغَاوَلُوا i. q. تَبَادَرُوا i. e. They hastened together; vied, or strove, one with another, in hastening; made haste to be, or get, before one another; strove, one with another, to be first, or beforehand, (comp. 3:) expl. by Freytag as meaning " sese invicem studuerunt capere. "] 8 اغتالهُ: see 1, first sentence, in two places. — — Also (S) He slew him (S, Mgh, O, Msb) covertly (S, * Mgh, O *) or on an occasion of inadvertence; (S, * O, * Msb;) syn. ↓ قَتَلَهُ غِيلَةً. (S, Mgh, O.) — — See also 1, latter half. — — لَا يَغْتَالُهُ الشَّبَعُ, said of a hawk, (S, O, TA,) &c., (TA,) signifies (tropical:) Satiety will not deprive him of his strength, (S, O, TA,) and his vehemence of flight: meaning that he will not become satiated: (TA:) [it is said that] it occurs in a verse of Zuheyr, [but I do not find it in his Deewán,] describing a hawk. (S, O, TA.) — — هٰذِهِ أَرْضٌ تَغْتَالُ المَشْىَ means (assumed tropical:) This is a land that renders unapparent in it the footing, or marching, [of travellers,] by reason of its far extent and its width: an ex. of the verb [in this sense] occurs in a verse of El-'Ajjáj cited voce نِيَاطٌ, in art. نوط. (S, O.) — [And Freytag adds, in art. غيل, the two following significations: the former, or both, from the Deewán of the Hudhalees: He overtook him in running: (compare 3 and 6 in this art.:) — and He filled it so that the space became too contracted to take, or hold.] غَوْلٌ Far extent of a desert, or waterless desert; (S, O, TA;) because it destroys him who passes along in it: (S, TA:) or of a land; because it casts away the travellers, or wayfarers, causes them to fall, or drop down, and removes them far away: and accord. to Lh, it is said of a land when one journeys in it without stopping. (TA.) One says, مَا أَبْعَدَ غَوْلَ هٰذِهِ الأَرْضِ How far is the extent of this land! and إِنَّهَا لَبَعِيدَةُ الغَوْلِ [Verily it is far in extent]. (ISh, TA.) And أَرْضٌ ذَاتُ غَوْلٍ A land far extending, though in the view of the eye of little extent: (IKh, TA:) and غَيِّلٌ applied to land is said to have the same meaning. (TA in art. غيل.) And أَغْوَالُ الأَرْضِ [in which اغوال is app. pl. of غَوْلٌ] signifies The extremities of the land. (TA.) — — اِمْرَأَةٌ ذَاتُ غَوْلٍ A tall woman. (TA.) See 1, last sentence but two. [And see also غَيِّلَةٌ, voce غَيِّلٌ, in art. غيل.] — — [ناقة غول النجآء is a phrase mentioned without any indication of the meaning in the TA: perhaps نَاقَةُ غَوْلِ النَّجَآءِ, and signifying A she-camel of an exceeding degree of swiftness.] — In the saying in the Kur [xxxvii. 46], لَا فِيهَا غَوْلٌ, [referring to the wine of Paradise,] it means The evil result of headache; because it is said in another place, [lvi. 19,] لَا يُصَدَّعُونَ عَنْهَا: (S, O, TA:) or it [there] means [simply] headache: or intoxication: (K, TA:) thus some expl. it as used in that instance: (TA:) or, as expl. by AO, it there means privation of the intellectual faculties. (S, O, TA.) — — See also غُولٌ, latter half. — — Also Distress, trouble, or molestation: (K, TA:) thus expl. by some as used in the Kur ubi suprà. (TA.) — — And Unfaithfulness; or unfaithful acting. (TA.) — — أَتَى غَوْلًا غَائِلَةً ↓ means He did a cunning, bad, action. (K.) — Also Much earth. (S, O, K.) Hence the phrase غَوْلًا مِنَ الرَّمْلِ, [app. meaning A large quantity of sand,] in a verse of Lebeed. (S, O.) — — And A collection of [the trees called] طَلْح, (K, TA,) with which nothing participates. (TA.) — — And A low, or depressed, part of the earth, or of land. (K.) غُولٌ A kind of [goblin,] demon, devil, or jinnee, which, the Arabs assert, appears to men in the desert, assuming various forms, causing them to wander from the way, and destroying them; (JM, and TA * on the authority of IAth;) but this the Prophet denied, saying, لَا غُولَ; by which, however, accord. to some, he did not mean to deny the existence of the غول, but only the assertion of the Arabs respecting its assuming various forms and its being able to cause any one to go astray: (IAth, JM, * TA:) i. q. سِعْلَاةٌ [q. v.]: or a sort of سِعْلَاة: (S, O, Msb:) or a male jinnee; the female being called سِعْلَاة: (Abu-l-Wefee ElAarábee, TA:) pl. [of pauc.] أَغْوَالٌ and [of mult.] غِيلَانٌ (S, O, Msb, K) and غِوَلَةٌ: (O, TA:) and it signifies also an enchantress of the jinn: (K:) and a demon, or devil, that eats men: (En-Nadr, O, K:) or any jinnee, or devil, or animal of prey, that destroys a man: (TA:) or a certain beast, (K, TA,) terrible [in appearance], having tusks, or fangs, (TA,) seen by the Arabs, and known by them; and killed by Taäbbata Sharrà: (K, TA:) and such as varies in form or appearance, of the enchanters and of the jinn; (K, TA;) on his doing which, as is said in a trad., one should hastily utter the call to prayer, to prevent his mischief by the mention of God: (TA:) or anything by reason of which the intellect departs; as also ↓ غَوْلٌ: (K:) and anything that takes a man unexpectedly and destroys him: (S, O, Msb:) [whence] one says, الغَضَبُ غُولُ الحِلْمِ Anger [is that which] destroys, and does away with, forbearance, or clemency. (S, O.) — — Also Destruction: [or a cause thereof:] and death; or the decree of death. (K.) See 1, second sentence. — — And A calamity, or misfortune; (K, TA;) as also ↓ غَائِلَةٌ; (TA;) of which latter the pl. in this sense is غَوَائِلُ; (K, * TA;) thus mentioned by Ks. (Msb.) — — And A serpent: pl. أَغْوَالٌ: (K:) accord. to Az, the Arabs call serpents أَغْوَال; and thus this word is said to mean in the verse of Imra-el-Keys, لِيَقْتُلَنِى وَالمَشْرَفِىُّ مُضَاجِعِى وَمَسْنُونَةٌ زُرْقٌ كَأَنْيَابِ أَغْوَالِ [To slay me, while the Meshrefee sword was my bedfellow, and so were sharpened, polished arrowheads, like the fangs of serpents]: (O, TA: *) but AHát says that this is meant as an exaggeration: (TA:) and it is said that the poet here means devils. (O, TA.) غِيلَةٌ The slaying covertly, (Mgh,) or on an occasion of inadvertence; a subst. from إِغْتَالَهُ: (Msb:) originally with و [i. e. غِوْلَةٌ]. (S.) See 8: and see also art. غيل. غَوْلَانٌ A plant of the [kind called] حَمْض, (A'Obeyd, AHn, S, O, K,) like the أُشْنَان [i. e. kali, or glasswort], (K,) or, accord. to AHn, resembling the عُنْظُوَان [which is described as a plant of the حَمْض, or, as some say, the best of the أُشْنَان], except that it is more slender; and it is a pasture. (TA.) — Also sing. of غَوَالِينُ, which signifies [The ribs of a ship or boat, i. e.] the things that resemble the ضُلُوع in a ship or boat. (AA, O, TA.) غَائِلٌ [act. part. n. of 1]. — — [Hence,] أَرْضٌ غَائِلَةُ النِّطَآءِ A land that destroys its inhabitant by reason of its far extent. (TA.) — — And غَائِلَةٌ [as an epithet applied to a fem. n.] signifies Caused to become absent, or to disappear; hidden, or concealed: or stolen. (ISh, TA.) غَائِلَةٌ [as a subst.] Bad, or corrupt, conduct; and evil, or mischief. (Msb.) See also غَوْلٌ, last quarter. [And see art. غيل.] — — And [particularly] Wickedness, or disobedience, of a slave; and his running away; (Mgh in art. عدو, and Msb;) and the like thereof: pl. غَوَائِلُ. (Msb.) — — And [hence, perhaps, (as denoting a cause for reclaiming the price of a slave,) it is said that] it signifies A right which another than the seller has to the possession of a slave, whereby the sale is annulled, and the seller is obliged to return the price to the purchaser. (TA. voce خِبْثَةٌ.) — — See also غُولٌ, latter half. — — [Its pl.] غَوَائِلُ also signifies Places of destruction. (TA.) — — And you say, أَخَافُ غَائِلَتَهُ, meaning I fear the result, and the evil, or mischief, thereof. (TA.) — Also A hole, or perforation, of a watering-trough, or tank, (IAar, O, K, * TA,) that causes the water

to pass away: (TA:) pl. غَوَائِلُ. (IAar, O, TA.) عَيْشٌ غُوَّلٌ: see أَغْوَلُ. أَرْضٌ غَيْلَةٌ A land far extending. (Lh, TA.) [Mentioned also in art. غيل.] أَغْوَلُ [More, and most, destructive]. One says, أَيَّةُ غُولٍ أَغْوَلُ مِنَ الغَضَبِ [What destroyer is more destructive than anger?]. (S, O: immediately following the explanation of the saying, الغَضَبُ غُولُ الحِلْمِ.) — — [Hence, perhaps,] عَيْشٌ أَغْوَلُ A soft, or plentiful and easy, life; (Ibn-'Abbád, O, K;) as also ↓ غُوَّلٌ. (K.) مِغْوَلٌ [primarily] An instrument with which a thing is destroyed. (Ham p. 648.) — — And [hence] used as meaning A knife: and in common acceptation, a knife that is put in the midst of a whip which is as a sheath to it: (Ham ibid.:) a knife to which a whip is a sheath: (Mgh:) or a slender sword, having a flat back (لَهُ قَفًا), (S, O, Msb,) like the knife, (Msb,) the sheath of which is like the whip: (S, O:) or an iron [weapon] that is put within a whip, which thus becomes to it a sheath: (K:) or a whip in the interior of which is a sword: (A'Obeyd, TA:) said to be thus called because its owner destroys with it his enemy unexpectedly: pl. مَغَاوِلُ: (TA:) and a thing like a مِشْمَل [or short and slender sword over which a man covers himself with his garment], except that it is more slender, and longer: (K:) and a long نَصْل [or blade], (AHn, K, TA,) of little breadth, thick in the مَتْن [which generally means the part in the middle of which is the ridge, but may here mean the back]: (AHn, TA:) or a short sword which a man wears inwrapped beneath his clothes: (TA:) or a slender sword, having a flat back (لَهُ قَفًا): (K:) or a slender iron [weapon], having a sharp edge and a flat back (وَقَفًا), which the assassin binds upon his waist in order that he may therewith destroy men. (TA.) — — [Hence,] فَرَسٌ ذَاتُ مِغْوَلٍ (tropical:) A mare having a quality, or faculty, of outstripping: (O, K, TA:) as though she destroyed the [other] horses so that they fell short of reaching her. (TA.) نَزَلُوا مُغَاوِلِينَ, occurring in a trad. respecting the lie [that was uttered against 'Áïsheh, to which allusion is made in the Kur xxiv. 11], means They alighted [after] going far in the journeying. (TA.) غوى: see غو غى 1 ◌ֿ3 غف see what next follows. 2 غَيَّيْتُ غَايَةً, (S, K, TA,) inf. n. تَغْيِيَةٌ; (TA;) [in the CK ↓ غَيْيْتُهَا, which is wrong, unless they said thus as well as غَيَّيْتُهَا, like as they say رَيَّيْتُ رَايَةً as well as رَيَّيْتُهَا;] and ↓ أَغْيَيْتُهَا; (S, K, TA; but in the last as not found in the K;) I set up the banner, or standard; (S, K, TA;) from A'Obeyd. (S.) — — And غَيَّى لِلْقَوْمِ He set up a banner, or standard, for the people, or party: or he made it for them. (TA.) — — And غَيَّتِ الطَّيْرُ The birds flapped their wings, or fluttered, in the air, without moving from their place; or did thus around a thing, desiring to alight upon it; syn. رَفْرَفَتْ. (TA.) [See also 6.] — غَيَّيْتُ غَايَةً signifies [also] بَيَّنْتُهَا [i. e. I made apparent, or manifest, or known, an utmost, or extreme, extent, term, limit, or the like; or I set it]. (Msb.) 3 غَايَا القَوْمُ فَوْقَ رَأْسِ فُلَانٍ بِالسَّيْفِ [The people, or party, acted with the sword above the head of such a one] as though they shadowed him with it; [i. e., flourished it above his head;] from As; (S, K; *) inf. n. مُغَايَاةٌ. (TA.) 4 أَغْىَ◌ֿ3 see 2. — — أَغْيَا السَحَابُ The clouds were, or became, stationary, (K, TA,) عَلَيْهِ upon, or over, him, or it; shadowing him, or it. (TA.) — — اغيا الرَّجُلُ The man attained the utmost limit, or reach, in eminence, or nobility, and in command: and in like manner, الفَرَسُ فِى سِبَاقِهِ [the horse in his contending in a race]. (IKtt, TA.) 6 تَغَايَتِ الطَّيْرُ عَلَى الشَّىْءِ The birds hovered, or circled, round about the thing. (TA.) [See also 2.] — تَغَايَوْا عَلَيْهِ حَتَّى قَتَلُوهُ signifies the same as تَغَاوَوْا. (TA.) [See the latter, in art. غو or غوى.] غَىٌّ: see art. غو or غوى. غَيَّةٌ and غِيَّةٌ: see art. غو or غوى. غَيَّانُ: see art. غو or غوى. غَاىٌ: see the next paragraph, in two places. غَايَةٌ, originally غيية [i. e. غَيَيَةٌ], (TA,) The utmost, or extreme, extent, term, limit, point, or reach; or the extremity; of a thing; (MA, KL, PS;) in respect of time and of place; (MA, PS;) syn. مَدًى, (S, Msb, K, TA,) and مُنْتَهًى: (M, TA:) pl. ↓ غَاىٌ, (S, Msb, K, *) [or rather this is a coll. gen. n.,] and [the pl. properly so termed is] غَايَاتٌ. (Msb.) [Hence, A goal to which racers run; as is indicated in the TA. And A scope; an object to be reached or accomplished, or that one has in view. And The ultimate object or intent of an action or a saying. And The ultimate import of a word: thus in the phrase, يُطْلَقُ بِاعْتِبَارِ غَايَتِهِ It is used with regard, or respect, to its ultimate import: opposed in this sense to مَبْدَأٌ. And The utmost degree, maximum, climax, or acme, that is, or may be, attained.] And The utmost of one's power or ability, i. e., of one's deed: thus in the saying, غَايَتُكَ أَنْ تَفْعَلَ كَذَا [The utmost of thy power or ability, or of thy deed, is, or will be, thy doing such a thing]. (Msb.) [And A person or thing, and persons or things, superlative, or consummate, in eminence or baseness, in goodness or evilness; that has, or have, attained the utmost degree therein. And, applied to a medicine, &c., Possessing the utmost efficacy, or efficiency, لِكَذَا for such a thing.] — — [Also, like مَدًى, A space that is, or that is to be, traversed; or an extent, or the space between two points or limits: whence إِبْتِدَآءُ غَايَةٍ and إِنْتِهَآءُ غَايَةٍ, The beginning, and the end, of a space between two points or limits.] — — And i. q. غَلْوَةٌ, meaning [A bow-shot; or] a shot of an arrow to the utmost possible distance. (Msb in art. غلو.) — Also A banner, or standard: (S, Msb, K:) pl. غَايَاتٌ (Msb, TA) and [coll. gen. n.] ↓ غَاىٌ. (K, TA.) — — And A banner (رَايَة) which the vintner used to raise [or set up] in order that he might be known to be a seller of wine. (TA.) [See an ex. voce عُقَابٌ.] — — And A cloud that is alone; apart from others: or that is falling, or alighting. (TA.) — — And Birds flapping their wings, or fluttering, in the air, without moving from their place; or doing thus around a thing, desiring to alight upon it. (TA. [See 2.]) — — And The قصبة [app. قَصَبَة, generally meaning reed, or cane, but what is meant by it here I know not,] with which small birds (عَصَافِيز) are taken, or caught, or sought to be taken or caught. (TA.) غَائِىٌّ [the rel. n. of غَايَةٌ]. العِلَّةُ الغَائِيَّةُ, with the scholastic theologians, means The final cause. (TA.) غَيَايَةٌ The light of the rays of the sun; (S, K;) not the rays themselves: (S:) or, as some say, the shade of the sun [i. e. the shade that is cast by the sun] in the morning and in the evening: (TA:) pl. غَيَايَاتٌ. (S, TA.) — — And Anything that shades a man, over his head, such as a cloud, (AA, S, K,) and dust, and darkness, and the like. (AA, S.) — — And The bottom of a well; (S, K;) like غَيَابَةٌ. (S.) غَيَايَآءُ A man heavy in spirit; as though he were a dark, dense shadow, in which is no brightness. (TA.) المُغَيَّا That to which a limit is set, or put: so in the saying, الغَايَةُ لَا تَدْخُلُ فِى المُغَيَّا [The limit shall not enter into, or be included in, that to which the limit is set]. (Mgh.) [And,] as used by the lawyers and the scholastic theologians, The end of the غَايَة [or space between two points or limits]: a post-classical term. (TA.) غيب 1 غَابَ, (S, O, Mgh, Msb, TA,) aor. يَغِيبُ, (Msb,) inf. n. غَيْبَةٌ [the most common form] (S, O, Mgh, Msb, K) and غَيْبٌ (S, O, Msb, K) and غَيَابٌ, (S, O,) or غِيَابٌ, (Msb, K,) and غُيُوبٌ (S, O, Msb, K) and غُيُوبَةٌ (O, K) and غَيْبُوبَةٌ, (O, K,) accord. to some of the measure فَعْلُولَةٌ, but accord. to others of the measure فَيْعُلُولَةٌ i. e. originally غَيْبُوبَةٌ, (MF,) and مَغِيبٌ (S, O, Msb, K) and مَغَابٌ; (K;) and ↓ تغيّب; (Msb, K;) He, or it, was, or became, absent; غَابَ being the contr. of حَضَرَ; (S and K in art. حضر;) or distant, or remote; (Mgh;) or hidden, concealed, or unapparent; (TA;) [or absent from the range, or beyond the reach, of perception by sense, or of mental perception: see غَيْبٌ.] You say, غاب عَنْهُ, inf. n. غَيْبَةٌ (S, Mgh, TA) &c., as above, (S, TA,) He, or it, was, or became, [absent from him; or] distant, or remote, from him; (Mgh;) or hidden, or concealed, from him; [&c.;] as also ↓ تغيّب. (TA.) And أَوْحَشَتْنِى غَيْبَةُ فُلَانٍ [The absence of such a one has made me to feel lonely]: and أَطَلْتَ غَيْبَتَكَ [Thou hast made thine absence to be long]. (A.) And ↓ أَنَا مَعَكُمْ لَا أُغَايِبُكُمْ [I am with you: I will

not be absent from you]. (A.) And بَنُو فُلَانٍ ↓ أَحْيَانًا يَشْهَدُونَ أَحْيَانًا وَيَتَغَايَبُونَ (ISk, S, TA) i. e. [The sons of such a one are present sometimes] and are absent (يَغِيبُونَ) sometimes: but one does not say ↓ يَتَغَيَّبُونَ [unless with عَنْ following it]: (TA:) [it seems, however, that يتغيّبون, here, is a mistranscription for يَتَغَيَّبُونَنَا or the like; for] one says, تغيّب ↓ عَنِّى فُلَانٌ [Such a one was, or became, absent from me; or absented himself from me]; (S, K, * TA;) and ↓ تَغَيَّبَنِى also in a case of necessity in verse, (S, K, TA,) but not in any other case, (K, TA,) accord. to the generality of authorities except the Koofees: (TA:) Imra-el-Keys says, فَظَلَّ لَنَا يَوْمٌ لَذِيذٌ بِنَعْمَةٍ فَقُلْ فِى مَقِيلٍ نَحْسُهُ مُتَغَيِّبِى [thus in my copies of the S and in the TA; but we should read مُتَغَيِّبِ, whether it mean مُتَغَيِّبِى or not, as is shown by what follows: the verse may be rendered, So a delightful day, with ease and comfort, betided us: and say thou, of a place of midday-sleep whereof the ill luck was absent from me,. . .]: but Fr says that the word متغيّب is marfooa, [i. e. that the right reading is مُتَغَيِّبُ, meaning simply absent,] that the verse is مُكْفَأٌ [or made faulty in the termination], and that it is not allowable to make that word refer to مَقِيلٍ, like as it is not allowable to say مَرَرْتُ بِرَجُلٍ أَبُوهُ قَائِمٍ. (S, TA. [One might be tempted to suppose that we should read فَقِلْ; but this would not suit the context, which see in Ahlwardt's " Divans of the six ancient Arabic poets," p. 119.]) — — [غاب, inf. n. غَيْبَةٌ, is also said of the mind (القَلْب), meaning (assumed tropical:) It was, or became, absent. The inf. n. (غَيْبَةٌ) is often used as meaning (assumed tropical:) Absence of mind; and particularly, from self and others by its being exclusively occupied by the contemplation of divine things: see an ex. voce شَوًى; and another voce سَكِينَةٌ.] — — مَا غَابَ عَنْهُ ابْنُ أَبِى قُحَافَةَ (assumed tropical:) [Ibn-Abee-Koháfeh was not a stranger to it, i. e. was not unacquainted with it,] occurs in a trad. respecting a satirical saying of Hassán against [the tribe of] Kureysh; meaning that Aboo-Bekr [the son of Aboo-Koháfeh] was skilled in genealogies and traditions, and that it was he who instructed Hassán. (TA.) — — And one says also, غاب الرَّجُلُ, inf. n. غَيْبٌ and مَغِيبٌ; and ↓ تغيّب; The man journeyed; and went away, or far away. (TA.) — — And غابت الشَّمْسُ, (S, Mgh, Msb, TA,) inf. n. غِيَابٌ and غَيْبُوبَةٌ (Mgh, Msb, TA) and غَيْبَةٌ (Mgh) and غُيُوبٌ and غُيُوبَةٌ and مَغِيبٌ; (TA;) and ↓ تغيّبت; (Msb;) The sun set: (S, Msb, TA:) and the like is also said of the moon, (Msb,) and of other celestial bodies. (TA.) — — And غاب الشَّىْءُ فِى الشَّىْءِ, inf. n. غِيَابَةٌ and غُيُوبَةٌ and غِيَابٌ and غَيَابٌ and غِيبَةٌ, [The thing became hidden, or concealed, in the thing.] (K.) — See also 8, in two places.

2 غيّبهُ (S, Msb, TA) He caused him, or it, to become absent, or to disappear; or he hid, or concealed, it, عَنْهُ from him. (TA.) See also غَيَابٌ. — — And see 8. 3 مُغَايَبَةٌ signifies The being absent, &c., one from the other. (KL.) See also 1, former half. — — Also The addressing words to another [in his absence,] not in his presence, not face to face; (KL;) contr. of مُخَاطَبَةٌ. (S, TA.) [You say, اغابت, inf. n. as above, He held a verbal communication with him in his absence, i. e. by means of a letter or letters, or by a messenger or messengers.] 4 اغابت She (a woman) had her husband, (S, Msb, TA,) or one of her family, (TA,) absent from her. (S, Msb, TA.) 5 تَغَيَّبَ see 1, in seven places. — — The inf. n. تَغَيُّبٌ occurring in a trad. respecting the contract for the sale of a slave means The selling a stray slave, or one who has been found and whose owner is not known. (L, TA.) 6 تَغَايَبَ see 1, former half. 8 اغتابهُ [He spoke evil of him; or did so in his absence, i. e. backbit him; (the latter being obviously the primary signification;) not always, though generally, meaning with truth:] he spoke evil of him in his absence; (TA;) or said of him, in his absence, what would grieve him (S, TA) if he heard it; (S;) with truth: (S, TA:) he carped at him behind the back, or in absence, by saying what would grieve him, (بِمَا ↓ تَنَاوَلَهُ بِظَهْرِ الغَيْبِ يَسُوؤُهُ,) of what was [reprehensible] in him: (TA:) or he spoke of him imputing to him what he disliked, of vices, or faults, with truth: (Msb:) when the charge is false, it is termed بُهْتَانٌ: (S, Msb, TA:) or he attributed, or imputed, to him a vice, or fault, or the like; and mentioned him with what was in him of evil; (K, TA;) or said of him what would grieve him: (TA:) and ↓ غَابَهُ signifies the same: (K, TA:) [so does ↓ غيّبهُ: (see Ksh in civ. 1:) that اغتابهُ does not always signify he spoke evil of him, or the like, in his absence, appears from several instances, such as the phrases المُغْتَابُ فِى الوَجْهِ (K in art. لمز) and المُغْتَابُونَ بِالحَضْرَةِ (IAar, TA in that art.): nor does it always signify he spoke evil of him, or the like, with truth; for the verb is used in the Ksh and by Bd and Jel in civ. 1 having for its object the Prophet:] IAar says that ↓ غاب is syn. with اغتاب, and signifies he mentioned a man with the imputation of good or of evil. (TA.) [It may also mean He expressed, or signified, an evil opinion of him by making signs with the side of the mouth, or with the eye, or with the head, or otherwise; as is indicated in the TA in arts. لمز and همز.] غَابٌ: see غَابَةٌ, in three places. غَيْبٌ Whatever is absent, or hidden, from one; (S, A, Msb, K, TA;) as though it were an inf. n. used in the sense of the act. part. n. [in which the meaning of a subst. is predominant]; (TA;) and so ↓ غَائِبٌ, which [in this sense] is a subst., like كَاهِلٌ, (K, TA,) or an act. part. n. used in the sense of a subst.: (MF:) anything that is absent, or hidden, from the eyes; invisible, unseen, or unapparent; whether it be, or be not, perceived in the heart, or mind: (IAar, TA:) [or anything unperceivable; absent from the range, or beyond the reach, of perception by sense, or of mental perception; or undiscoverable unless by means of divine revelation; a mystery, or secret, such as an event of futurity;] a thing that has been hidden from men, and with which the Prophet has acquainted them, of the events of the resurrection and of Paradise and of Hell &c.; thus in the Kur ii. 2; (Zj, TA;) and [hence] Zj explains الغَيْب as meaning, in the Kur lxxxi. 24, that which has been revealed: (TA in art. ضن:) pl. غُيُوبٌ. (Msb.) [See also the Ksh and Bd in ii. 2.] [Hence, عَالَمُ الغَيْبِ The world of the unseen; the invisible world.] And [hence also] one says, رَجَمَ بِالغَيْبِ [and قَذَفَ بِالغَيْبِ (see art. قذف)] He spoke of that which he did not know: (Ham p. 494:) and قَالَ رَجْمًا بِالغَيْبِ He said conjecturally, [or speaking of that which was hidden from him or unknown by him,] without evidence, and without proof. (Msb in art. رجم, q. v.) — — And (assumed tropical:) Doubt, or a doubting: (K:) but some disapprove this: some regard it as tropical: and some pronounce it correct: (MF, TA:) pl. غِيَابٌ and غُيُوبٌ. (K.) A poet says, أَنْتَ نَبِىٌّ تَعْلَمُ الغِيَابَا لَا قَائِلًا إِفْكًا وَلَا مُرْتَابَا [Thou art a prophet, knowing doubts, or things doubted; not saying a lie, nor a thing suspected: or, more probably, the meaning is, the things unseen]. (TA.) — — Also A place, in the ground, that hides, or conceals, one: (TA:) a low, or depressed, place in the ground, or in a tract of land: (S, K, TA:) or any place such that one knows not what is in it: and a place such that one knows not what is behind it: (Sh, TA:) pl. غُيُوبٌ. (TA.) Hence the phrase عَنْ ظَهْرِ غَيْبٍ in a verse of Lebeed cited voce ظَهْرٌ, q. v. (TA.) [Hence also] one says, سَمِعْتُ صَوْتًا مِنْ وَرَآءِ الغَيْبِ i. e. [I heard a sound, or voice,] from [behind] a place that I saw not. (A, TA.) And تَنَاوَلَهُ بِظَهْرِ الغَيْبِ بِمَا يَسُوؤُهُ: see 8. And تَكَلَّمَ بِهِ عَنْ ظَهْرِ غَيْبٍ (A) or عَنْ ظَهْرِ الغَيْبِ (TA, and A and O in art. ظهر) [app. He spoke of it by memory; in the absence of a book or the like; as one says in modern Arabic, عَلَى الغَائِبِ. See also ظَهْرٌ.] — — Also The خَمْصَة [i. e. pit, or depression, as is shown by what here follows, (thus in the A, and in the Ksh in ii. 2, in the TA حُفْرَة, which has a similar meaning,)] that is in the place where the kidney is situate, (Ksh, A, TA,) and which swells up when the beast becomes big in the belly: so says ISh: (Ksh ubi suprà:) or the خَمْصَة that is next to the kidney: (Bd in ii. 2: [De Sacy doubted respecting its meaning, but conjectured that it might be

thus: see his Anthol. Gramm. Arabe p. 55:]) pl. غُيُوبٌ: one says, شَرِبَتِ الدَّابَّةُ حَتَّى وَارَتْ غُيُوبَ كُلَاهَا, (ISh, Ksh ubi suprà, A, TA,) meaning هُزُومَهَا [i. e. The beast drank until it concealed the pits of its kidneys]. (A, TA.) — — And Fat: (K, TA:) i. e. the fat of the ثَرْب [q. v.] of a sheep or goat: so called because it is hidden from the eye. (TA.) — See also غَائِبٌ. غَيَبٌ: see غَائِبٌ, in two places. غَابَةٌ is originally [غَيَبَةٌ] of the measure فَعَلَةٌ, with fet-h to the ع. (Msb.) It signifies A low, or depressed, place, or a hollow in the ground, (El-Hawázinee, K, TA,) before which, or in the way to which, (دُونَهَا,) is an eminence. (El-Hawá- zinee, TA.) — — And (K) i. q. أَجَمَةٌ: (S, K, TA:) [i. e.] A bed of canes or reeds: (AHn, Msb, TA:) and [a thicket, wood, or forest; like أَجَمَةٌ;] a collection of trees, (AHn, ISd, TA,) densely disposed; so called because it conceals what is in it: (ISd, TA:) or a tall أَجَمَة, having high, or very high, extremities [app. to its canes or reeds]: (TA:) pl. غَابَاتٌ (Msb, TA) and [coll. gen. n.] ↓ غَابٌ. (S, Msb, TA.) — — And (assumed tropical:) A long spear (K, TA) that has extremities like those of the أَجَمَة [expl. above]: (TA:) [but I think that this addition in the TA correctly applies to غَابَةٌ signifying a number of spears, like a bed of canes or reeds, or like a forest; agreeably with two of the explanations here following:] or a spear that quivers in the wind: (K, TA:) or (tropical:) numerous spears, like abundant and dense trees: (A:) or an assemblage of spears; app. so called as being likened to a غابة meaning an أَجَمَة of dense trees: (ISd, TA:) pl. غَابَات and [coll. gen. n.] ↓ غَابٌ. (TA.) One says, أَتَوْنَا فِى غَابَةٍ i. e. (tropical:) [They came to us] amid numerous spears, like abundant and dense trees: (A:) or غابة may be used in this case in the sense here following. (TA.) — — And A company, or congregated body, of men: (Aboo-Jábir ElAsadee, K, TA:) pl. غَابَاتٌ and [coll. gen. n.] ↓ غَابٌ. (TA.) غَيْبَةٌ an inf. n. [See 1, in several places.] — — Also, and ↓ غَيَابَةٌ, A low, or depressed, piece of land or ground: so in the phrases وَقَعْنَا فِى غَيْبَةٍ and غَيَابَةٍ [app. meaning We lighted upon a low, or depressed, piece &c.; or perhaps the meaning may be we fell into &c.]. (S.) — — See also غَيَابَةٌ. غِيبَةٌ the subst. from اِغْتَابَهُ: (Msb:) it signifies [Evil speech respecting a person; or such speech in his absence; not always, though generally, meaning with truth:] evil speech respecting a person in his absence; (TA;) or a saying of him, in his absence, what would grieve him (S, TA) if he heard it; (S;) with truth: (S, TA:) or speech respecting a person imputing to him what he dislikes, of vices, or faults, with truth: (Msb:) when it is false, it is termed بُهْتَانٌ: (S, Msb, TA:) or an imputing to a person a vice, or fault, or the like; and a mentioning him with what is in him of evil; (K, TA;) or a saying of him what would grieve him: (TA:) or it may be speech imputing good or evil. (K, * TA.) غَيَبَانٌ or غَيْبَانٌ, [accord. to different copies of the K, between which the TA does not enable us to decide with certainty, as it only states, with respect to the ى, that it is مُخَفَّفَة, which may mean either the contr. of doubled or the contr. of movent, though the former is the more general meaning, (in the TA it is said to be erroneously written in a copy of the K with a final ت instead of ن,)] and ↓ غَيَّبَانٌ, The roots of trees, (K, TA,) that are hidden from view: or, accord. to AHn, the غيبان and ↓ غيّبان and ↓ غَيَابَة, of plants, or herbage, are, with the Arabs, what the sun has not shone upon: and accord. to Aboo-Ziyád ElKilábee, the غيبان and ↓ غيّبان of plants, or herbage, and also of their roots, are what is con- cealed from the sun, so as to be not shone upon by it. (L, TA.) غَيَّبَانٌ: see the next preceding paragraph, in three places. غَيَابٌ A thing that hides, or conceals, a thing from one: (Meyd:) and hence, (Meyd, TA,) a grave; (S, Meyd, TA;) and so ↓ غَيَابَةٌ: (TA:) one says, ↓ غَيَّبَهُ غَيَابُهُ (S, Meyd, TA) and ↓ غَيَابَتُهُ (TA) meaning دُفِنَ فِى قَبْرِهِ (S, Meyd, TA) [i. e. May he be buried in his grave]: an imprecation of death against the man. (Meyd.) غَيَابَةٌ The part of anything that veils, or conceals, one. (K.) And hence, (K,) The bottom of a جُبّ [or well]; (S, K, * TA;) or this, accord. to some, is the primary signification; as also ↓ غَيْبَةٌ, accord. to one reading, in the Kur xii. 10; (TA;) [and غَيَابَةٌ;] and of a valley; (S, TA;) &c.: (TA:) pl. غَيَابَاتٌ. (K, TA.) [And A covert, or place of concealment, of birds. (See ظِلَالَةٌ.)] See also غَيَابٌ, in two places: and غَيْبَةٌ. — — And see غَيَبَانٌ. غَائِبٌ act. part. n. of 1 [signifying Absent; distant, or remote; and hidden, concealed, or unapparent; or absent from the range, or beyond the reach, of perception by sense, or of mental perception]: pl. (applied to men, K, TA) غُيَّبٌ and غُيَّابٌ (S, Msb, K) and غَائِبُونَ (K) and ↓ غَيَبٌ, (S, Mgh, K,) or rather the last is a quasi-pl. n., (TA,) and ↓ غَيْبٌ, [which is also properly speaking a quasi-pl. n.,] like صَحْبٌ: (Msb [in which غَيَبٌ is not mentioned]:) the ى in ↓ غَيَبٌ remains unchanged, notwithstanding the two fet-hahs, because it is likened to صَيَدٌ, and, although it is a pl. [in signification] and صَيَدٌ is an inf. n., it may be used as meant for an inf. n. (S, TA.) — — See also غَيْبٌ, first sentence. — — Also A run in which a horse reserves [somewhat of his force for the time of need]. (A in art. شهد: see شَاهِدٌ.) مَغِيبٌ [an inf. n.: — — and also a n. of place and of time, signifying] The place [and the time] of setting of the sun and of the moon [&c.]. (Msb.) مُغِيبٌ and مُغِيبَةٌ, (Mgh, Msb, K,) or you say مُغِيبَةٌ [only], with ة, and [in the contr. sense] مُشْهِدٌ, without ة, (IDrd, S,) and مُغْيِبٌ (K) and ↓ مُغَيِّبٌ, (TA,) A woman having her husband (or one of her family, TA) absent from her. (S, Mgh, Msb, K, TA.) مُغَيِّبٌ: see the next preceding paragraph. غيث 1 غَاثَ اللّٰهُ البِلَادَ, (S, O, Msb, K,) aor. يَغِيثُ, inf. n. غَيْثٌ, (S, O, Msb,) God watered the country, or countries, with rain. (O, Msb, TA.) And غَاثَنَا He (God) sent down rain upon us. (TA.) And غاث الغَيْثُ الأَرْضَ, (aor. and inf. n. as above, Msb,) The rain fell upon the earth. (S, O, Msb, K.) And غِيثَتِ الأَرْضُ, aor. تُغَاثُ, (S, O, Msb, K,) inf. n. as above, (S, O,) The land was watered with rain. (S, O, Msb, K.) غِيثَ القَوْمُ The people were rained upon; rain fell upon the people [or upon their land]. (TA.) And غِثْنَا مَا شِئْنَا [We were rained upon as much as we desired]: (S, O, Msb, TA:) originally غُيِثْنَا. (TA.) — — غاث النَّوْرُ (tropical:) The blossom shone. (O, K, TA.) — See also 4 in art. غوث. 2 غيّث, said of a blind man, He sought, or searched, [or groped, with the hand,] for a thing: (Kr, TA:) also written [عيّث] with [the unpointed] ع, and thus correctly, though ISd thought this latter to be a mistranscription. (TA.) 5 تغيّث He became fat: (K:) said of a camel. (TK.) غَيْثٌ inf. n. of غَاثَ [q. v.]. (S, O, Msb.) — — And [a subst.] signifying Rain: (S, A, O, Msb, K:) or rain that occupies the space of a بَرِيد [i. e. six miles, or twelve miles,] in width: (AA, O, K:) or rain that is productive of much good; [supposed to belong to art. غوث, for it is added,] because mankind are aided thereby; thus expl. in the " Sharh esh-Shifè: " pl. أَغْيَاثٌ [a pl. of pauc.] and غُيُوثٌ. (TA.) [Hence a tropical usage in a saying mentioned voce ثَجَّاجٌ.] — — And [hence] ذُبَابُ غَيْثٍ [or ذُبَابُ الغَيْثِ (see ذُبَابٌ)] lit. The fly of rain or the fly of the rain] signifies (assumed tropical:) the bee, or bees collectively: so called because the bee seeks after herbage and flowers, which are consequent upon the rain: (IAth, TA:) [for] — — غَيْثٌ signifies also (tropical:) Herbage (Lth, S, A, O, Msb, K) which grows by means of the water of the sky: (Lth, A, O, K:) called thus by the name of its cause. (Msb.) — — And (tropical:) Clouds. (S, O, TA.) [See an ex. voce فَرُوقَةٌ.] غِيَاثٌ, originally غِوَاثٌ, see in art. غوث. غَيِّثٌ i. q. عَيْلَمُ مَآءٍ [i. e. Water that is beneath a stratum of rock]. (TA.) [Hence] بِئْرٌ ذَاتُ غَيِّثٍ A well having a constant accession of water. (O, K.) — — And [hence] فَرَسٌ ذُو غَيِّثٍ (tropical:) A horse that performs, (O,) or that increases [his running], (K, TA,) run after run. (O, K, TA.) أَرْضٌ مَغِيثَةٌ, and ↓ مَغْيُوثَةٌ, (the latter being the original form, TA,) Land watered with

rain. (S, O, Msb, K.) غَيْثٌ مُغِيثٌ A general rain. (TA.) [But the epithet مُغِيثٌ evidently belongs to art. غوث; and the phrase properly signifies A rain that gives aid, or succour.] أَرْضٌ مَغْيُوثَةٌ: see مَغِيثَةٌ.

غيد

1 غَيِدَ, aor. غَيَدَ, (L, K,) inf. n. غَيَدٌ, (L,) He had a bending neck, and limber sides: (L, K:) or he had a lax, or limber, neck. (L.) — — [And غَيِدَت is app. said of a young woman as meaning She was soft, or tender; or soft, or tender, and limber in the sides. (See غَيَدٌ below.) — — And غَيِدَ He was, or became, drowsy; or drowsy and with a bending of the neck. (See, again, غَيَدٌ below.)] 6 تغايد He affected a bending of his body, or he bent his body, from side to side, in his gait. (A.) And تغايدت She (a woman, L) affected a bending of her body, or bent her body, (L, K, TA,) from side to side, (TA,) in her gait, by reason of softness, or limberness. (L, K, TA.) غَادٌ A fresh, tender, juicy twig: (L:) and so غَادَةٌ applied to a tree (شَجَرَةٌ). (L, K.) — — And the latter, A soft, or tender, goodly, thin-skinned, plump, and fresh, or flourishing, young woman: (L:) or, (S, A, L, K,) as also ↓ غَيْدَآءُ, (S, A, K,) a woman, soft, or tender: (S, A:) or soft, or tender, and limber (L, K, TA) in the sides. (TA.) غِيدِ غِيدِ, or غِيدْ غِيدْ, (accord. to different copies of the K,) Hasten thou; make haste; be quick: (K:) a word of the people of Esh-Shihr. (TA.) غَيَدٌ [mentioned above as an inf. n.], in a woman, (S, K,) or in a young woman, (L,) Softness, or tenderness, (S, L, K,) and limberness (L, K) of the sides. (L.) — — And Drowiness: (A:) [or drowsiness with a bending of the neck: see أَغْيَدُ.] غَيْدَانٌ The prime, spring, or first part, of youth. (Ibn-'Abbád, O, K, TA.) أَغْيَدُ A plant, or herbage, soft, or tender, and bending. (L, K.) — — And (tropical:) A place abounding with plants, or herbage, (O, K, TA,) bending by reason of softness. (O.) — — Also A man, and a gazelle, having a bending neck, and limber sides: or having a lax, or limber, neck. (L.) And [the fem.] غَيْدَآءُ (L, K) A woman (L) who bends her body, or affects a bending thereof, by reason of her softness, or limberness. (L, K.) See also غَادٌ. — — Also Drowsy, and having a bending of the neck: (S, A, L, K:) fem. غَيْدَآءُ: (TA:) and pl. غِيدٌ. (L.) الكَرَى الأَغْيَدُ, occurring in a verse cited voce صُبَابَةٌ [q. v.], means (tropical:) Drowsiness that makes one to bend the neck from side to side. (L, TA.)

غير

1 غَارَ أَهْلَهُ, (S, Msb,) and غار لَهُمْ, (TA,) aor. يَغِيرُ, inf. n. غِيَارٌ (S, Msb) and غَيْرٌ, (Msb, TA,) i. q. مَارَهُمْ, (S, Msb, TA,) i. e. He brought, or conveyed, to his family, مِيرَة [or a provision of corn, or wheat, &c.] (Msb.) [See also art. غور.] — — And He benefited them. (S, K, * TA.) 'AbdMenáf Ibn-Riba El-Hudhalee says مَا ذَا يَغِيرُ ابْنَتَىْ رِبْعٍ عَوِيلُهُمَا [What will their loud weeping benefit, or avail, the two daughters of Riba?] meaning that their weeping for their father will not avail them aught in lieu of seeking his blood-revenge. (S, TA.) You say غَارَهُمْ بِخَيْرٍ, (S, K, TA,) aor. and inf. n. as above, (TA,) He (God) bestowed upon them abundance of the produce of the earth, and rain; (TA in art. غور;) like as you say أَعْطَاهُمْ خَيْرًا: (S, K:) and so غارهم بِرِزْقٍ [He bestowed upon them means of subsistence]. (TA.) And اَللّٰهُمَّ غِرْنَا بِخَيْرٍ (S, Msb) O God, benefit us with prosperity. (Msb.) And غَارَهُمْ بِمَطَرٍ He (God) watered them with rain, (S, K, TA,) and bestowed upon them abundance of the produce of the earth. (TA.) And غَارَ الأَرْضَ الغَيْثُ The rain watered the land. (Fr, S.) [See also art. غور.] — غَارَهُ, aor. يَغِيرُهُ, (AO, S, K,) inf. n. غَيْرٌ, (TA,) He gave him the bloodwit; (AO, S, K;) as also غارهُ, aor. يَغُورُهُ; (AO, S, TA;) مِنْ أَخِيهِ [for his brother]: and so ↓ غيّرهُ. (TA.) [See غِيرَةٌ.] — غَارَ عَلَى أَهْلِهِ, (S,) or على امْرَأَتِهِ, (Msb, K,) aor. يَغَارُ, inf. n. غَيْرَةٌ, (S, Msb, K,) with fet-h, (S, Msb, TA,) and غَيْرٌ and غَارٌ (S, Msb, K) and غِيَارٌ, (K,) [He was jealous of his wife:] he was jealous for her (مِنْ فُلَانٍ of such a one: Mgh): [he was careful of her, to avoid suspicion: or he regarded her conduct with disdain, scorn, or indignation: (see غَيْرَةٌ, below:) or] he was angry at the conduct, or action, of his wife. (Msb.) And غَارَتِ امْرَأَتُهُ عَلَيْهِ [His wife was jealous of him: &c.]. (M, b, K.) [See also art. غور.] And you say also, فُلَانٌ لَا ↓ يَتَغَيَّرُ عَلَى أَهْلِهِ, meaning لَا يَغَارُ [Such a one is not jealous of his wife: &c.]. (TA.) 2 غيّر الشَّىْءَ, (S, Msb, K, *) inf. n. تَغْيِيرٌ, (Msb,) He made the thing other than it was; (K;) made it cease to have the quality which it had; (Msb;) altered it; changed it. (K.) He, or it, altered, or changed, the thing in odour, or otherwise, for the worse; corrupted, tainted, or infected, it; rendered it ill-smelling, stinking, fetid, rancid, rank, fusty, or frouzy. (The lexicons passim.) It is said in the Kur [viii. 55], ذٰلِكَ بِأَنَّ اللّٰهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ [This was because God changeth not favour which He hath conferred upon a people until they change what is in themselves: or] until they change what God hath commanded them to do. (Th, TA.) — — [And He exchanged the thing for another thing.] — — غيّر الشَّيْبَ He plucked out the white, or hoary, hairs. (TA.) — — غيّر عَنْ بَعِيرِهِ He put down the saddle from his camel, and put it to rights, or adjusted it, or repaired it. (TA.) One says تَرَكَ القَوْمَ يُغَيِّرُونَ He left the people putting to rights, or adjusting, or repairing, the camels' saddles. (S, TA.) — See also 1, latter half. 3 غَايَرَ [غَايَرَا], inf. n. مُغَايَرَةٌ, They differed, each from the other.] You say بَيْنَهُمَا مُغَايَرَةٌ Between them two is a difference. (Msb.) [See also 6.] — غايرهُ, (S, K,) inf. n. مُغَايَرَةٌ, (S,) He bartered, or exchanged, with him, in buying and selling. (S, K.) And غايرهُ بِالسِّلْعَةِ, inf. n. as above, He bartered, or exchanged, the article of merchandise with him. (TA.) And غاير السِّلْعَةَ, (TA,) inf. n. غِيَارٌ, (S, K, TA,) He exchanged the article of merchandise. (S, * K, * TA.) El-Aashà says فَلَا تَحْسِبَنِّى لَكُمْ كَافِرًا وَلَا تَحْسِبَنِّى أُرِيدُ الغِيَارَا [Therefore do thou by no means think me ungrateful towards you; and do thou by no means think I desire the making an exchange]. (S, TA.) 4 اغار أَهْلَهُ [He made his wife jealous;] he married another in addition to his wife, so she became jealous (غارت): (As, A'Obeyd, Msb, K:) belonging to this art. and to art. غور. (TA.) 5 تغيّر quasi-pass. of غيّر, (S, Msb,) [It became other than it was;] it ceased to have the quality which it had; (Msb;) it became altered, or changed, عَنْ حَالِهِ, from its state or condition. (K.) It became altered, or changed, in odour, or otherwise, for the worse; turned, or turned bad; became corrupted, spoiled, tainted, infected, illsmelling, stinking, fetid, rancid, rank, fusty, or frouzy. (The lexicons passim.) — — [And It became exchanged for another thing.] — — See also 1, last signification. 6 تغايرت الأَشْيَآءُ The things differed, one from another. (S.) 8 اغتار He procured مِيرَة [a provision of corn, or wheat, &c.]. (K.) You say خَرَجَ يَغْتَارُ لِأَهْلِهِ He went forth to procure ميرة for his family. (Fr, Sgh.) — — He derived, or obtained, benefit, advantage, or profit. (TA.) See also art. غور. غَيْرٌ signifies i. q. سِوًى [Other]: and the pl. is أَغْيَارٌ: (S:) [but غَيْر itself often has a pl. meaning, as will be seen in what follows:] or [accord. to general usage, as will be seen below,] غَيْرُ signifies i. q. سِوَى [other than; exclusively of; or not, as used before a substantive or an adjective]. (Msb, K: in the CK [erroneously] سِوًى.) It is used to qualify a subst.; [governing (as a prefixed noun) the noun that follows it in the gen. case;] and when so used, it is put in the same case as the noun preceding it. (S.) It qualifies an indeterminate noun: (Mughnee, Msb:) you say جَآءَنِى رَجُلٌ غَيْرُكَ [A man, other than, or not, thou, came to me]: (Msb:) and نَعْمَلْ صَالِحًا غَيْرَ الَّذِى كُنَّا نَعْمَلُ [We will in that case do good, other than, or not, what we used to do: (Kur xxxv. 34:)]: (Mughnee:) and مِنْ مَآءٍ غَيْرِ آسِنٍ [Of water other than, or not, altered in taste and colour]. (Kur xlvii. 16.) It is a noun necessarily prefixed, as to the sense, to a noun which it governs in the gen. case: but sometimes it is without the latter, when the meaning is understood and it is preceded by لَيْسَ, (Mughnee, K,) or by لَا: (K:) [in which case it signifies Any other person or thing; any person or thing beside, or else:] you say قَبَضْتُ عَشَرَةً لَيْسَ غَيْرُهَا [I received ten; not other than they was received by me; i. e., not any other thing; or not anything beside, or else]; (Mughnee, K;) the enunciative, مَقْبُوضًا,

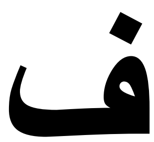
being suppressed: (Mughnee:) and ليس غَيْرَهَا, (Mughnee, K;) the noun [of ليس] being understood; i. e., لَيْسَ المَقْبُوضُ غَيْرَهَا: (Mughnee:) and ليس غَيْرَ; in which the affixed noun [for المضاف, in the K, I read المضاف اليه, as in the Mughnee,] is suppressed, and the noun [of ليس] is also understood: (Mughnee, K:) and ليس غَيْرُ; (Mughnee, K;) in which, accord. to Mbr, and the later authors, غير is indecl., being likened to قَبْلُ and بَعْدُ, so that it may be either the noun or the enunciative [of ليس] or, accord. to Akh, it is decl., because it is not a noun of time like قَبْلُ and بَعْدُ, nor of place like فَوْقُ and تَحْتُ, but like كُلٌّ and بَعْضٌ, so that it is the noun [of ليس], and the enunciative is suppressed; (Mughnee;) or it may be either indecl. or decl., (Mughnee, K,) accord. to Ibn-Kharoof: (Mughnee:) and ليس غَيْرًا, and ليس غَيْرٌ; (Mughnee, K;) in both which cases it is decl., as though the affixed noun were mentioned: (Mughnee:) and لَا غَيْرُ; for the saying, [which we find in the Mughnee,] app. taken from a statement of Seer, that this is incorrect, is not good, since it occurs in the following verse, cited by Ibn-Málik; جَوَابًا بِهِ تَنْجُو اعْتَمِدْ فَوَرَبِّنَا لَعَنْ عَمَلٍ أَسْلَفْتَ لَا غَيْرُ تُسْأَلُ [Aim thou at having an answer by which thou mayest be safe; for, by our Lord, respecting an action which thou shalt have done before, not any other thing, or not anything beside or else, thou wilt be asked]. (K.) — — It does not become determinate by its being prefixed to another noun, because it is very vague: but it is also applied as an epithet to a determinate noun which is near to being indeterminate; as in صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ [The way of those upon whom Thou hast conferred favour; the other than, or those who are not, the objects of anger; (Kur i. 6 and 7;)] because the noun rendered determinate by the art. ال denoting a genus is near to being indeterminate, and because when غير occurs between two contraries its vagueness becomes weakened, (Mughnee, K, *) or altogether departs: (K:) or it is here applied as an epithet to a determinate noun because it resembles a determinate noun in its being prefixed to such a noun: (Msb:) Az says that غير is here in the gen. case because it is an epithet to الذين; and that it may be an epithet to [what is technically termed in this instance] a determinate noun [as having the article ال prefixed to it] because الذين has not [in itself] a direct meaning (لِأَنَّ الَّذِينَ غَيْرُ مَصْمُودٍ صَمْدُهُ), [it being merely a conjunct noun, the meaning of which is determined by what follows it,] notwithstanding it has the art. ال prefixed to it: Abu-l-'Abbás says that Fr holds الذين to have the office of an indeterminate noun; and غير to be an epithet of it; not of any other noun; but that غير, accord. to some, may be an epithet relating to the nouns implied in انعمت عليهم, these not having a direct meaning: Akh says that غير [with what follows] is a substitute [for الذين with what follows], as though the meaning were صِرَاطَ غَيْرِ المَغْضُوبِ عَلَيْهِمْ [the way of those who are not the objects of anger]. (TA.) The reading غَيْرَ is also related, on the authority of Ibn-Ketheer, in the accus. case, as a denotative of state, [meaning they being not the objects of anger,] relating to the pronoun governed in the gen. case by the prep. [in عليهم]; or by أَعْنِى [I mean] understood; or as an exceptive, [accord. to a usage to be explained below,] if the favours be interpreted as conferred in common upon the two classes of persons. (Bd.) — — As it resembles a determinate noun in its being prefixed to a determinate noun, [as المغضوب in the above-cited passage of the Kur,] some have presumed to prefix to it the article ال: but against this it may be urged, that its prefixion to a determinate noun is not to render the expression determinate, but for specification; and ال does not imply specification. (Msb.) — — In the following verse of Hassán, أَتَانَا فَلَمْ نَعْدِلْ سِوَاهُ بِغَيْرِهِ نَبِىٌّ بَدَا فِى ظُلْمَةِ اللَّيْلِ هَادِيَا the meaning is, [A prophet came to us, who appeared in the darkness of night, a director in the right way,] and we did not weigh another than him with another than the other, i. e., with him. (Mughnee.) — — [وَغَيْرُ ذٰلِكَ is a phrase of frequent occurrence, meaning Et cœtera.] — — غَيْرُ is also used in the sense of لَيْسَ [He, or it, is not]; as in the phrase كَلَامُ اللّٰهِ غَيْرُ مَخْلُوقٍ [The word of God is not created], syn. لَيْسَ بِمَخْلُوقٍ. (Az, TA.) — — It is also used in the sense of لَا [meaning Not, as used before a participle]; (S, K;) and then it is in the accus. case, as a denotative of state; (S;) as in the phrase فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ, (S, K,) in the Kur [ii. 168, and other places], (S,) i. e., جَائِعًا لَا بَاغِيًا [But whosoever is necessitated, being hungry, not transgressing the due bounds]. (S, K.) — — It is also used as an exceptive, (S, Mughnee,) in the sense of إِلَّا [Except; save; or but]; (Msb, K;) and then it is put in the same case in which the word following إِلَّا would be put in the same phrase, (S, Mughnee, Msb, K,) because it is originally a qualificative, and its use as an exceptive is adventitious: (S:) therefore you say جَآءَ الْقَوْمُ غَيْرَ زَيْدٍ [The people came, except Zeyd]; and مَا جَآءَنِى أَحَدٌ غَيْرَ زَيْدٍ and غَيْرُ زَيْدٍ [Not any one came to me, except Zeyd]: (Msb, K:) or its case depends upon the governing words, so that you say مَا قَامَ غَيْرُ زَيْدٍ [No one stood, except Zeyd], and مَا رَأَيْتُ غَيْرَ زَيْدٍ [I saw not any, except Zeyd]: (Msb:) but Fr says that some of the Benoo-Asad and Kudá'ah put غير in the accus. case, when used in the sense of إِلَّا, whether the phrase before it be complete or incomplete; saying مَا جَآءَنِى غَيْرَكَ [Not any one came to me, except thou], and ما جاءنى أَحَدٌ غَيْرَكَ [Not any one came to me, except thou]: (S, Msb:) and AA says that when غير has the place of إِلَّا, it is put in the accus. case. (Msb.) In the saying لَا إِلٰهَ غَيْرُ اللّٰهِ [There is no deity other than God], غير is in the nom. case because it is the enunciative of لا; but it may be put in the accus. case, as meaning إِلَّا. (Msb.) When, as an exceptive, it is prefixed to an indecl. word [and not preceded by a prep.], it may be itself indecl., with fet-h for its termination; as in the following verse; لَمْ يَمْنَعِ الشُّرْبَ مِنْهَا غَيْرَ أَنْ نَطَقَتْ حَمَامَةٌ فِى غُصُونٍ ذَاتِ أَوْقَالِ [Nought prevented the drinking from it, except that a pigeon cooed, upon branches having اوقال, which app. means stumps of cut shoots]. (Mughnee, K.) [See also an ex. (of غَيْرَ أَنَّ) in a verse cited voce بَيْدَ.] — — [It is often used with a prep.; as in بِغَيْرِ حِسَابٍ Without reckoning; (Kur ii. 208, &c.;) and مِنْ غَيْرِ سُوْءٍ Without leprosy. (Kur xx. 23, &c.)] — غَيْرٌ (JK, K) and (JK) ↓ غِيَرٌ (JK, S) signifying The act of altering, or changing, i. q. تَغْيِيرٌ, (JK,) are substs. from غَيَّرَهُ; (S with respect to the latter, and K with respect to the former;) not inf. ns., as having no unaugmented verb. (TA.) — — [Hence,] ↓ غِيَرُ الدَّهْرِ, the former of these two words being of the same measure as عِنَب, The accidents, or casualties, of time or fortune, which alter, or change, things: (K:) [or alteration, or change, of time or of fortune; for] IAmb says, with respect to the saying لَا أَرَانِى اللّٰهُ بِكَ غِيَرًا [May God not show me, in thee, alteration of state], that غِيَرٌ is from تَغَيُّرُ الحَالِ, a subst. like قِطَعٌ [as meaning " a portion of the night "]; or that it may be a pl., of which the sing. is ↓ غِيَرَةٌ. (TA.) — — [Hence also,] بَنَاتُ غَيْرٍ [or ↓ غِيَرٍ, as in Freytag's Arab. Prov. i. 309,] (tropical:) Lying: or a lie, or falsehood: syn. كَذِبٌ: (TS, K:) or [rather] lies. (JK, A.) You say جَآءَ بِبَنَاتِ غَيْرٍ [or ↓ غِيَرٍ] (tropical:) He uttered lies. (A.) غِيَرٌ: see غَيْرٌ, last quarter, in four places: — — and see also غِيرَةٌ. غَيْرَةٌ [Jealousy;] a man's dislike of another's participating in that which is his [the former's] right: (Kull p. 268:) or care of what is sacred, or inviolable, to avoid suspicion: or disdain; scorn; or indignation: syn. حَمِيَّةٌ and أَنَفَةٌ: (TA:) or anger at the conduct, or action, of a wife. (Msb.) [See 1, last signification.] غِيرَةٌ A provision of corn, or wheat, &c., which a man procures for himself; syn. مِيرَةٌ; (S, Msb, K,) as also ↓ غِيَارٌ: (TA:) [or the latter is probably syn. with مِيرَةٌ used in the sense of an inf. n.:] pl. of the former غِيَرٌ. (Msb.) [See art. غور.] — See

also غَيْرٌ, last sentence but two. — — Also A bloodwit; (AA, S, K;) syn. دِيَةٌ: (AA, S: *) and غِوَرٌ is a dial. var. thereof: (TA in art. غور:) pl. ↓ غِيَرٌ: (AA, S, K:) or, as some say, this is a sing., (S, TA,) of the masc. gender; TA;) and the pl. is أَغْيَارٌ: (S, TA:) and the دِيَة is said to be termed غِيَرٌ because it is a substitute for retaliation. (TA.) غَيْرَانُ; fem. غَيْرَى: see غَيُورٌ, in two places. غِيَارٌ The cognizance, or badge, of the free nonmuslim subjects of a Muslim government; such as the زُنَّار [or waist-belt] (Mgh, K) to the Magians, (Mgh,) and the like: (Mgh, K:) or, as some say, the cognizance, or badge, of the Jews. (TA.) — — كَلَامٌ بِغِيَارِهِ (assumed tropical:) Speech, or language, having its own proper guise; not altered therefrom. (Msb in جلف.) — See also غِيرَةٌ. غَيُورٌ and ↓ غَيْرَانُ (S, Msb, K) and ↓ غَيَّارٌ (TA) and ↓ مِغْيَارٌ (S, K) epithets [all of which are intensive] from غَارَ عَلَى أَهْلِهِ, (S, Msb, K,) i. e., from الغَيْرَةُ: (TA:) [Very jealous: &c.: see غَيْرَةٌ:] and غَيُورٌ and غَيْرَى (S, Msb, K) and غَيَّارَةٌ (TA) signify the same applied to a woman: (S, Msb, K:) the pl. of غَيُورٌ is غُيُرٌ, (S, Msb, K,) masc. and fem., (S, K,) and he who says رُسْلٌ [for رُسُلٌ] says غُيْرٌ [or غِيرٌ?]; (TA;) and of ↓ غَيْرَانُ, غَيَارَى and غُيَارَى; (S, Msb, K;) and of غَيْرَى, also, غَيَارَى (S, Msb, K) and غُيَارَى; (Msb;) and of ↓ مِغْيَارٌ, مَغَايِيرُ. (S, K.) غَيَّارٌ: see the next preceding paragraph. أَغْيَرُ مِنَ الحُمَّى [More jealous than fever:] because a fever cleaves fast to its patient, like as a very jealous woman cleaves to her husband. (TA.) أَرْضٌ مَغِيرَةٌ and ↓ مَغْيُورَةٌ, Land watered: (S, K:) or rained upon: (TA:) the former [like the latter] is with fet-h to the م. (S.) مُغَيِّرٌ One who puts down the furniture of his camel from off him, to relieve and ease him. (TA.) مِغْيَارٌ: see غَيُورٌ, in two places. مَغْيُورَةٌ: see مَغِيرَةٌ. ارض غيض 1 غَاضَ, aor. يَغِيضُ, inf. n. غَيْضٌ (S, A, Msb, K) and مَغَاضٌ (Msb, K) and مَغِيضٌ, (TA,) It (water) became scanty, or little in quantity, and sank into the earth, or disappeared in the earth: (S, and so in some copies of the K:) or became scanty, or little in quantity, and decreased, or diminished, or became deficient: (A, and so in some copies of the K:) or sank into the earth, and went away: (TA:) or went away into the earth; (Msb;) [contr. of فَاضَ, aor. يَفِيضُ;] as also ↓ انغاض, (S, K,) which is of the dial. of El- Hijáz. (TA.) — — It (a thing, Msb, a flow of milk, TA, and (assumed tropical:) the price of a commodity, S, Msb, K) decreased, or diminished, or became deficient. (S, Msb, K.) — — وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ, (S, * K, * TA,) in the Kur [xiii. 9], (S,) means And the wombs' falling short [of completion or of what is usual], (Akh, S, Bd,) and their exceeding [therein], in respect of the body [of the fœtus], and the period of gestation, and the number borne: (Bd:) or, as some say, in respect of the menstrual blood: (Bd:) or the wombs' falling short of the nine months (Zj, O, L, and so in copies of the K, but in others seven months,) of gestation, and their exceeding the nine [or seven] months: (Zj, O, L:) or the wombs' falling short of completion, so that the fœtus dies, and their exceeding so that the gestation becomes complete: and accord. to this explanation, the reading of seven months in the K may be correct: see also Katádeh's explanation of غَيْضٌ, below, which favours this reading. (TA.) — — You say also, غَاضَ الكِرَامُ وَفَاضَ اللِّئَامُ (S, A) (tropical:) The generous became few, (S, TA,) and failed, or perished, (TA,) and the mean became many. (S.) — غَاضَهُ, (S, Msb, K,) aor. as above, inf. n. غَيْضٌ, (TA,) He (God, S, Msb) made it (i. e. water) to become scanty, or little in quantity, and to sink into the earth, or disappear in the earth: (S:) or made it to decrease, or diminish, or become deficient: (K:) or made it to go away into the earth: (Msb:) and ↓ اغاضهُ signifies the same; (S, A, K;) and so does ↓ غيّضهُ, inf. n. تَغْيِيضٌ: (TA:) thus the first of these verbs is trans. as well as intrans. (S.) [It is said in the Kur xi. 46,] وَغِيضَ الْمَآءُ (S, A) And the water was made to become scanty, &c.: (S:) or was made to decrease, or diminish. (A, * Bd.) And hence the saying of 'Áïsheh, describing her father, وَغَاضَ نَبْعَ الرِّدَّةِ (assumed tropical:) And he did away with what appeared of apostacy. (TA.) You say also, دَمْعَهُ ↓ غيّض, (S, * K,) inf. n. as above, (K,) He made his tears to diminish, (S, K,) and restrained them: (S:) or he took the tears from his eye and dashed them away. (Th.) A poet says, (TA,) namely, Jereer, (O and TA in art. غبض,) مِنْ عَبَرَاتِهِنَّ وَقُلْنَ لِى ↓ غَيَّضْنَ مَا ذَا لَقِيتَ مِنَ الهَوَى وَلَقِينَا meaning They made their tears to flow until they exhausted them [and they said to me, What is it that thou hast experienced, of love, and we have experienced?]: ISd says that من here denotes some; or it may be redundant, accord. to the opinion of Abu-l-Hasan; for he holds that it may be so in affirmative [as well as negative] phrases, mentioning, as an instance, قَدْ كَانَ مِنْ مَطَرٍ, meaning قَدْ كَانَ مَطَرٌ. (TA.) One relation of this verse gives غَبَّضْنَ; but the former is the right. (O and TA in art. غبض.) — — Also He opened a way, passage, or channel, for it (namely water) to flow forth to a مَغِيض [q. v.]. (Msb.) — — (assumed tropical:) He diminished it, namely the price of a commodity; (Ks, S, Msb, K;) as also ↓ اغاضهُ. (K.) — — And He caused him to suffer loss, or detriment; and wronged, or injured, him. (ISd, TA.) 2 غيّضهُ: see 1, latter half, in three places. — غيّض said of a lion He frequented, or kept to, the غَيْضَة [q. v.]. (S, Sgh, L, K.) 4 اغاضهُ: see 1, latter half, in two places. 7 إِنْغَيَضَ see 1, first sentence. غَيْضٌ An abortive fœtus, not completely formed; (Katádeh, K;) i. e. less than seven months old. (TA.) — (tropical:) Little; or a small quantity: as in the saying, أَعْطَاهُ غَيْضًا مِنْ فَيْضٍ in (tropical:) He gave him little from much. (S, A, K.) — An abundance of the trees called أَعْلَاث; i. e. طَرْفَآء and أَثْل and حَاج and عِكْرِش and يَنْبُوت. (TA.) [See also غَيْضَةٌ.] غِيضٌ The طَلْع [or spadix of a palm-tree]; (IAar, IDrd, O, K, TA;) like غَضِيضٌ and إِغْرِيضٌ: (TA:) or the عَجَم (AA, O, K) [thus correctly (in the CK عُجْم) evidently, I think, here meaning the heart (commonly called جُمَّار q. v.) of the palm-tree (the only produce that is eaten except the dates)] that comes forth, or coming forth, (K,) or that has not come forth, (O,) from [amid] its [membranous fibres termed] لِيف [q. v.], and all of which is eaten. (AA, O, K.) غَيْضَةٌ A thicket; syn. أَجَمَةٌ; i. e. a collection of tangled, or confused, or dense, trees: (Mgh, Msb:) or an أَجَمَة; i. e. a ↓ مَغِيض [q. v.] of water collected together, in which, in consequence thereof, trees grow: (S:) or an أَجَمَة: and a place in which is a collection of trees in a مَغِيض of water: (K:) or particularly, of [trees of the willow-kind called] غَرَب; not of all trees; (AHn, O, K;) accord. to the first Arabs of the desert; but this is at variance with what we find in the poems of the Arabs; for Ru-beh, for instance, makes it to consist of fruit-bearing trees and trees not fruit-bearing, and makes it to be a غَابَة: (AHn, O:) [see also غَيْنَةٌ:] pl. [of pauc.] أَغْيَاضٌ (S, K) and [of mult.] غِيَاضٌ (S, Mgh, Msb, K) and غَيْضَاتٌ: (Msb:) the first of these being formed with disregard of the augmentative [ة]; not being a pl. pl., for this is not so formed: (TA:) any غَرَب in Nejd adjacent to the غَرَب of the cultivated lands, when they are collected therein, are termed غِيَاض. (O, TA.) [See also غَيْضٌ.] غَائِض as used in the following verse, إِلَى اللّٰهِ أَشْكُو مِنْ خَلِيلٍ أَوَدُّهُ ثَلَاثَ خِلَالٍ كُلُّهَا لِىَ غَائِضُ is said by some to mean غَائِظ, the ض being substituted for ظ; [so that the verse should be rendered, To God I complain of three qualities, or habits, of a friend whom I love, every one of which is to me such as angers;] thus says IJ: but ISd says that it may be without substitution, from غَاضَهُ as expl. in the last sentence of the first paragraph of this art.; and thus the meaning may be, such as causes me to suffer loss, or detriment, and such as wrongs, or injures, me. (TA.) مَغِيضٌ is an inf. n. (TA. [See 1, first sentence.]) — — And also the pass. part. n. of غَاضَهُ; applied to water. (Msb, TA. *) — — And a n. of place, signifying A place where water sinks, or goes away, into the earth: (Msb, TA:) or مَغِيضُ مَآءٍ signifies a place

where water enters [into the earth]: and a place where water collects: (Mgh:) see also غَيْضَةٌ: pl. مَغَايِضُ. (Mgh.) غيط 1 غَاطَ, aor. يَغِيطُ, inf. n. غَيْطٌ: see غَاطَ, aor. يَغُوطُ, inf. n. غَوْطٌ, in art. غوط. غَيْطٌ: see غَائِطٌ in art. غوط. غيظ 1 غَاظَهُ, (S, Msb, K,) aor. يَغِيظُ, (Msb, K,) inf. n. غَيْظٌ, (Msb, TA,) He, or it, affected him with غَيْظ [or anger, wrath, or rage; &c.; i. e. angered him; or enraged him; &c.]; (S, Msb, K, &c.;) as also ↓ غيّظهُ; (IAar, Th, K; [in a copy of the Msb, تغيّظه, which is doubtless a mistranscription;]) and ↓ غايظهُ; (S, K;) and ↓ اغاظهُ; (IAar, Th, Msb, K;) but this last is not common; (Zj;) or it is not allowable. (ISk, S.) [See also غَيْظٌ below.] 2 غَيَّظَ see the preceding paragraph. 3 غايظهُ, inf. n. مُغَايَظَةٌ: see 1: [originally, He angered him, or enraged him, or the like, being angered, or enraged, or the like, by him. — — And hence, because emulation, or the like, often causes mutual anger,] (tropical:) He emulated him, vied with him, or strove to overcome or surpass him, and did like as he did. (TA.) — — مُغَايَظَةٌ also signifies (assumed tropical:) An acting in a leisurely manner: or it is [a] mutual [acting in that manner]. (TA.) 4 أَغْيَظَ see the first paragraph. 5 تَغَيَّظَ see 8. — — سَمِعُوا لَهَا تَغَيُّظًا, in the Kur [xxv. 13] means (tropical:) They shall hear it to have a sound of boiling, (Zj, Bd, Jel,) like the boiling of the breast of an angry man. (Bd, * Jel.) — — تَغَيَّظَتِ الهَاجِرَةُ (tropical:) The midday, or summer-midday, became [ragingly or] vehemently hot. (K, TA.) 8 اغتاظ He was or became, affected with غَيْظ [or anger; or rage; &c.; i. e. he was, or became, angered; or enraged; &c.]; (S, Msb, K;) مِنْ كَذَا by reason of such a thing; and sometimes one says, مِنْ لَا شَىْءٍ by reason of nothing; (Msb;) as also ↓ تغيّظ. (S, K.) غَيْظٌ Anger; wrath; syn. غَضَبٌ: (K) or [rage, or vehement anger; for] it has a more intensive signification than غَضَبٌ: (IDrd:) or the former is latent [anger]; and the latter is apparent: or the former is that which affects a person who has not power to exercise it; and the latter, that which affects a person who has power to exercise it: (TA:) or the former, latent anger affecting one who has not power to exercise it: (S:) or most vehement anger, (Msb, K,) encompassing the liver, by reason of some event that is disliked or hated, and sometimes by reason of nothing: (Msb:) or the outbreak, and commencement, of anger. (IDrd, K.) — — تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ, in the Kur [lxvii. 8], means (assumed tropical:) It shall almost burst asunder by reason of vehemence of heat. (TA.) فَعَلَ ذٰلِكَ غِيَاظَكَ, and غِيَاظَيْكَ, (K, * TA,) [in the CK غِيَاضَيْكَ,] i. q. غَنَاظَيْكَ, (K,) i. e. He did that in order to distress thee, [or anger thee, or enrage thee,] time after time. (K in art. غنظ.) غَائِظٌ Affecting with غَيْظ [or anger; or rage; &c.; i. e. angering; or enraging; &c.]: (TA:) pl. غَائِظُونَ. (Kur, xxvi. 55.) أَغْيَظُ [comparative and superlative of غَائِظٌ]. أَغْيَظُ الأَسْمَآءِ عِنْدَ اللّٰهِ مَلِكُ الأَمْلَاكِ means The most severely to be punished, of persons bearing names, is he who is named the king of kings: (TA:) [lit. the most angering, or enraging, of names, is the king of kings.] مَغِيظٌ Affected with غَيْظ [or anger; or rage; &c.; i. e. angered; or enraged; &c.]. (S, Msb.) حَلِيمَةٌ مُغْتَاظَةٌ (tropical:) [lit. Calm, angry; or the like; because what it contains is sometimes still and sometimes boiling;] is an appellation given to a stone cooking-pot. (A, TA.) غيف 1 غَافَتِ الشَّجَرَةُ, (S, O, K,) aor. تَغِيفُ, (O, K,) inf. n. غَيَفَانٌ; (S, O, K;) and ↓ تغيّفت, (S, O, K, *) in the copies of the K erroneously تغيّف; (TA;) as also ↓ أَغْيَفَت, inf. n. إِغْيَافٌ; (TA;) The tree inclined, (S,) or had its branches inclining, (O, K,) to the right and left. (S, O, K.) 2 غيّف, (O, K,) inf. n. تَغْيِيفٌ, (K,) He fled, or turned away and fled; and drew back, or drew back in fear; (O, K;) and was cowardly. (K.) You say, حَمَلَ فُلَانٌ فِى الحَرْبِ فَغَيَّفَ i. e. [Such a one charged, in war, or battle, and] was cowardly; or retreated, and was cowardly. (S.) — — See also 5. 4 أَغْيَفَ see 1. — اغاف الشَّجَرَةَ, (O, K, *) inf. n. إِغَافَةٌ, (TA,) He made the tree to bend, or incline, (O, K, * TA, *) by reason of softness, or tenderness. (TA.) 5 تَغَيَّفَ see 1. — — تغيّف said of a horse, He inclined, or bent, (S, O, K, TA,) towards one side, (S, O, TA,) in running. (TA.) And He [app. a man] walked with an elegant and a proud and selfconceited gait, with an affected inclining of the body from side to side, and in the manner of the tall: or he passed along easily and quickly: or, accord. to AHeyth, he affected an inclining of the body from side to side, by reason of width of step, and gentleness of pace: accord. to El-Mufaddal, he was proud, or haughty, in his gait. (TA.) The phrase مَرَّ البَعِيرُ يَتَغَيَّفُ, mentioned by As, but not expl. by him, is said by Sh to mean [The camel passed along] going quickly. (TA.) — — One says also, تغيّف عَنِ الأَمْرِ, meaning He refrained, or drew back, from the affair, in fear; as also ↓ غيّف; this latter mentioned by Th. (TA.) — — And تَغَيُّفٌ signifies also The being, or becoming, creased, or wrinkled: like تَغَضُّفٌ. (TA in art. عضف.) غَافٌ A species of trees, (AHn, S, O, K,) growing in the sands, and becoming large, the leaves of which are smaller than those of the apple, which it resembles in character, or form, (AHn, O,) having a very sweet fruit, (AHn, O, K,) of the kind termed عُلَّف, like the pods (قُرُون) of the bean, and its wood is white; so, says AHn, I have been informed by some of the Arabs of 'Omán, which is the place of its origin: n. un. with ة: (O:) accord. to some of the Arabs, the species of trees called يَنْبُوت, [see this word, of which one description agrees exactly with that given above,] (O, K, * TA, *) which is found in 'Omán: (TA:) accord. to AZ, it is of the [trees called] عِضَاه, and is a tree like the قَرَظ [q. v.], thorny, of the region of El-Hijáz, growing in the [high, or high and rugged, grounds called] قِفَاف [pl. of قُفٌّ]. (TA.) غَيْفٌ A flock of birds. (Ibn-'Abbád, O, K.) غَيْفَانٌ and ↓ غَيَّفَانٌ, (O, K, TA,) the latter like هَيَّبَانٌ, (K, TA, in the CK هَيِّبان,) i. q. مَرَحٌ; (O, TA;) in the Tekmileh مَرِح, like كَتِف; and in the copies of the K مَرْخ; but the first of these is the right; meaning [A proud and self-conceited carriage, with an affected inclining of the body from side to side,] in pace, or [manner of] going. (TA.) غَيْفَانِىٌّ: see أَغْيَفُ. غَيَّفَانٌ: see غَيْفَانٌ. غَيَّافٌ One whose beard is long, (O, K, TA,) and wide on every side, (O, TA,) and very large. (K, TA.) أَغْيَفُ Having a bending of the neck, (like أَغْيَدُ,) but without drowsiness. (O, K.) — — And, applied to trees (شَجَرٌ), quivering, or playing loosely, succulent, or sappy, soft, tender, or supple; as also ↓ غَيْفَانِىٌّ; and so غَيْفَآءُ [the fem. of the former] applied to a tree (شَجَرَةٌ). (TA.) — — And عَيْشٌ أَغْيَفُ A soft, or an easy, and a a plentiful, life; (Ibn-'Abbád, O, K;) like أَغْضَفُ. (Ibn-'Abbád, O.) غيق غَاقٌ A certain aquatic bird; as also ↓ غَاقَةٌ. (Lth, O, K.) — — And The crow, or raven: (ISd, K:) so sometimes called because of his cry. (ISd, TA.) — غَاقِ is a word imitative of The cry [i. e. caw] of the crow, or raven: when indeterminate, [meaning a caw,] it is with tenween, (IJ, S, O, K,) i. e. غَاقٍ. (IJ, TA.) غَاقَةٌ: see the preceding paragraph. غيل 1 غَالَتْ وَلَدَهَا, inf. n. غَيْلٌ [q. v.]: see 4. — غَالَ فُلَانًا كَذَا Such a thing brought evil to such a one. (TA.) 4 أَغَالَ and أَغْيَلَ, (Mgh,) or أَغَالَ وَلَدَهُ (S, Msb) and أَغْيَلَهُ, (Msb,) He compressed the mother of his child while she was suckling it. (S, Mgh, * Msb.) — — And أَغَالَتْ and أَغْيَلَتْ, (Mgh,) or أَغَالَتْ وَلَدَهَا and أَغْيَلَتْهُ, (S, Msb, K,) She gave her child to drink what is termed غَيْل, (S, K, TA,) i. e. the milk of her who was compressed, or the milk of her who was pregnant: (TA:) or [accord. to common usage] she suckled her child while she was pregnant: (Mgh, Msb:) and ↓ غَالَتْ وَلَدَهَا, aor. تَغِيلُ, inf. n. غَيْلٌ, signifies [the same, or] she suckled her child while she was being compressed, or while she was pregnant. (TK.) [See also 10.] — أَغْيَلَتْ said of sheep or goats, (O, K,) and of cows, (O, TA,) They brought forth twice in the year. (O, K, TA.) — See also the next paragraph. 5 تغيّل الشَّجَرُ The trees became tangled, or abundant and dense, (As, S, K,) in their branches, having leafy

coverings or shades; as also ↓ أَغْيَلَ and ↓ اِسْتَغْيَلَ: (K:) or all signify the trees became large, and tangled, or abundant and dense. (TA.) — — And تغيّلوا They became many: (O, K:) and (so in the O, but in the K " or ") their cattle, or possessions, became many. (O, K.) — تغيّل He entered the غِيل [i. e. thicket, or covert]. (O.) And تغيّل الشَّجَرَ He (a lion) entered among the trees, and took them as a غِيل [or covert. (TA.) 8 اغتالهُ He did evil to him without his knowing whence it came so that he might prepare himself. (TA.) It is said in a trad., أَعُوذُ بِكَ أَنْ أُغْتَالَ مِنْ تَحْتِى i. e. [I seek protection by Thee from] my being the object of an event's befalling me whence I shall not know; meaning thereby the sinking [into the ground] and being swallowed up. (TA.) الاِغْتِيَالُ and الغِيلَةُ are syn. in a sense expl. below. (S, O, K.) See the latter word below: and see also 8 in art. غول. One says, أُغْتِيلَ, meaning He was deceived, and taken to a place, and [there] slain. (TA.) — اغتال said of a boy, He became thick and fat. (S, K.) 10 اِسْتَغْيَلَتْ, said of a woman, a verb of which the subst. is غِيلَةٌ [q. v.]: (K:) [accord. to the context in the K, in which the meaning is not clearly indicated, it seems to signify She suckled her child while being compressed, or while pregnant; like أَغَالَتْ for أَغَالَتْ وَلَدَهَا; and this I believe to be the right meaning: or] it signifies she was compressed while suckling a child, or while pregnant. (TK.) — See also 5, first sentence. غَيْلٌ: see غِيلَةٌ, first sentence, in two places. — — As some say, (Msb,) it signifies The milk with which a woman suckles while she is being compressed, (S, Msb, K, TA,) or while she is pregnant: (S, K, TA:) you say, سَقَتْهُ غَيْلًا, (Msb,) or الغَيْلَ, (K, TA,) i. e. She gave him to drink such milk. (TA.) — Also Water running upon the surface of the earth; (S, Mgh, O, Msb, K;) thus correctly, with fet-h; but ↓ غِيلٌ, with kesr, is a dial. var. thereof, mentioned by ISd: (TA:) both are said to signify water running amid trees: (Ham p. 555:) IB says that the former signifies thus; and that its pl. is غُيُولٌ: and it is also said to signify water running in rivers or rivulets, and in streamlets for irrigation: (TA:) and by some, to signify water running amid stones, in the interior of a valley. (Ham ubi suprà.) It is said in a trad., that in the case of that [produce] which is irrigated by the water thus termed (مَا سُقِىَ بَالغَيْلِ, S, Mgh, O, Msb, TA, or غَيْلًا, Mgh) there shall be [given for the poor-rate] the tenth; (S, Mgh, O, Msb, TA;) and in the case of that which is irrigated by the bucket, half of the tenth. (S, TA.) [See also an ex. voce صُبَابَةٌ.] — — And Any valley in which are flowing springs: (K:) or a place in a collection of tangled, or abundant and dense, trees, in which is water running upon the surface of the earth: (Lth, TA:) and any place in which is water, (K, TA,) such as a valley and the like: (TA:) and ↓ غِيلٌ, with kesr, signifies any valley in which is water; and the pl. of this is أَغْيَالٌ [a pl. of pauc.] and غُيُولٌ. (K.) — — See also غِيلٌ. — Also A plump, full, سَاعِد [or fore arm]; (S, O, K;) and so ↓ مُغْتَالٌ: (K:) the latter said by Fr to be applied to a wrist as meaning full because from الغَوْلُ; but this saying is not valid, as غَيْلٌ is found in the same sense. (IJ, TA.) [See an ex. of the former in a verse cited voce طَفْلٌ.] And A fat, big, boy; as also ↓ مُغْتَالٌ: (K:) fem. of the former غَيْلَةٌ; (TA;) which is applied to a woman as meaning fat; (S, K;) or a fat, big, woman. (AO, TA.) — — See also غَيِّلٌ, in two places. — Also The ornamental, or figured, or variegated, border (syn. عَلَم) in a garment: (AA, K:) pl. أَغْيَالٌ. (AA, TA.) — — And A line that one makes, or marks, upon a thing. (K.) غِيلٌ A thicket; or trees in a tangled, confused, or dense, state: (As, S, O:) or an abundance of such trees, (K, TA,) not thorn-trees, amid which one may conceal himself: (TA:) and ↓ غَيْلٌ signifies the same: (K:) and the former, a collection of reeds or canes, and of [the kind of high, coarse, grass called] حَلْفَاء: (K:) and i. q. أَجَمَةٌ [i. e. a collection, or an abundant collection, of tangled, confused, or dense, trees, or of reeds or canes]: (S, O, K) [and in like manner ↓ غَيْلَةٌ, occurring in the Deewán of the Hudhalees, is expl. by Freytag, as signifying " saltus: "] and the place [meaning covert] of the lion: it may not have the termination ة: the pl. is غُيُولٌ; (S, O;) and غَيَايِيلُ is said to be an anomalous pl. of غِيلٌ. (O and TA in art. عيل, voce عَيَّالٌ, q. v.) — — See also غَيْلٌ, in two places. غَيْلَةٌ: see غِيلَةٌ. — — Also A single act of إِغْتِيَال [q. v. voce غِيلَةٌ]. (TA.) — See also غِيلٌ. — It is also fem. of the epithet غَيْلٌ [q. v.]. (TA.) غِيلَةٌ and ↓ غَيْلٌ signify the same; (Mgh, O, Msb); i. e. The compressing one's wife while she is suckling: (Mgh, Msb:) thus expl. by AO as stated by A'Obeyd: (Mgh:) and thus the former signifies accord. to El-'Alkamee; and so says Málik: or, accord. to El-Munáwee, it signifies the compressing one's wife while she is suckling or pregnant: or, accord. to ISk, a woman's suckling while pregnant: (from a marginal note in a copy of the Jámi' es-Sagheer of Es-Suyootee, in explanation of a trad. mentioned in what here follows, commencing with the words لَقَدْ هَمَمْتُ:) and ↓ غَيْلٌ has this last signification (Mgh, TA) accord. to Ks: (Mgh:) غِيلَةٌ is the subst. from اِسْتَغْيَلَتْ: (K:) and IAth says that ↓ غَيْلَةٌ is a dial. var. thereof; or, as some say, this denotes a single act [of what is termed غِيلَة]; or the pronunciation with fet-h is not allowable unless with the elision of the ة. (TA.) One says, أَضَرَّتِ الغِيلَةُ بِوَلَدِ فُلَانٍ, meaning His mother's being compressed while she was suckling him [injured the child of such a one], and likewise his mother's being pregnant while she was suckling him. (S, O.) [But] in a trad. is related the saying, (of the Prophet, O) " Verily I had intended to forbid الغِيلَة (S, Mgh, * O, Msb, K) until I remembered that the Persians and the Greeks practise it and it does not injure their children. " (Mgh, O, Msb.) [See also 4 in art. فسد.] — — Also The act of deceiving, or beguiling: (K:) and i. q. ↓ اِغْتِيَالٌ: (S, O, K: [see 8, and غِيلَةٌ, as expl. in art. غول:]) accord. to Aboo-Bekr, in the language of the Arabs it signifies the causing evil, or slaughter, to come to another from an unknown quarter. (TA.) One says, قَتَلَهُ غِيلَةً, meaning He deceived, or, beguiled, him, and went with him, or took him, to a place, and slew him (S, O, K) when he reached it: (S, O:) or he slew him at unawares. (Abu-l- 'Abbás, TA.) — Also The شَقْشِقَة [or faucial bag of the he-camel]. (IAar, K.) أُمُّ غَيْلَانَ [in Pers. مُغَيْلَان] A species of the [trees called] عِضَاه; (Mgh, Msb;) the [species of lote-] trees called سِدْر; (S, O, K, TA;) the fruit of which is said to be sweeter than honey: the saying, of some, that it is with kesr to the غ, and that it is thus called because the غِيلان [pl. of غُولٌ] are often found before it, is rejected and false: (TA:) Lth and ISh say that it is the same as the طَلْح [q. v.]. (TA in art. طلح.) غَيُولٌ, as stated by IJ, on the authority of Aboo-'Amr Esh-Sheybánee, who had it from his grandfather, is sing. of غُيُلٌ, (TA,) which is an epithet applied to oxen, or bulls and cows, (AO, IJ, O, K, TA, [نَفَرٌ in the CK being a mistake for بَقَرٌ,]) and to camels, (K,) signifying Numerous: and also [in the K " or "] fat. (AO, IJ, O, K.) — — And, applied to anything, Alone; solitary: pl. غُيُلٌ. (AA, TA.) غَيِّلٌ, like سَيِّدٌ, (O, TA,) in the K ↓ غَيْلٌ, but this latter is said by ISd to be of weak authority, (TA,) applied to a garment, Wide, or ample. (O, K, TA.) And so غَيِّلَةٌ applied to a land: (O, TA: [mentioned also in art. غول:]) or, as some say, غَيِّلٌ, thus applied, (O, TA,) but accord. to the context in the K ↓ غَيْلٌ, (TA,) signifies Such as one judges to be of little extent, though it is far extending: (O, K, * TA:) and ذَاتُ غَوْلٍ, so applied, has been mentioned in art. غول as having this meaning. (TA.) And غَيِّلَةٌ applied to a woman signifies Tall: (O, TA:) and so does ذَاتُ غَوْلٍ. (TA in art. غول.) الغَيَّالُ The lion: (K) or the lion that is in the غِيل [or covert]. (O.) غَائِلٌ Much, or abundant, dust or earth. (TA.) غَائِلَةٌ Rancour, malevolence, malice, or spite, that is covert, or concealed. (K.) And Evil, or mischief; as also ↓ مَغَالَةٌ: (S, K:) thus in the saying فُلَانٌ قَلِيلُ الغَائِلَةِ and ↓ المَغَالَةِ [Such a one is a person of little evil or mischief]. (S.) — — See also the same word in art. غول. أَغْيَلُ Full; big, or

large. (TA.) مُغَالٌ (Mgh, K) and ↓ مُغْيَلٌ (S, Mgh, K) A child given to drink what is termed غَيْل: (S, * K: [See 4:]) or suckled while its mother is pregnant. (Mgh.) مُغْيَلٌ: see the next preceding paragraph. مُغِيلٌ (S, Mgh, Msb, K) and مُغْيِلٌ (Mgh, Msb, K) A woman giving her child to drink what is termed غَيْل: (S, K: [see 4:]) or suckling it while she is pregnant. (Mgh, Msb.) مَغَالَةٌ: see غَائِلَةٌ, in two places. مُغَيَّلٌ [in the CK مُغَيَّل] and ↓ مُتَغَيِّلٌ Continuing, or remaining fixed, or stationary, in the غِيل [meaning thicket, or covert, in the CK غَيْل]: and entering therein. (K, TA.) مِغْيَالٌ A tree (شَجَرَةٌ) having tangled, or abundant and dense, branches, with leafy coverings or shades. (K.) مُغْتَالٌ: see غَيْلٌ, latter half, in two places. مُتَغَيِّلٌ: see مُغَيَّلٌ. غيم 1 غَامَتِ السَّمَآءُ, (S, Msb, K,) aor. تَغِيمُ, inf. n. غَيْمٌ; (Msb;) and ↓ تغيّمت; and ↓ غَيَّمَت, (S, Msb, K,) inf. n. تَغْيِيمٌ; (K;) and ↓ أَغَامَت (S, Msb, K) and أَغْيَمَت; (S, K;) all signify the same; (S;) The sky was, or became, clouded, or covered with clouds. (S, * Msb, K. *) — غَامَ, aor. يَغِيمُ, (S, K,) inf. n. غَيْمٌ, (KL,) He was, or became, thirsty, (S, K, KL, * [like عَامَ,]) and affected with internal heat. (S, K) — — And غام إِلَى المَآءِ, aor. as above, inf. n. غَيْمَةٌ and غَيَمَانٌ and مَغْيَمٌ, is mentioned by IAar [as signifying He thirsted for water, or the water: or he thirsted for it vehemently, accord. to an explanation of غَيْمَةٌ given below]. (TA.) 2 غَيَّمَ see 1. — — [Hence,] غيّم اللَّيْلُ, (K,) inf. n. تَغْيِيمٌ, (TA,) (tropical:) The night became like the غَيْم [or clouds]; (K;) became dark, and came like the clouds. (TA.) — — And غيّم الطَّائِرُ (assumed tropical:) The bird fluttered over one's head, not going to a distance; on the authority of Th: mentioned by IAar as with غين and تاء [evidently mistranscriptions for عين and ثاء: see عَيَّثَ]. (TA.) 4 أَغَامَتِ السَّمَآءُ and أَغْيَمَت: see 1. — — أَغْيَمَ القَوْمُ [The people, or party, had a clouded sky;] clouds came upon the people, or party. (S, K.) — — And أَغْيَمَ He (a man, TA) became stationary (K, TA) like the clouds. (TA.) 5 تَغَيَّمَ see the first paragraph. غَيْمٌ, originally an inf. n., from غَامَتِ السَّمَآءُ [q. v.], (Msb,) Clouds; (S, Msb, K, TA;) n. un. with ة: (Msb:) or [an expanse of clouds covering the sky,] when one sees not a sun (Kr, TA) by reason of much covering of the sky: (TA:) [and often meaning mist:] pl. غُيُومٌ and غِيَامٌ. (TA.) — Also Thirst: and internal heat. (AA, S, K.) [See also غَيْمَةٌ.] — — And Anger, wrath, or rage, (K, TA,) which is from internal heat. (TA.) — — And a certain disease in camels, like that called قُلَاب [q. v.], except that it does not kill: (K, TA:) it is said that the asterism of the Pleiades (الثُّرَيَّا, q. v.,) does not rise nor set aurorally without there being sickness, mostly in the camels, which are then affected with the disease thus called. (Az, TA.) — شَجَرٌ غَيْمٌ Dense, or tangled, trees: like غَيْنٌ [which is a dial. var. of غَيْمٌ in other senses]. (TA.) غَيْمَة Thirst; so says A 'Obeyd: or vehemence of thirst: thus in the trad. cited under عَيْمَةٌ [q. v.]. (TA.) [See also غَيْمٌ.] غَيْمان Thirsty: and affected with internal heat: fem. غَيْمَى: (S, K:) the latter applied to a woman. (S.) يَوْمٌ غَيُوم [A cloudy day;] a day having غَيْم [or clouds, or clouds covering the sky]. (Th, TA.) مَغْيُومٌ A camel affected with the disease termed غَيْم: (Az, K, TA:) such scarcely ever, or never, dies. (Az, TA.) غين 1 غَانَ عَلَيْهِ كَذَا, [aor. يَغِينُ, inf. n. غَيْنٌ,] Such a thing covered, veiled, or concealed, him, or it: (Ham p. 574:) [and so ↓ أَغَانَهُ; whence] one says, اغان الغَيْنُ السَّمَآءَ ↓ The clouds covered, or overspread, or wholly covered, the sky. (S, K.) And غِينَ عَلَى كَذَا Such a thing was covered over. (S.) [Hence,] غِينَ عَلَى قَلْبِهِ, inf. n. غَيْنٌ; as also ↓ أُغِينَ [in the CK (erroneously) أَغْيَنَ]; (assumed tropical:) His heart was invaded by desire, or appetite, as by a thing that covered it: or was covered [so as to be rendered unsusceptible]: or was enveloped by the like of rust [or clouded or rendered dull]. (K, TA. [For الرَّيْن, meaning " the like of rust " covering the heart, the CK has الدَّيْن.]) The saying, in a trad., إِنَّهُ لَيُغَانُ عَلَى قَلْبِى حَتَّى أَسْتَغْفِرَ اللّٰهَ فِى اليَوْمِ سَبْعِينَ مَرَّةً (S, Msb, TA) (TA) is from the phrase غِينَ عَلَى كَذَا signifying as expl. above, (S,) and means (assumed tropical:) Verily my heart is invaded as though it were covered, by unmindfulness from which mankind will not be free so that I beg forgiveness of God in the day seventy times: (TA:) or it means, being used metonymically, verily I become diverted from المُرَاقَبَة [meaning the fear of God, or, as a conventional term, the constant knowledge of God's cognition of me in all my states or circumstances,] by the affairs that are for good relating to the present world; for these, though matters of importance, are, in comparison with the affairs relating to the other world, as idle sport, in the estimation of the people who follow the rule of المُرَاقَبَة. (Msb.) — — One says also, غِينَتِ السَّمَآءُ, (Msb, TA,) inf. n. غَيْنٌ; as also غَانَت, inf. n. غَيْنٌ; [like غَامَت;] (TA;) The sky became covered (Msb, TA) with غَيْن (Msb) or غَيْم (TA) [i. e. clouds, or an expanse of clouds]. — غِنْتُ, aor. أَغِينُ, [inf. n. غَيْنٌ,] I was, or became, thirsty. (S, K.) And غَانَتِ الإِبِلُ i. q. غَامَت (S, K, TA) i. e. The camels were, or became, thirsty. (TA.) — — And غَانَتْ نَفْسُهُ, (S,) or نَفْسِى, (K,) aor. تَغِينُ, (S, K,) inf. n. غَيْنٌ, (TA,) His, or my, soul [or stomach] heaved, or became agitated by a tendency to vomit; syn. غَثَتْ. (S, K.) 2 غَيَّنَ غَيْنًا ↓ حَسَنًا and حَسَنَةً He wrote a beautiful غ. (TA.) 4 أَغْيَنَ see the first paragraph, in three places. غَانٌ: see غَيْنَةٌ. غَيْنٌ [mentioned above as an inf. n. is also a subst., as such] i. q. غَيْمٌ, (K, TA,) a dial. var. of the latter word, (S, Msb, TA,) signifying clouds; (TA;) [or an expanse of clouds;] as in the phrase فِى يَوْمِ غَيْنٍ in a day of clouds: (S, * TA:) or, meaning " clouds," it is from غَانَ عَلَيْهِ كَذَا signifying as expl. in the beginning of this art. (Ham p. 574.) — — And شَجَرٌ غَيْنٌ Dense, or tangled, trees: (TA:) like غَيْمٌ. (TA in art. غيم.) — Also [like غَيْمٌ signifying] Thirst. (S, K. [See also 1.]) — And [The letter غ;] one of the letters of the alphabet: (S, K:) pl. [of mult.] غُيُونٌ and [of pauc.] أَغْيَانٌ and غَيْنَاتٌ. (TA.) See 2, and art. غ. غَانَةٌ The ring at the head of the bow-string. (K.) [See عُنْتُوتٌ.] غَيْنَةٌ i. q. أَجَمَةٌ; [like غَيْضَةٌ, q. v.;] so in the M; (TA;) [and it is said that] الغَيْنَةُ الشَّجْرَآءُ is like الغَيْضَةُ الخَضْرَآءُ: or, accord. to Abu-l- 'Ameythel [or 'Omeythil], (S, TA,) غَيْنَةٌ signifies [A collection of] tangled, or confused, or dense, trees, (S, K, TA,) in the mountains, and in the plain, or soft, land, (TA,) without water; (S, K, TA;) if with water, called غَيْضَةٌ: (S, TA:) [and Golius states, as on the authority of Yákoot, that ↓ غَانٌ signifies the same as غَيْنَةٌ.] غِينَةٌ The fluid that runs from a carcass, or corpse, (S,) or from the dead: and [the humour, or matter, termed] صَدِيد, q. v. (K.) — See also the next paragraph. أَغْيَنُ Green: (S, TA:) or green inclining to blackness: (so in one of my copies of the S:) and [its fem.] غَيْنَآءُ is applied to a tree (شَجَرَةٌ) as meaning green, (AO, S, K, TA,) abounding with leaves, having tangled, or dense, branches, (AO, S, TA,) and soft, or tender: and sometimes it is thus applied to herbs: (TA:) or [applied to a tree] it signifies great, having wide shade: from the phrase غَانَ عَلَيْهِ كَذَا, expl. in the beginning of this art.: (Ham p. 574:) and أَغْيَنُ signifies [also] such as is tall, (K, TA,) of trees, or, by way of comparison [thereto], of men: (TA:) the pl. is غِينٌ: (S, TA:) which is expl. by Kr as meaning the abundance, and collected state, and beauty, of [the trees called] أَرَاك and سِدْر; but what is well known is that it is pl. of غَيْنَآء applied to a tree; of which ↓ غِينَةٌ, with kesr, has also been mentioned as a pl., though, as ISd says, this is not known in the [genuine] language, nor is it agreeable with the analogy of Arabic. (TA.) مُغْيِنٌ, in the original form, [for مُغِينٌ, act. part. n. of أَغَانَ,] is used by Ru-beh in the following verse: أَمْسَى بِلَالٌ كَالرَّبِيعِ المُدْجِنِ أَمْطَرَ فِى أَكْنَافِ غَيْنٍ مُغْيِنِ [There was, or came, in the evening, a moisture like the continual rain of winter that has rained in the tracts of overspreading clouds]. (S.)



The twentieth letter of the alphabet: called فَآءٌ [and فَا]. (TA.) It is one of the letters termed مَهْمُوسَة [or non-vocal, i. e. pronounced with the breath only, without the voice], and of those termed شَفَوِيَّة [or labial]: (TA:) it is a radical letter, and not augmentative: (TA in باب الالف اللّيّنة:) sometimes it is substituted for ث; thus in the conjunction ثُمَّ, as in the saying جَآءَ زَيْدٌ فُمَّ عَمْرٌو [" Zeyd came, then 'Amr "]; and in الثُّومُ, " the well-known herb so called [?]," for which they say الفُومُ; and in الجَدَثُ, "the grave," or " sepulchre," for which they say الجَدَفُ, but using for the pl. أَجْدَاثٌ, and not أَجْدَافٌ, accord. to IJ, (MF, TA,) [unless, app., by poetic license, for] the latter pl. is used by Ru-beh. (R and TA in art. جدف.) — فَ is a particle having no government: (Mughnee, * K, * TA:) or it governs a mansoob aor.; as in the saying, مَا تَأْتِينَا فَتُحَدِّثَنَا [Thou dost not come to us, that thou mayest talk to us]; (Mughnee, K, TA;) accord. to some of the Koofees; (Mughnee;) but the truth is, that the aor. is here mansoob by أَنْ, meant to be understood, (Mughnee, TA,) as is said by MF, and the like is said by J, (TA,) though the أَنْ in this case is necessarily suppressed: (I'Ak p. 295:) and it is said (Mughnee, K, TA) by Mbr (Mughnee) to govern the gen. case in the saying [of Imra-el-Keys], فَمِثْلِكِ حُبْلَى قَدْ طَرَقْتُ وَمُرْضِعٍ [Many a one like thee, even such as was pregnant, have I visited by night, and such as was suckling]; but the truth is, that what here governs the gen. case is رُبَّ, meant to be understood; (Mughnee, TA;) like as it often is in the case of وَ, as is said in the Lubáb. (TA.) — — It occurs used in three manners; in one whereof it is an adjunctive to an antecedent, and denotes three things: — — one of these is order; and this is of two sorts; relating to the meaning, as in قَامَ زَيْدٌ فَعَمْرٌو [Zeyd came, and after him 'Amr]; and relating to a verbal statement, which is an adjoining of an explicit clause to an implicit antecedent, as in the saying [in the Kur ii. 34] فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ [And the Devil caused them both to slip, or fall, from it (i. e. from Paradise), and ejected them from that state of enjoyment in which they were]: (Mughnee, K: *) — — the second thing that it denotes when used as an adjunctive to an antecedent is proximate sequence, and this is in everything [i. e. in every case] according to the estimate thereof; (Mughnee, K; *) [meaning, according to the relative, or comparative, estimate of the time implied; for, as is said in an explanation of the words thus rendered, in a marginal note in my copy of the Mughnee, "the long period is sometimes esteemed short by comparison; " or it may be defined as a particle denoting sequence in a case in which is an uninterrupted connection between two events;] one says تَزَوَّجَ فُلَانٌ فَوُلِدَ لَهُ [Such a one took a wife, and, in uninterrupted connection with his doing so, a child was born to him,] when there did not intervene between the two events aught save the period of gestation, (Mughnee, K, *) and so if it were a period protracted [beyond the usual length]; and you say دَخَلْتُ البَصْرَةَ فَبَغْدَادَ [I entered El-Basrah, and, in uninterrupted connection with my doing so, Baghdád,] when you did not stay in El-Basrah nor between the two towns: and this sequence is not necessarily implied by the ف that denotes causality; as is shown by the correctness of one's saying إِنْ يُسْلِمْ فَهُوَ يَدْخُلُ الجَنَّةَ [If he become a Muslim, he will consequently enter Paradise]; the delay between the two events [by death &c.] being well known: (Mughnee:) — — [or, accord. to J,] the adjunctive ف occurs in three cases, in the first of which it denotes order and proximate sequence with association; you say, ضَرَبْتُ زَيْدًا فَعَمْرًا [I beat Zeyd, and next 'Amr]: (S: [the second and third of these cases will be mentioned in the course of this art:]) — — and it is said to occur sometimes in the sense of ثُمَّ, (Mughnee, K, * TA, *) denoting conjunction in an absolute manner, with delay; (TA;) as in the saying [in the Kur xxiii. 14] ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا [Then we made the sperm a lump of clotted blood, then we made the lump of clotted blood a bit of flesh, then we made the bit of flesh bones, then we clothed the bones with flesh]: (Mughnee, K, TA:) — — and sometimes in the sense of وَ, (Mughnee, K, * TA, *) denoting conjunction in an absolute manner, without order; (TA;) as in the saying (of Imra-el-Keys, TA), بَيْنَ الدَّخُولِ فَحَوْمَلِ [as though meaning Between Ed-Dakhool and Howmal]; (Mughnee, K, TA;) the right reading of which is asserted by As to be with وَ; but it is replied that the implied meaning is بَيْنَ مَوَاضِعِ الدَّخُولِ فَمَوَاضِعِ حَوْمَلِ [amidst the places of, or pertaining to, Ed-Dakhool, and the places of, or pertaining to, Howmal; the former places and the latter being contiguous; and we may therefore understand these words as relating to an antecedent command to pause]; this phrase being allowable like the saying جَلَسْتُ بَيْنَ العُلَمَآءِ فَالزُّهَّادِ [I sat amidst the learned men and the devotees]: it has been said that مَا is here suppressed before بَيْنَ, and that فَ is used in the place of إِلَى; but this usage of فَ is strange: (Mughnee:) — — the third thing that it denotes when used as an adjunctive to an antecedent is relation to a cause: (Mughnee, K, * TA: *) this is the second of the three cases mentioned by J, who says, (TA,) it is when what precedes it is a cause of what follows it; and it denotes adjunction and proximate sequence without association; as in the sayings ضَرَبَهُ فَبَكَى [He beat him, and he consequently wept,] and ضَرَبَهُ فَأَوْجَعَهُ [He beat him, and consequently pained him,] when the beating is the cause of the weeping and of the pain: (S, TA:) used in this manner, i. e. to denote relation to a cause, it is generally such as adjoins a proposition, as in [the saying in the Kur xxviii. 14] فَوَكَزَهُ مُوسَى فَقَضَى عَلَيْهِ [And Moses struck him with his fist, and consequently killed him]; or a qualificative, as in [the saying in the Kur lvi. 52-54] لَآكِلُونَ مِنْ شَجَرٍ مِنْ زَقُّومٍ فَمَالِئُونَ مِنْهَا الْبُطُونَ فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ [Shall surely be eating from trees of Zakkoom, and consequently filling therefrom the bellies, and drinking thereon of hot water]. (Mughnee, K.) — — Another manner in which it is used [the second of the three manners before mentioned (Mughnee)] is as a connective of an apodosis, i. e., of the complement of a conditional clause, (Mughnee, * K, * TA,) when this is of a kind not fit to be itself conditional, i. e., to be a

protasis. (Mughnee.) It is thus used when the complement is a nominal proposition; as in [the saying in the Kur vi. 17] وَإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ [And if He cause good to betide thee, He is able to do everything]: (Mughnee, K, TA:) this is the third of the three cases mentioned by J, who says, (TA,) this is when it is used for the purpose of inception, in the complement of a conditional clause; as in the saying إِنْ تَزُرْنِى فَأَنْتَ مُحْسِنٌ [If thou visit me, thou wilt be a welldoer]; in which what follows فَ is a new proposition, grammatically independent of what precedes it, one part thereof governing another; for أَنْتَ is an inchoative, and مُحْسِنٌ is its enunciative; and the proposition has become a complement by means of the ف: (S, TA:) — — or, (K,) secondly, (Mughnee,) the complement may be a verbal proposition, like the nominal, and it is one of which the verb is aplastic; as in [the saying in the Kur xviii. 37 and 38] إِنْ تَرَنِ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا فَعَسَى رَبِّى أَنْ يُؤْتِيَنِ [If thou seest me to be possessing less than thou in respect of wealth and children, it may be that my Lord may give me]; and [the saying in the Kur ii. 273] إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِىَ [If ye make apparent the alms, very good, as a thing, is it, i. e. the doing so]: (Mughnee, K:) — — or, (K,) thirdly, (Mughnee,) the verb of the complement may be one belonging to a new proposition, grammatically independent of what precedes it, as in [the saying in the Kur iii. 29] إِنْ كُنْتُمْ تُحِبُّونَ اللّٰهَ فَاتَّبِعُونِى [If ye love God, follow ye me]: (Mughnee, K:) — — or, (K,) fourthly, (Mughnee,) the verb of the complement may be a pret., as to the letter and as to the meaning; either properly, as in [the saying in the Kur xii. 77] إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ [If he steal, a brother of his hath stolen before]: or tropically, as in [the saying in the Kur xxvii. 92] وَمَنْ جَآءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِى النَّارِ [And whoever shall have done that which is evil, their faces are inverted in the fire of Hell], this [latter] verb being used as though signifying what has already happened to denote the certain assurance of the event's happening: (Mughnee, K: *) — — fifthly, when the ف is coupled with a particle relating to futurity; as in [the saying in the Kur v. 59] مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِى اللّٰهُ بِقَوْمٍ يُحِبُّهُمْ [Whoever of you revolteth from his religion, God will bring a people whom He loveth]; and in [the saying in the Kur iii. 111] وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَلَنْ تُكْفَرُوهُ [And what ye do of good, ye shall not be denied the reward of it]: (Mughnee: omitted in the K; as is also what here next follows:) — — sixthly, when the ف is coupled with a particle to which is peculiarly assigned the first place in a proposition, as in the saying, فَإِنْ أَهْلِكْ فَذِى حَنَقٍ لَظَاهُ عَلَىَّ يَكَادُ يَلْتَهِبُ الْتِهَابَا [a verse similar in itself, and probably in its sequel (which is not quoted), to one by Rabee'ah Ibn-Makroom (in Ham p. 29), app. meaning And if I perish, many a one having rage in his bosom, whose fire kindled against me almost flames with a vehement flaming; فَذِى حَنَقٍ being for فَرُبَّ ذِى حَنَقٍ; for رُبَّ is meant to be understood, and to it peculiarly belongs the first place in the proposition: (Mughnee:) — — the ف must also be used when the complement of a conditional clause is imperative; as in the saying إِنْ أَكْرَمَكَ زَيْدٌ فَأَكْرِمْهُ [If Zeyd treat thee with honour, treat thou him with honour]: or prohibitive; as in the saying إِنْ يُكْرِمْكَ زَيْدٌ فَلَا تُهِنْهُ [If Zeyd treat thee with honour, treat not thou him with contempt]: or negative, either by means of لَنْ [as in an ex. above] or by means of مَا; as in the saying إِنْ أَكْرَمْتَ زَيْدًا فَمَا يَهِينُكَ [If thou treat Zeyd with honour, he does not treat thee with contempt]: (TA:) — — when the verb of that complement is an aor., affirmative, or negative by means of لَا, the ف may be introduced or omitted: in the former case you may say إِنْ تُكْرِمْنِى فَأُكْرِمُكَ meaning فَأَنَا أُكْرِمُكَ [i. e. If thou treat me with honour, I will treat thee with honour]; and you may say إِنْ تُكْرِمْنِى أُكْرِمْكَ [which is the more usual] if you do not make it [i. e. اكرمك] the enunciative of a suppressed inchoative [i. e. of أَنَا]: and in the case of the negative by means of لا you may say إِنْ تُكْرِمْنِى فَلَا أُهِينُكَ [If thou treat me with honour, I will not treat thee with contempt; and you may omit the ف as is more usual]: (TA:) — — and sometimes the ف is suppressed in the case of necessity in verse [on account of the metre]; as in the saying, مَنْ يَفْعَلِ الْحَسَنَاتِ اللّٰهُ يَشْكُرُهَا [Whoso doth those deeds that are good, God will recompense them, i. e., the deeds], (Mughnee, K,) meaning فَاللّٰهُ: (K:) or, (Mughnee, K,) accord. to Mbr, who disallows this even in verse, (Mughnee,) the right reading is مَنْ يَفْعَلِ الخَيْرَ فَالرَّحْمٰنُ يَشْكُرُهُ [Whoso doth that which is good, the Compassionate will recompense it]; (Mughnee, K;) and it is absolutely disallowable: (K:) or it occurs in chaste prose, (Mughnee, K, *) accord. to Akh; (Mughnee;) and hence the saying [in the Kur ii. 176] إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ [If he leave wealth, the legacy shall be to the two parents and the nearer of other relations]; and the trad. respecting that which one has picked up, or taken, of property that has been dropped, فَإِنْ جَآءَ صَاحِبُهَا وَإِلَّا اسْتَمْتِعْ بِهَا [And if the owner thereof come, restore thou it to him; and if not, or otherwise, benefit thyself by it]: (Mughnee, K:) — — when the verb of the complement of a conditional clause is a pret. as to the letter but future as to the meaning intended [yet not importing certainty, so that it is not like the saying in the Kur xxvii. 92, cited above], the ف may not be prefixed to it; as in the saying إِنْ أَكْرَمْتَنِى أَكْرَمْتُكَ [If thou treat me with honour, I will treat thee with honour]: and likewise when it is pret. as to the [proper] signification but [an aor. as to the letter and] future as to the meaning intended; as in the saying إِنْ أَسْلَمْتَ لَمْ تَدْخُلِ النَّارَ [If thou become a Muslim, thou wilt not enter the fire of Hell]. (TA.) — — And as the ف thus connects the apodosis with its protasis, so it connects the like of the apodosis with the like of the protasis; as in the saying اَلَّذِى يَأْتِينِى فَلَهُ دِرْهَمٌ [Who comes, or shall come, to me, for him is, or shall be, a dirhem]: by its being introduced in this case, one understands what the speaker means, that the obligation to give the dirhem is a consequence of the coming: otherwise the saying would be ambiguous. (Mughnee.) Thus also it occurs after a clause commencing with the conditional particle أَمَّا, q. v. (Mughnee in art. أَمَّا; &c.) — — It also occurs in the cases here following, prefixed to an aor., which is mansoob by means of أَنْ, meant to be understood, (S, TA, and I'Ak p. 295,) but necessarily suppressed: (I'Ak ibid.:) — — thus in the complement of a command; (S, TA, and I'Ak p. 296;) as in اِئْتِنِى فَأُكْرِمَكَ [Come thou to me, that I may treat thee with honour]: (I'Ak ibid.:) [and] you say زُرْنِى فَأُحْسِنَ إِلَيْكَ [Visit thou me, that I may do good to thee]; (S, TA;) to which J adds, you do not make the visiting to be the cause of the doing good; what you [would] say being, it is of my way to do good always; but [there seems be an omission here in the copies of the S, for, as] IB says, if you make أُحْسِن to be marfooa, [not mansoob,] saying فَأُحْسِنُ إِلَيْكَ, [the meaning is, for I will do good to thee, for] you do not make the visiting to be the cause of the doing good: (TA:) the demand, however, in this and similar cases, must not be indicated by a verbal noun, nor by an enunciative; for when it is so indicated, the aor. must be marfooa; as in صَهْ فَأُحْسِنُ إِلَيْكَ [Be silent, then I will do thee good]; and in حَسْبُكَ الحَدِيثُ فَيَنَامُ النَّاسُ [The discourse is sufficient for thee, so the people shall sleep]: (I'Ak p. 296:) — — also in the complement of a prohibition; (S, and I'Ak p. 296;) as in لَا تَضْرِبْ زَيْدًا فَيَضْرِبَكَ [Beat not thou Zeyd, for he may beat thee, or lest he beat thee]: (I'Ak ibid.:) — — and in the complement of a prayer; as in رَبِّ انْصُرْنِى فَلَا أُخْذَلَ [My Lord aid me, so that I may not be left

helpless]: (I'Ak ibid.:) — — and in the complement of an interrogation; (S, and I'Ak p. 296;) as in هَلْ تُكْرِمُ زَيْدًا فَيُكْرِمَكَ [Wilt thou treat Zeyd with honour, that he may treat thee with honour?]: (I'Ak ibid.:) — — and in the complement of a petition with gentleness; (S, and I'Ak p. 296;) as in أَلَا تَنْزِلُ عِنْدَنَا فَتُصِيبَ خَيْرًا [Wilt thou not alight at our place of abode, that thou mayest obtain good?]: (I'Ak ibid.:) — — and in the complement of a demanding with urgency the performance of an action; as in لَوْلَا تَأْتِينَا فَتُحَدِّثَنَا [Wherefore dost thou not come to us, that thou mayest talk to us?]: (I'Ak p. 296:) — — and in the complement of an expression of wish; as in لَيْتَ لِى مَالًا فَأَتَصَدَّقَ مِنْهُ [Would that I had wealth, that I might give alms thereof]: (I'Ak ibid.:) — — and in the complement of an expression of hope, in like manner as in the case next before mentioned, accord. to the Koofees universally; as in the saying in the Kur [xl. 38 and 39] لَعَلِّى أَبْلُغُ الْأَسْبَابَ أَسْبَابَ السَّمٰوَاتِ فَأَطَّلِعَ [May-be I shall reach the tracts, or the gates, the tracts, or the gates, of the heavens, so that I may look], accord. to one reading: (I'Ak p. 298:) — -b29- and in the complement of a negation, (S, and I'Ak p. 295,) i. e., of a simple negation; as in مَا تَأْتِينَا فَتُحَدِّثَنَا [Thou dost not come to us, that thou mayest talk to us; a saying mentioned before, in the first of the remarks on this particle]. (I'Ak ibid.) — -b30- It is also prefixed as a corroborative to an oath; as in فَبِعِزَّتِكَ [which may be rendered Now by thy might, or nobility, &c.], and فَوَرَبِّكَ [Now by thy Lord]. (TA.) — -b31- The third manner in which it is [said to be] used is when it is redundant, so that its being included in a saying is like its being excluded: but this usage is not affirmed by Sb: Akh allows its being redundant in the enchoative, absolutely; mentioning the phrase أَخُوكَ فَوُجِدَ [as though meaning Thy brother, he has been found; but هٰذَا is app. meant to be understood, so that the phrase should be rendered, fully, this is thy brother, and he has been found]: Fr and ElAalam and a number of others restrict its being allowable to the cases in which the enunciative is a command, as in the saying, وَقَائِلَةٍ خَوْلَانُ فَانْكِحْ فَتَاتَهُمْ and in the saying, أَنْتَ فَانْظُرْ لِأَىِّ ذَاكَ تَصِيرُ or a prohibition, as in the saying زَيْدٌ فَلَا تَضْرِبْهُ; but those who disallow its being so explain the first of these three exs. by saying that the implied meaning is هٰذِهِ خَوْلَانُ, [so that the saying should be rendered, fully, Many a woman is there saying, This is Khowlán (the tribe so named), therefore marry thou their young woman; and in like manner the implied meaning of the third ex. is هٰذَا زَيْدٌ فَلَا تَضْرِبْهُ This is Zeyd, therefore do not thou beat him;] and the implied meaning of the second ex. is أُنْظُرْ فَانْظُرْ, [so that the saying should be rendered, fully, Look thou, and look to what result thereof thou wilt eventually come,] the former انظر being suppressed, and its implied pronoun, أَنْتَ, expressed: the saying وَإِذَا هَلَكْتُ فَعِنْدَ ذٰلِكَ فَاجْزَعِى [meaning And when I perish, on the occasion thereof manifest thou impatience, or grief, &c., the second ف being redundant,] is an instance of poetic license. (Mughnee.) — [As a numeral, ف denotes Eighty.] فا and فَآءٌ Names of the letter ف, q. v. — فَا as a prefixed n. in the accus. case, syn. with فَم, see voce فُوهٌ, in art. فوه.

فأ

R. Q. 1 فَأْفَأَ, (T, M, Msb,) inf. n. فَأْفَأَةٌ, (T, S, M, Msb, K,) He reiterated the letter ف (Mbr, T, S, M, Msb, K) in his speech; (S, M, K;) or was as though the letter ف predominated upon his tongue; (T;) or had an impediment in the tongue, the letter ف predominating in the speech. (M.) You say, فِيهِ فَأْفَأَةٌ [In him is a fault of reiterating the letter ف in his speech; &c.] (S, K.) [See also فَأْفَآءٌ.] فَأْفَأٌ: see what follows. فَأْفَآءٌ (T, S, M, Msb, K) and ↓ فَأْفَأٌ, (T, M, Msb, K, [and thus accord. to my copy of the Mgh,]) both mentioned by Lh, (T,) A man in whom is what is termed فَأْفَأَةٌ, expl. above; (T, S, M, K;) or who reiterates the letter ف much when he speaks; (M;) or who cannot utter the word unless with an effort, commencing with the like of the letter ف, and then pronouncing with effort the letters of the word correctly: (Mgh:) or one who reiterates his words much in speaking: (TA:) fem. with ة. (T, Msb.).

فأت

8 اِفْتَأَتَ عَلَىَّ He said of me what was false: (AZ, S, O:) or افتأت عَلَىَّ البَاطِلَ he forged against me what was false: (K:) and افتأت عَلَىَّ مَا لَمْ أَقُلْ he forged against me what I did not say. (M.) — And افتأت عَلَيْنَا He was alone in his opinion against us; none sharing it with him: (ISh, T, TA:) or افتأت بِرَأْيِهِ he was alone, or singular, in his opinion: (ISk, S, O, K:) and in like manner in his affair, or case. (ISk, TA.) This verb, thus used, (not known to Az with a radical hemz in this sense except as mentioned by ISh and ISk, TA,) is mentioned with hemz by AA and AZ and ISk and others: it is therefore not from الفَوْتُ, unless it be an instance of the application of hemz to that to which it does not properly belong, as in the cases of حَلَّأْتُ السَّوِيقَ, and لَبَّأْتُ بِالحَجِّ, and رَثَّأْتُ المَيِّتَ. (S, O.) [See also art. فوت.] — أُفْتُئِتَ, in the pass form, He (a man, O) died suddenly: (O, K:) but this, app., [if not a mistake for أُفْتُلِتَ,] should be أُفْتِيتَ, without hemz, from مَوْتُ الفَوَاتِ. (TA.) فُؤَيْتٌ, applied to a man and to a woman, One who follows his, or her, own opinion only. (From a marg. note in a copy of the S. [Thus pronounced by AZ: by others, فُوَيْتٌ, without hemz: see art. فوت.])

فأد

1 فَأَدَهُ, (T, S, M, A, L, K,) aor. فَاَ^, inf. n. فَأْدٌ, (M, L,) He, or it, hit, struck, smote, affected, or hurt, his (a man's, K) فُؤَاد [or heart, &c.]: (S, M, L, K:) he hit, or smote, him, (AZ, T,) or shot, or shot at, and hit, or smote, him, namely a gazelle, (A,) or an animal of the chase, (AZ, T,) in his فُؤَاد. (AZ, T, A.) — — And, said of a disease, (S,) and of fear, (A,) It smote, or affected, his فُؤَاد: (S, A:) or, said of fear, it rendered him cowardly. (K.) — — And فُئِدَ, (T, M, A, L, K,) inf. n. فَأْدٌ; (M, L;) and فَئِدَ; (K;) He had a disease in his فُؤَاد: (T:) or he had a complaint thereof: (M, L, K:) or he had a pain therein: (K:) or he was, or became, hit, struck, smitten, affected, or hurt, therein. (A.) — فَأَدَ الخُبْزَةَ, (T, S, M, L,) or الخُبْزَ, (K,) aor. as above, and so the inf. n., (M, L,) He put the cake of bread, or lump of dough, (T, S,) or the bread, (K,) into the hot ashes; (T, S, K;) and baked it therein: (T:) or he toasted [or baked] (M, L) the cake of bread, or lump of dough, [or the bread,] in the hot ashes. (M, * L.) And فَأَدَ اللَّحْمَ (S, M, L, K) فِى النَّارِ, (M, L, K,) aor. and inf. n. as above, (L,) He roasted the flesh-meat [in the fire]; as also ↓ افتادهُ. (S, M, L, K.) — — And فَأَدَ لِلْخُبْزَةِ, (S, L,) aor. and inf. n. as above, (L,) He made for the cake of bread, or lump of dough, a place in the hot ashes, or in the fire, to put it therein [for the purpose of baking it]. (S, L.) — فَأَدَ لِفُلَانٍ He acted well, or kindly, to such a one, in his affair, in absence: so in the “ Nawádir ” of Lh. (TA.) 5 تفأّد i. q. تَوَقَّدَ [i. e., when said of fuel, It burned, burned up, burned brightly or fiercely, blazed, or flamed]: (M, L, K:) [and] so when said of the heart [i. e. It became excited with ardour, or eagerness]. (M, L, K. *) And i. q. تَحَرَّقَ [It burned much, as a quasi-pass. v.]: (so in copies of the K, in SM's copy and in my MS. copy and in the CK:) or, as in MF's copy of the K, تَحَرَّكَ [it was, or became, in a state of motion, or commotion]: (TA:) [See what is said of the derivation of فُؤَادٌ.] 8 افتأدوا They lighted a fire (M, A, L, K) for the purpose of roasting. (A) — See also 1, latter half. فَأْدٌ: [see 1, of which it is the inf. n.: and] see the paragraph here following. فُؤَادٌ (S, M, A, Msb, K, &c.) and فَوَادٌ, which is strange, (K,) but said by Esh-Shiháb to be a dial var., and to be without reason disallowed by AHát; (TA;) of the masc. gender only; (Lh, M, L, K, &c.;) The heart; syn. قَلْبٌ [q. v.]; (S, M, A, L, Msb, K, &c.;) of man, and of an animal other than man: (M, L:) so called because of its تَفَؤُّد (T, M, L, K) i. e. تَوَقُّد [or ardour]; (M, L, K;) or because of its pulsation, and commotion; [for which reason also the heart is said to be called القَلْبُ, from التَّقَلُّبُ;] for it is said that the primary meaning of ↓ فَأْدٌ is “ motion,” and the “ putting in motion: ” (MF, TA:) or the heart is thus called only when its تَفَؤُّد, i. e. its تَوَقُّد,

is regarded: and most authors make a distinction between فُؤَاد and قَلْبٌ; the latter of which is said to have a more special signification than the former: (TA:) and the former is said to be [the pericardium,] the غِشَآء, (L, TA,) or the وِعَآء, (TA,) of the قَلْب: (L, TA:) or the middle thereof: (L:) or the interior thereof: (TA:) the قَلْب being its حَبَّة [q. v.], (L, TA,) or its سُوَيْدَآء: (L:) or فُؤَادٌ signifies the appendages of the مَرِىْء [or œsophagus], consisting of the liver and lungs and قَلْب [or heart]: (K:) pl. أَفْئِدَةٌ, (S, M, A, Mgh, Msb, K, &c.,) the only pl. thereof known to Sb. (M, L.) — — Also The mind, or intellect: and this, it is said, may be the meaning of the phrase [in the Kur liii. 11], مَا كَذَبَ الْفُؤَادُ مَا رَأَى, (TA,) or ما كَذَّبَ, another reading, i. e. [The mind] did not disacknowledge, or deem improbable, what he saw. (Jel.) [Hence,] حِدَّةُ الفُؤَادِ i. q. ذَكَآءٌ [meaning Sharpness, or acuteness, of mind, in a man: and sharpness of spirit in a beast]. (S in art. ذكو.) [And حَدِيدُ الفُؤَادِ i. q. ذَكِىٌّ meaning Sharp, or acute, in mind, applied to a man: and sharp in spirit, applied to a beast:] one says فَرَسٌ حَدِيدَةُ الفُؤَادِ [A mare sharp in spirit]; and in like manner نَاقَةٌ [a she-camel]: (S and K in art. روع:) and رُوَاعُ الفُؤَادِ and نَاقَةٌ رُوَاعَةُ الفُؤَادِ, a quick, spirited, vigorous, she-camel; sharp in spirit; syn. شَهْمَةٌ ذَكِيَّةٌ. (K in that art.) [And طَارَ فُؤَادُهُ His mind or intellect, fled: and his courage. (See شَعَاعٌ: and طَارَ.)] فَئِيدٌ: see مَفْؤُودٌ, in two places. — Also, (T, M, L,) applied to bread [or dough], (M, L,) and so ↓ مَفْؤُودٌ, (M, L, K,) and ↓ مُفْتَأَدٌ, and ↓ أُفْؤُودٌ, (K,) Baked on the fire: (T:) or put into hot ashes, (L, K,) and baked therein: (L:) or toasted [or baked] in hot ashes. (M, L.) And the first, (T, S, M, &c.,) applied to flesh-meat, (S, M, L,) Roasted, (T, S, M, L, K,) as also ↓ مَفْؤُودٌ, (M, L, K,) on the fire: (T:) or roasted upon live coals; as also ↓ مُفْأَدٌ [evidently, I think, a mistranscription for ↓ مُفْتَأَدٌ]. (L.) — — And فَئِيدٌ signifies also Fire or a fire [for baking &c.]. (T, L, K.) أُفْؤُودٌ A place which one makes, for a cake of bread, or lump of dough, in hot ashes, or in a fire, to put it therein [for the purpose of baking it]: (S, M, * L, K: *) pl. أَفَائِيدُ. (L.) — — See also فَئِيدٌ. مُفْأَدٌ: see فَئِيدٌ. مِفْأَدٌ (T, S, M, L, K) and ↓ مِفْأَدَةٌ (S, L, K) and ↓ مِفْآدٌ (T, M, L, K) The [iron instrument, with which flesh-meat is roasted, called] سَفُّود, (T, S, M, L, K,) [or] with which one roasts and bakes. (L, TA.) And [in the CK " or "] the first, (S, L, K,) and the second and third also, (accord. to the K,) the piece of wood, or wooden implement, with which the [fire in the kind of oven called] تَنُّور is stirred: pl. مَفَائِدُ. (S, L, K.) مِفْأَدَةٌ: see the next preceding paragraph. مِفْآدٌ: see the next preceding paragraph. مَفْؤُودٌ Hit, struck, smitten, affected, or hurt, in his فُؤَاد [or heart, &c.]: (S, A, L:) smitten, or affected, by a disease therein: (S, L:) or by pain therein. (L.) — — A man without a heart; having no heart; as also ↓ فَئِيدٌ: (Ks, S, L:) weak-hearted: (T, L:) a coward; (T, M, L, K;) and so ↓ فَئِيدٌ: (T, K:) in this sense it has no verb. (AAF, IJ, M, L.) — See also فَئِيدٌ, in two places. مُفْتَأَدٌ: see فَئِيدٌ, in two places. — — Also A place of fuel: (T, L:) a place in which a fire is lighted for roasting. (A.)

فأر 1 فَئِرَ, aor. يَفْأَرُ, It (a place) became abundant in فَأْر [i. e. rats, or mice]. (Msb.) — فَأَرَ, (J, O,) aor. as above, (K,) inf. n. فَأْرٌ, (TK,) He dug; (K;) or dug as does the فَأْر [i. e. rat, or mouse]: (M, TA:) and, (K,) as some say, (M, TA,) he buried, and hid. (M, * O, K, TA.) فَأْرٌ [A kind of animal,] well known, (M, K,) [the genus mus; the rat; the mouse; and the like]; with ء, (Lth, S, Msb,) and without ء; (Msb;) [a coll. gen. n.:] n. un. with ة: (Lth, T:) [in the S and O and Msb, فَأْرٌ is said to be pl. of فَأْرَةٌ, but in the last is added, like تَمْرَةٌ and تَمْرٌ, showing that by pl. is meant coll. gen. n.:] the pl. of فار, (Lth, T, M, K,) or of فارة, (O, Msb,) is فِئْرَانٌ (Lth, T, M, O, K, Msb) and فِئَرَةٌ: (M, K:) accord. to IAar, (T, TA,) ↓ فُؤَرٌ, like صُرَدٌ, (O, K, TA,) is applied to the male: (T, O, K, TA:) but this last word occurs in the phrase الفَأْر الفُؤَر, [in which الفار is evidently used in a sense mentioned below, namely, "the muscles," as is indicated in the T and O,] and, accord. to some, [الفُؤَر is a corroborative epithet, for they say that] this phrase is like لَيْلٌ لَائِلٌ and يَوْمٌ أَيْوَمُ: (O:) فَأْرَةٌ is applied [accord. to some] to the female; (M;) or [more correctly] to the male and the female, (M, K,) like as حَمَامَةٌ is applied to the male and the female of the [genus] حَمَام. (M, TA.) — — Also Musk: (M, K:) this is sometimes called فَأْرٌ because it is from the [animal, or from a kind of animal, called] فَأْر, as some say. (M.) — — And فَأْرَةُ المِسْكِ signifies The bag, follicle, or vesicle, (نَافِجَة, S, M, O, K, or نَافِقَة, T,) of musk: (T, S, M, O, K:) and is also without ء; (M, Msb;) or it should correctly be mentioned in art. فور, [as being called فَارَةٌ] because of the spreading (فَوَرَان) of its odour: or it may be with ء because it has the appearance, or form, of the [animal called] فَأْرَة. (O, K.) It was said to an Arab of the desert أَتَهْمِزُ الفَأْرَةَ, (K, TA, in the CK أَتُهْمَزُ الفَأْرُ,) [meaning Dost thou pronounce فارة with hemz?], and he replied, [understanding the animal so called to be meant,] الهِرَّةُ تَهْمِزُهَا, (K,) meaning, [The cat] bites it. (TA.) — — [Hence, app., by a synecdoche, فَأْرَةُ المِسْكِ is applied to The mush-animal, or Tibet-musk; moschus moschiferus:] El-Jáhidh says, I asked a perfumer, of [the sect of] the Moatezileh, respecting [the animal called] فارة المسك, and he said, it is not a mouse, or rat, (فأرة,) but is more like a young gazelle: it is found in the region of Tubbat [or Tibet]; and is hunted; and the man who catches it binds tightly its navel, [or rather its umbilical follicle,] which being pendent, the blood collects in it; then it is slaughtered; and when it is quiet, he cuts out the bound navel, and buries it in barley (شعير) until the congealed blood becomes converted into strong-scented musk. (TA.) — — And فَأْرَةُ الإِبِلِ signifies The sweet odour of the camels, [likened to that of the vesicle of musk,] which diffuses itself from them when they have pastured upon the herbs and their blossoms, (S, O,) or, as some say, upon the [plant called] خُزَامَى [q. v.], (O,) and then drunk, and returned from the water, with their skins moist: (S, O:) so says Yaakoob. (S.) Thus in a verse cited voce ذَفِرٌ. (S, O. [Therefore فَأْرَةٌ ذَفْرَآءُ should there be rendered A pungent sweet odour like that of a vesicle of musk. But see فَارَةٌ, in art. فور.]) — الفَأْرُ signifies also (assumed tropical:) The muscles: (T, O:) and فَأْرُ المَتْنِ (assumed tropical:) the flesh on either side of the back-bone; as also يَرَابِيعُ المَتْنِ. (T. [See also الفَارُ, in art. فور.]) — And A species of trees; with and without ء: (M:) and فَأْرَةٌ [as its n. un.] a tree [of that species]. (K.) — Also A certain well-known measure, or quantity, of wheat: in this sense an adventitious word. (O.) فُؤَرٌ: see فَأْرٌ, first sentence. فَئِرٌ A place abounding with فَأْر [rats, or mice]. (S, O.) You say أَرْضٌ فَئِرَةٌ, (O, K,) and ↓ أَرْضٌ مَفْأَرَةٌ, (S, O, K,) Land abounding with فأر: (K:) or land containing فأر. (S, O,) [In my copy of the Msb, I find ↓ مَكَانٌ مَفْأَرٌ.] — — Milk, (M, K,) and food, (TA,) into which a rat, or mouse, (فارة,) has fallen. (M, K, TA.) فَأْرَةٌ n. un. (but said by some to be fem.) of فَأْرٌ [q. v.] — — Also, (S, M, O, K,) and ↓ فُؤْرَةٌ, (M, K, in the O written فُوَرَة,) both with and without ء, (M, O,) A flatus (S, M, O, K) that collects (S) in the pastern (S, M, O, K) of a camel, (S,) or of a beast, (M, K,) or of a horse; (O;) which issues (S, M, O, K) when it is felt, (S,) or when it is stroked, and collects when it is left to itself. (M, O, K.) فُؤْرَةٌ: see the next preceding paragraph. فِئْرَةٌ and فِئَرَةٌ: see فُؤَارَةٌ. فَئِيرَةٌ: see the paragraph here following. فَئِيرَةٌ (T, M, O, K) and ↓ فُؤَارَةٌ (M, K) and ↓ فِئْرَةٌ (Lth, T, O, K) and ↓ فِئَرَةٌ, and also without ء, (K,) Fenugreek (حُلْبَة) cooked until its foam boils up, when it is put into a press (مِعصَر), and clarified, then dates are thrown upon it, and the woman in the state following childbirth sups it (Lth, T:) or fenugreek (حُلْبَة) and dates cooked for the woman in the state following child- birth, (M, O, K,) who drinks it, (M,) and for the sick.

(O.) مَفَأْرٌ; and its fem., with ة: see فَثِرٌ. فأس 1 فَأَسَ, (S, M, O, K,) aor. فَأَ^, inf. n. فَأْسٌ, (M, K,) He struck (AHn, S, O, Msb, K) him, or it, (S, O,) or a tree, (AHn, M,) with a فَأْس: (AHn, S, M, O, K:) he cut him, or it, (M,) or a tree, (TA,) therewith: (M:) he clave, (M, O, K,) or split, (T, O,) a piece of wood, (M,) or one's head, (O,) therewith. (M, K.) — — He hit (S, K) a man (S) in the فَأْس of the head. (S, K.) — He ate wheat, or other food. (O, K, * TA.) فَأْسٌ A certain implement of iron, (M,) with which one digs; [i. e., a kind of hoe; thus called in the present day; generally having a blade more long than wide, and a short handle; altogether resembling an adz:] (Kr, M:) and with which one cuts; [i. e., an adz; and an axe; both also thus called in the present day; more commonly the former; used for cutting, cleaving, and splitting, trees and wood, (see فَأَسَ,) and for hewing, forming, or fashioning, wood &c.: (see also قَدُومٌ:)] (M:) a thing well known: (A, K:) [applied also to a pickaxe: (see صَاقُورٌ:)] the ء in this word may be suppressed: (Msb:) it is of the fem. gender: (M, Msb, K:) the pl. (of pauc., O) is أَفْؤُسٌ (M, O, Msb, K) and (of mult., O) فُؤُوسٌ, (S, M, O, Msb, K,) and, accord. to some, فُؤْسٌ. (TA.) — — فَأْسُ اللِّجَامِ [A certain part of the bit; namely,] the [tongue of] iron that stands up towards [so I render here the particle فِى] the حَنَك [here meaning the palate, against which it is made to press when the rein is drawn hard for the purpose of checking the horse]; (IDrd in his book on the Saddle and Bridle, [in one part of which he likens to it the tongue of a buckle,] S, M, A, O, K;) the iron that stands up in the شَكِيمَة; (T;) or, as some say, that which is in the middle of the شكيمة, between the مِسْحَلَانِ: (ISh:) the شكيمة is the iron that lies across in the mouth, [i. e., the bit-mouth, or mouth-piece of the bit,] and the مِسْحَل is an iron [i. e. a ring of iron, one of a pair of rings which are inserted each into the other, in the place of our curbchain,] beneath the حَنَك [here meaning the part between the two sides of the lower jaw]: (IDrd:) or, as some say, [and among them Kr.] the transverse iron in the bit; (M;) but this assertion requires consideration. (TA.) You say, فُلَانٌ يَلُوكُ لِسَانَهُ فِى الكَلَامِ كَمَا يَعْلُكُ الفَرَسُ فَأْسَ اللِّجَامِ [Such a one mumbles his tongue in speaking like as the horse moves about in his mouth the فأس of the bit]. (A.) — — فَأْسُ الرَّأْسِ, (S, O, K,) or فَأْسُ القَفَا, (M,) The edge of the قَمَحْدُوَة [or hinder part of the back of the head], that projects above the back of the neck; [i. e., the small protuberance above the back of the neck:] (S, O, K:) or the hinder part of the قمحدوة. (M.) — — فَأْسُ الرَّحَى The [protuberant] part of the [nether, or lower,] mill-stone, in the middle of which is [fixed] the axis. (Kzw, description of Ursa Minor.) — — And hence, الفَأْسُ The Constellation of Ursa Minor. (Idem, same place.) — — فَأْسُ الفَمِ The extremity of the mouth, in which are the teeth. (M.) — — اِجْعَلْ هٰذَا الأَمْرَ فَأْسًا وَاحِدًا means Make thou this affair to be [uniform, or] of one way or mode or manner. (ISk, TA in art. باج.) فال 2 تَفْئِيلٌ is of the measure تَفْعِيلٌ from الفَأْلُ: (O, K, * TA: *) [and is app. syn. with تَفَأُّلٌ, signifying The auguring, &c.; or it may signify the auguring, &c., much: accord. to the TK, فَأَّلَهُ بِهِ means جَعَلَهُ يَتَفَأَّلُ بِهِ he made him to augur, &c., by it; but this, as is very often the case in the TK, is app. said only on the ground of conjecture: the only ex. that I have found, to show its true meaning, is that which here follows:] Ru-beh says, لَا يَأْخُذُ التَّفْئِيلُ وَالتَّحَزِّى فِينَا وَلَا قَذْفُ العِدَى ذُو الأَزِّ [which seems evidently to mean, The auguring, &c., or auguring, &c., much, and the divining, will not have any effect upon us; nor the enemies' noisy reviling or reproaching]: but AA has related it otherwise, substituting التَّأْفِيكُ [lit. the lying] for التفئيل; and has explained it as meaning the enchanting; because it is a turning of a thing from its proper way, or mode. (O, TA.) 5 تفأّل بِهِ, (ISk, S, M, MA,) or ↓ تفآءل, (AZ, T, Msb,) or both, (K, TA, [accord. to the latter of which, it seems that the latter v. is formed from the former v., for the purpose of alleviating the pronunciation, and has become the popular form,]) He augured, or augurated, good, by it, or from it; or regarded it as a good omen; i. e., something uttered in his hearing: (AZ, ISk, T, S, M, * MA, Msb, K:) or so, and likewise evil; (AZ, T, Msb, K;) accord. to the usage of some of the Arabs: (T:) [but in the latter case they generally said, تَطَيَّرَ مِنْهُ (q. v.): and in like manner they used these verbs in relation to the cries and flights of birds, and the motions of gazelles, &c.; as is stated in several of the lexicons, voce بَارِحٌ, &c. See also 2 and 8: and see فَأْلٌ.] 6 تَفَآ^ see the next preceding paragraph. 8 اِفْتِئَالٌ [in my copies of the S written اِفْتِيَال] is of the measure اِفْتِعَالٌ from الفَأْلُ: (S, K, * TA: *) [in the PS and TK, it is said to be syn. with تَفَأُّلٌ: it seems, however, that in the ex. here following, its exact signification, and whether it be used in an act. or a pass. sense, is doubtful; and that it is trans. without a prep.:] El-Kumeyt says, describing horses, إِذَا مَا بدَتْ تَحْتَ الخَوَافِقِ صَدَّقَتْ بِأَيْمَنِ فَأْلِ الزَّاجِرِينَ افْتِئَالُهَا [app. meaning, When they appear beneath the standards, (perhaps standards set up as winningposts,) the regarding them as of good omen, or their being regarded as of good omen, (by reason of their excellent performance,) verifies the happiest augury of the diviners: with respect to its being made fem. in this ex., though not regularly fem. in form, see صَرْفٌ, third sentence]. (S, TA.) — — [It has also another signification:] Fr says, اِفْتَأَلْتُ الرَّأْىَ is with hemz which is originally [a letter] other than hemz [app. meaning that the v. is originally اِفْتَيَلْتُ, which becomes changed by rule to اِفْتَلْتُ;] and that the signification is the same as that of فَيَّلْتُ الرَّأْىَ, I declared, or esteemed, the judgment, or opinion, weak; or pronounced it to be bad, and wrong, or erroneous: perhaps the substitution of hemz for the medial radical letter is for the purpose of giving to the phrase a double meaning: or the hemz may be the original letter, and the phrase may be used ironically]. (O, TA.) فَأْلٌ, (T, S, M, O, Msb, K,) and فالٌ without ء is allowable, (Msb,) A good omen; (PS;) contr. of طِيَرَةٌ: (T, M, Msb, K:) it is when a man is sick, and he hears another say يَا سَالِمُ [O safe]; or seeking, and hears another say يَا وَاجِدُ [O finder]: (ISk, T, S, O, K: *) or it is when one hears a good saying, and augurs good by it: (Msb:) [therefore] it is said in a trad., كَانَ يُحِبُّ الفَأْلَ وَيَكْرَهُ الطِّيَرَةَ [He (the Prophet) used to like the فال, and dislike the طِيَرَة]: (T, S, O:) [or it signifies so, and likewise an evil omen: i. e.] it is used in relation to a good saying and to an evil saying, (AZ, T, Msb, K,) by some of the Arabs: (T:) it is said in a trad. [of the Prophet], يُعْجِبُنِى الفَأْلُ الصَّالِحُ [The good فال pleases me]; which shows that there is a sort of فال that is good and a sort that is not good: (TA:) and [in like manner] طَائِرٌ is applied to that which is good and that which is evil: (K in art. طير:) the pl. is أَفْؤُلٌ [properly a pl. of pauc.], (S, O,) or فُؤُولٌ [a pl. of mult.], (M,) or both: (K:) El-Kumeyt says, وَلَا أَسْأَلُ الطَّيْرَ عَمَّا تَقُولُ وَلَا تَتَخَالَجُنِى الأَفْؤُلُ [And I will not ask the birds respecting what they say, nor shall omens, or good omens, contend with me as though pulling me in different directions]. (S, O.) — — لَا فَأْلَ عَلَيْكَ means No harm shall befall thee; (T, O, K;) and no evil fortune; and no mischief. (T.) فَئِلُ اللَّحْمِ, (O, K,) or اللَّحْمِ ↓ فَيْأَلُ, (T,) or both, (TA,) A man having much flesh. (T, O, K, TA.) [See also فَيِّلٌ, in art. فيل.] الفِئَالُ A certain game of the boys (T, S, O, K, TA) of the desert-Arabs, (TA,) with earth, or dust: (T:) they hide a thing in earth, or dust, and then divide it, and say, In which of them (S, O, K, TA) twain (S, O, TA) is it? (S, O, K, TA.) [See also الفَيَالُ, in art. فيل.] فَيْأَلُ اللَّحْمِ: see فَئِلُ اللَّحْمِ, above. مُفَائِلٌ [or مُفَايِلٌ (M and TA in art. فيل)] A boy playing at the game called الفِئَال. (S, O. *) فالوذ &c. see art. فلذ. فَالُوذَقٌ: and فَالُوذَجٌ and فَالُوذٌ. فأم 1 فَأَمَ, [or فَأَمَ العُشْبَ, as is shown by an ex. in the S and TA,] aor. فَأَ^, [inf. n. فَأْمٌ, TK,] He (a camel) filled his mouth with herbage; (IAar, S, K;) as also فَئِمَ, (K, TA,) like فَرِحَ; (TA; [in the CK فَأَّمَ;]) and ↓ تَفَآءَمَ.

(AA, T, K, TA.) — — And فَأَمَ, (T,) or فَأَمَ مِنَ المَآءِ, aor. as above, (K,) He satisfied his thirst with drinking of water. (T, K.) — — And فَأَمَ فِى الشَّرَابِ He drank with his mouth, not with his hand nor with any other thing, a gulp, or a draught, (نَفَسًا,) of the wine, or beverage; (T, TA;) said of a man: (TA:) app. from أَفْأَمَ signifying " he filled " a vessel: and صَأَمَ signifies the same. (T, TA.) — See also 4. 2 فَأَّ^ see 4. — — تَفْئِيمٌ signifies also The making wide a leathern bucket. (T, TA.) — — And [app. as inf. n. of فَئِّمَ, first signifying The being made wide, and then, as a subst.,] largeness, bulkiness, or corpulence, and wideness. (TA.) — — See, again, 4. 4 افأم He widened, (S, M, K,) and added to, a [camel's saddle such as is called] قَتَب, (S, K,) and [such as is called] a رَحْل, (S,) or a [woman's camel-vehicle such as is called] هَوْدَج, in its lower part; (M;) and ↓ فأَّم, (S, M, K,) inf. n. تَفْئِيمٌ, (S, K,) signifies the same: and the epithets ↓ مُفْأَمٌ and ↓ مُفَأَّمٌ are then applied thereto. (S, M, K.) — — [And He widened a leathern water-bag by inserting a third skin between the two other skins: see the pass. part. n. below, and see also شَعِيبٌ.] — — And He filled a vessel (T, TA) or a leathern bucket: (TA:) and so أَفْعَمَ. (T, TA.) — — أُفْئِمَ حَارِكُهُ His (a camel's) withers became full of fat: (S:) [or] so حَارِكُهُ ↓ فَئِمَ, like فَرِحَ [in measure], accord. to the K, but correctly فُئِمَ, like عُنِىَ: (TA:) [or the latter verb is app. ↓ فُئِّمَ: for] the epithets applied thereto [whether to the camel or to the withers is not clearly shown] are ↓ مُفْأَمٌ (S, TA) and ↓ مُفَأَّمٌ, meaning fat, and wide within: in the K, erroneously, مِفْأَمٌ and مِفْآمٌ, like مِنْبَرٌ and مِحْرَابٌ. (TA.) 6 تَفَأَّ^ see 1, first sentence. قَطَعُوهُ فُوَمًا, [the latter word] like صُرَدٍ, (K,) or قَطَعُوا الشَّاةَ فُؤْمًا, (so in the T accord. to the TT,) i. e. [They cut it, or the sheep, or goat,] into a number of pieces. (T, K.) فِئَامٌ A thing that is spread to sit upon or to lie upon, (S, M, K,) pertaining to the [women's camel-vehicles called] مَشَاجِر [pl. of مِشْجَرٌ], (M,) or to [those called] هَوَادِج, (K,) or to both of these: (S:) or, as some say, a هَوْدَج that is widened in its lower part by something added thereto: or a burden equiponderant to another burden, like a sack with a small mouth, with which the vehicle of a woman is covered; one being placed on one side, and another [app. close to the former] on the other side: (M:) pl. فُؤُمٌ [with two dammehs]. (S, M, K.) — — [And A piece that is added to a leathern water-bag. (See شَعِيبٌ; under which it is loosely explained: and see 4 in this art.)] — Also A company of men: (T, S, M, K:) a pl. having no proper sing.: (S, K:) the vulgar say فِيَامٌ, without ء: (S:) [or] they say فَيَام: (thus in the T accord. to the TT:) [but ISd says,] فَيَامٌ and فِيَامٌ have this meaning; otherwise I should say that فِيَام is a modified form, for alleviation, from فِئَام. (M in art. فيم.) أَفْآمٌ [a pl. of which the sing. is not mentioned] The four parts whence the water pours forth, between the extremities of the cross-pieces of wood (العَرَاقِى), of the leathern bucket. (Th, M.) مُفْأَمٌ: see 4, first sentence. — — مَزَادَةٌ مُفْأَمَةٌ [A leathern water-bag] widened with a third skin (T, M) between the two [other] skins: [see شَعِيبٌ:] and in like manner دَلْوٌ مُفْأَمَةٌ [app. meaning a widened leathern bucket]. (M.) — — And سِقَآءٌ مُفْأَمٌ [A skin for water or milk] filled. (TA.) — — See also 4, last sentence. مُفَأَّمٌ: see 4, first and last sentences. فانيد and فانيد فَانِيدٌ and فَانِيدٌ: see art. فند. فأو and فأى 1 فَأَوْتُ رَأْسَهُ, inf. n. فَأْوٌ; and فَأَيْتُهُ, inf. n. فَأْىٌ; I split, or clave, his head, i. e. a man's, with the sword: (AZ, T, S, M:) or I struck, or smote, the upper part of his skull so that it opened from over his brain. (Lth, T.) — — And فَأَيْتُ القَدَحَ I split, or clave, or cracked, the bowl. (M.) And فَأَوْتُهُ بِالعَصَا I smote, or struck, him with the staff, or stick. (IAar, M.) فَأْوٌ and فَأْىٌ both signify The act of smiting, or striking: and the act of splitting, or cleaving. (K.) 4 افأى He (a man, TA) lighted upon, or became in, what is termed a فَأْو: or he inflicted a wound of the head such as showed the whiteness of the bone, or such as laid bare the bone. (K, TA.) 5 ◌َ3◌َّ2◌َ1تَ see the next following paragraph. 7 انفأى It became split, or cloven, (S, M, K,) or cracked; (M, K;) said of a bowl [&c.]; (S, M;) as also ↓ تفأى: (M, TA:) it opened, or became opened: (M, K:) it opened so as to form a break, or breach: (T, M, K:) it became laid open, uncovered, or exposed to view. (T, TA.) فَأْوٌ An interval, (S, M,) or a low, or depressed, place, (خَفْض, so in one of my copies of the S,) between two mountains: (S, M:) and, accord. to Lh, (M,) a cleft (M, K) in a mountain, (M,) or between two mountains. (K.) And A وَطْء [or depressed tract], (M, and so in copies of the K,) or وَطِىْء, (so in other copies of the K,) meaning soft, or smooth, or plain, place, (TA,) between two stony tracts of the kind whereof one is termed حَرَّة. (M, K.) And, (M, K,) as some say, (M,) A clear, open, space among sands. (M, K.) And, (M, K,) accord. to As, (M,) A low, or depressed, tract of good land surrounded by mountains, (M, K,) and such as is of an elongated form, and such as is not of that form. (M.) And (as some say, TA) A narrow place in a valley, leading to a wide space, (K, TA,) of which the upper part has no place of exit. (TA.) And (as some say, TA) A smooth place. (K, TA.) — — Also The night; (M, K;) so says Aboo-Leylà but of questionable correctness. (M.) — — And The place, or time, of sunset. (K.) فِئَةٌ A party, portion, division, or distinct body; or a company, or congregated body; syn. فِرْقَةٌ, (T,) or طَائِفَةٌ, (S,) or جَمَاعَةٌ; (M, K;) of men: (T, M:) [see more in art. فيأ, to which it belongs accord. to some: accord. to others,] it is originally فِئْوَة [app. فِئْوَةٌ] (T) [or فِئْوٌ (see art. فيأ); or فِئْىٌ or فِئْيَةٌ (see what follows)]; the ة being a substitute for the [final radical letter, which is و or] ى: (S:) the pl. is فِئُونَ (S, M, K) and فِئَاتٌ. (M, K.) El-Kumeyt says, تَرَى مِنْهُ جَمَاجِمَهُمْ فِئِينَا meaning [Thou wouldst see, in consequence thereof, their skulls become] scattered fragments. (S.) فَأْوَى The head, or glans, of the penis. (M, K.) فَائِيَةٌ or فَائِيَّةٌ (accord. to different copies of the K) An elevated, expanded place. (K.) فاوانيا الفَاوَانِيَا i. q. عُودُ الصَّلِيبِ, [both of which appel-lations are now applied to The common peony, pæonia officinalis, and this is what is meant in what here follows,] i. e. the كهينا, [app. for كَهْيَانَا, which is a Pers. word, meaning the plant above-mentioned,] a plant less than a cubit [in height], having a purple flower, not found except in the day of the sun's taking its abode in Libra; (TA;) [its root has, from ancient times, and in various countries, been held in high repute for medicinal properties; and various fancied virtues (some of which are supposed to be partly dependant upon particular aspects of the moon and certain stars, and several of which are mentioned in the TA,) are ascribed to it:] it is hot, attenuant, resolutive, diuretic, has the property of stopping hæmorrhage, and is beneficial as a remedy against the نِقْرِس [i. e. gout, or particularly podagra,] and epilepsy (الصَّرْع), even by its being suspended [on the patient]. (K.) [See also يَبْرُوحٌ, in art. برح.] فت 1 فَتَّ, (S, M, O, Msb,) aor. فَتُ3◌ُ, (M, Msb,) inf. n. فَتٌّ, (Lth, T, M, Msb, K,) He crumbled a thing, or broke it into small pieces, with his fingers: (Lth, T, TA:) or he broke (a thing, M) with his fingers: (M, K:) or [simply] he broke a thing: (S, O:) or (M) he bruised, or brayed, (M, K,) a thing: (M:) and ↓ فتّت, (M, TA,) inf. n. تَفْتِيتٌ, (O,) signifies the same; (M, TA;) or [rather] he broke [a thing, or crumbled it with his fingers,] much. (O.) You say of a man, فَتَّ الخُبْزَ, (A, Msb,) aor. and inf. n. as above; (Msb;) and ↓ فتّتهُ; He crumbled the bread with his fingers. (A.) — — [Hence,] one says, ذَا مِمَّا يَفُتُّ كَبِدِى (assumed tropical:) [lit. This is of what crumbles, or crushes, my liver; like as we say, "of what breaks my heart "]. (A, TA.) — — And كَلَّمَهُ بِشَىْءٍ فَفَتَّ فِى سَاعِدِهِ (assumed tropical:) He told him, or spoke to him, of a thing, and it [crushed, or] weakened, or enervated, him. (M, K, *

TA.) And فَتَّ فِى عَضُدِى وَهَدَّ رُكْنِى (O, TA) (assumed tropical:) He broke my strength, and dispersed, or separated, my assistants. (TA.) And فَتَّ فِى عَضُدِ فُلَانٍ i. e. فِى أَهْلِ بَيْتِهِ (assumed tropical:) He sought to injure such a one by diminishing, or impairing, [in number or power,] the people of his house. (T, O. [See also art. عضد.]) The verb in this phrase is also used in the pass. form. (O.) 2 فَتَّ3َ see the preceding paragraph, in two places. 5 تَفَتَّ3َ see the paragraph here following. 7 انفتّ It became crumbled, or broken into small pieces, with the fingers: (TA:) or it became broken with the fingers: (M, TA:) or [simply] it became broken: (S, O:) or it became bruised, or brayed: and ↓ تفتّت signifies the same; (M, TA;) or [rather] it became broken [or crumbled with the fingers] much. (S, O.) R. Q. 1 فَتْفَتَةٌ [inf. n. of فَتْفَتَ] The drinking, of camels, less than satisfies thirst. (O, K.) — — [And it is also trans.:] one says of a pastor, فَتْفَتَ إِبِلَهُ He drove back his camels from the water when they had not satisfied their thirst. (IAar, T, O.) — And فَتْفَتَ إِلَيْهِ, inf. n. فَتْفَتَةٌ, He spoke secretly to him: one says, مَا هٰذِهِ الدَّنْدَنَةُ وَالفَتْفَتَةُ [What is this whispering, and secret speaking?]. (A, TA.) فَتٌّ A fissure in a rock: (IAar, T, O, K:) as also ثَتٌّ: (IAar, T:) pl. فُتُوتٌ. (IAar, T, O.) — مَا فِى يَدِى مِنْكَ حَتٌّ وَلَا فَتٌّ There is not in my hand, from thee, aught. (O.) — أُولٰئِكَ أَهْلُ بَيْتٍ فَتٌّ and ↓ فُتٌّ (Fr, T, O, K *) and ↓ فِتٌّ (Fr, T, K) Those are the people of a house dispersed, or scattered, (Fr, T, O, K. *) فُتٌّ and فِتٌّ: see what next precedes. فَتَّةٌ, (M, A, and so in some copies of the S,) or ↓ فُتَّةٌ, (so in other copies of the S,) or both, (K,) or the latter and ↓ فِتَّةٌ, (T, O,) The thing, (S, O,) or piece of dung, (T, M, A, K.) [i. e.] of dry dung, (CK,) of the camel, (T, M, A, K,) or of the horse or any solid-hoofed animal, (T,) that is broken, or crumbled, (S, M, A, O, K,) and put beneath the زَنْدَة, (T, S, O,) or put beneath the زَنْد, on the occasion of striking fire, (M,) [i. e.] in which one strikes fire. (K.) [Hence,] one says, فُلَانٌ لَا يُسَاوِى فَتَّةً, meaning [Such a one is not worth] a crumbled piece of dung of the camel. (A.) — — Also, i. e. فَتَّةٌ and ↓ فُتَّةٌ, (K,) or the latter [only], (AA, T, O,) A كُتْلَة [i. e. lump, or compact portion,] of dates. (AA, T, O, K.) فُتَّةٌ and فِتَّةٌ: see the next preceding paragraph; the former in two places. فُتَاتٌ Broken bits or particles, (T, S, M, A, O, Msb, K,) and (A) such as have fallen off, (T, A,) of a thing, (S, O, Msb,) [as] of coloured wool, (T, A,) and of wool in general, (T,) and of musk, and [crumbs] of bread. (A.) فُتُوتٌ: see the next paragraph, in two places. فَتِيتٌ i. q. ↓ مَفْتُوتٌ [i. e. Crumbled, or broken into small pieces, with the fingers: or broken with the fingers: or simply broken: or bruised, or brayed]; (T, S, M, O, Msb, K;) as also ↓ فُتُوتٌ. (M, K.) — — And particularly, (Lth, T, S, M, A, Mgh, O, Msb,) and so ↓ فُتُوتٌ, (S, M, A, Mgh, O,) Crumbled bread, (Lth, T, S, &c.,) like سَوِيق. (A, Mgh.) ↓ فَتِيتَةٌ has a more special signification than فَتِيتٌ, [being a n. un., meaning A mess of crumbled bread,] (Mgh, Msb,) and is said to be eaten by a woman in order that she may become fat. (Mgh.) — — And فَتِيتٌ signifies also A thing that falls, (Lth, T, M,) and becomes crumbled, (Lth, T,) or breaks off. (M.) فَتِيتَةٌ: see the next preceding paragraph. بَيْنَهُمْ فَتَافِتُ Between them is secret speaking, [or between them are secret speakings, for فَتَافِتُ is app. pl. of the inf. n. فَتْفَتَةٌ used as a simple subst., (see R. Q. 1,)] not heard nor understood [by others]. (O, K.) مَفْتُوت: see فَتِيتٌ. فتأ 1 مَا فَتِئَ, (Fr, * T, Msb, K,) aor. فَتَاَ, (Fr, T, Msb;) and مَا فَتَأَ, [aor. فَتَاَ;] (K;) and مَا فَتُؤَ, (Fr, * T, K,) aor. فَتُاَ; (Fr, T;) He did not cease [doing a thing; being incomplete, or non-attributive, verbs]; (T, Msb, K;) as also ↓ مَا أَفْتَأَ; (AZ, T, K;) this last of the dial. of Temeem; (AZ, T, M;) the first of the dial. of Keys and others: (AZ, T:) you say مَا فَتِئْتُ أَذْكُرُهُ, (AZ, T, S, O, Msb, *) or مَا فَتِئْتُ أَفْعَلُ, (M,) and ما فَتَأْتُ, (AZ, T, S, O, M,) aor. فَتَاَ, inf. n. فَتْءٌ (AZ, T, M) and فُتُوْءٌ; (M;) and ما فَتُؤْتُ, aor. فَتُاَ; (Fr, O;) and ↓ ما أَفْتَأْتُ; (AZ, T, S, M, O;) I did not cease [remembering him, or doing such a thing]: (AZ, T, S, M, O, Msb: *) these verbs are used only in negative phrases, in this sense; but sometimes the particle of negation is suppressed, it being, however, meant to be understood; (T, S, M;) as in تَاللّٰهِ تَفْتَأُ تَذْكُرُ يُوسُفَ, (T, S, O, K,) in the Kur [xii. 85], (T, S, O,) meaning مَا تَفْتَأُ, (S, O, K,) thus in all the copies of the K [and in the S and O], but correctly لَا تَفْتَأُ, [i. e. By God, thou wilt not cease remembering Joseph,] accord. to all the grammarians and the expositors of the Kurán: (TA:) for the oath that is not accompanied by the sign of affirmation denotes negation. (Bd in xii. 85.) — — And فَتِئَ عَنْهُ, (O, K,) inf. n. فَتْءٌ, (O,) He forgot it, and abstained, or desisted, from it; (نَسِيَهُ وَانْقَدَعَ عَنْهُ, O, and so in some copies of the K; in other copies of the K انقدع or انفذغ; [both of which are evidently mistranscriptions;]) namely, an affair, or event: (O, TA:) or this is used only in negative phrases. (K.) — فَتَأَ, as a complete [i. e. an attributive] verb, signifies He stilled, quieted, or made to cease, syn. سَكَّنَ, or, as some say, (TA,) he abated, or allayed, syn. كَسَرَ, and extinguished: thus says Ibn-Málik, as on the authority of Fr; and it is correct: AHei has erred in charging him with having committed a mistake: (K, TA:) for he says that it is a mistranscription for فَثَأَ, with the three-pointed ث: it is mentioned also by IKoot and IKtt: and Fr states that one says, فَتَأْتُهُ عَنِ الأَمْرِ meaning I made him to cease (سَكَّنْتُهُ) from the affair: and فَتَأْتُ النَّارَ meaning I extinguished the fire. (TA.) 4 أَفْتَأَ see the preceding paragraph, in two places. فتح 1 فَتَحَ, (S, A, MA, Msb, K, &c.,) aor. فَتَحَ, (K,) inf. n. فَتْحٌ, (Msb,) He opened, (MA,) i. q. فَرَجَ, (Msb,) and [app. he unlocked,] contr. of أَغْلَقَ, (Msb, K,) a door; (S, A, MA, Msb;) and so ↓ فتّح, and ↓ افتتح; (K;) or you say ↓ فَتَّحْتُ الأَبْوَابَ [I opened the doors], this verb being with teshdeed to denote multiplicity [of the objects]; (S;) and ↓ استفتح signifies the same as ↓ افتتح; (S, * K;) i. e. each of these signifies he opened a door; (TK;) you say ↓ اِسْتَفْتَحْتُ الشَّىْءَ and ↓ اِفْتَتَحْتُهُ [I opened the thing; and the former signifies also I sought, or demanded, the opening of the thing]; (S, TA;) and جَآءَ يَسْتَفْتِحُ ↓ البَابَ [He came opening the door; or seeking, or demanding, the opening of the door; the latter being the more obvious meaning]. (A, TA.) — — [Hence,] one says, فُلَانٌ لَا يُفْتَحُ العَيْنُ عَلَى مِثْلِهِ [Such a one, the eye will not be opened upon the like of him]. (A.) — — And فَتَحْتُ القَنَاةَ, inf. n. as above, I opened the conduit, in order that the water might run, and irrigate the seed-produce. (Msb.) — — And فَتَحَ بَيْنَ رِجْلَيْهِ [He made an opening between his legs; he parted his legs; like فَرَجَ بَيْنَهُمَا]. (S in art. رهو.) — — And فَتَحَ أَصَابِعَ رِجْلَيْهِ [app. He parted his toes; if not a mistake for فَتَخَ, as it seems probably to be from the fact of its being expl. as meaning] he inclined the ends of his toes towards the back, i. e. the upper part, of his foot. (Mgh.) — — فَتَحَتْ, said of a she-camel, [and of a sheep or goat (see فَتُوحٌ),] She had wide orifices to her teats; as also ↓ افتحت; (S, K;) and ↓ افتتحت. (TK: but this I do not find in the K.) — — [The following meanings are tropical.] — — فَتَحَ, (A, Msb, TA,) inf. n. فَتْحٌ; (K;) and ↓ افتتح; (K, TA;) (tropical:) [He laid open by invasion, to (عَلَى) such a person, or such a people, (see an ex. voce طَرَفٌ,) i. e.] he conquered, won, or took by force, (Msb,) a country (A, Msb, K, TA) of the unbelievers, (A, TA,) or of a people with whom there was war. (K, TA.) — — [فَتَحَهُ لَهُ (assumed tropical:) He granted it, permitted it, allowed it, or made it to be unrestricted, to him. See Ksh and Bd in xxxv. 2.] — — فَتَحَ المُشْكِلَ (assumed tropical:) He explained, or made clear, that which was dubious, or confused. (Bd in vii. 87.) And اِفْتَحْ سِرَّكَ عَلَىَّ لَا عَلَى فُلَانٍ (tropical:) [Open, or reveal, thy secret to me; not to such a one]. (A, TA.) — — [Hence,] فَتَحَ عَلَيْهِ (tropical:) He taught him, informed him, or acquainted him. (TA.) [You say, فَتَحَ عَلَيْهِ بِكَذَا (assumed tropical:) He taught him such a thing, informed him of it, or acquainted him with it.] — — And hence, (TA,) (tropical:) [He prompted him; i. e.] he

recited to him (namely, an Imám, A, Msb, or a reciter, A, TA) what he was unable to utter [by reason of forgetfulness], in order that he might know it. (Msb, TA. *) And فَتَحَ عَلَى مَنِ اسْتَقْرَأَهُ (tropical:) [He recited something to him who desired him to do so, the latter being unable to do it]. (TA.) — — And, said of God, (tropical:) He aided him against his enemy; or made him to be victorious, to conquer, or to overcome; syn. نَصَرَهُ. (A, Msb.) — — فُتِحَ عَلَى فُلَانٍ (tropical:) Such a one became fortunate; possessed of good fortune; favoured by the world, or by worldly circumstances. (A, TA.) — — فَتَحَ اللّٰهُ عَلَيْهِمْ فُتُوحًا كَثِيرَةً (tropical:) is said of persons who have been rained upon [as meaning God bestowed upon them many, or abundant, first rains]. (A.) — — فَتَحَ بَيْنَهُمْ, (A,) or بَيْنَ النَّاسِ, (Msb,) or بَيْنَ الخَصْمَيْنِ, (K,) inf. n. فَتْحٌ, (T, Msb, K,) and فُتَاحَةٌ (S, * K) and فِتَاحَةٌ are syn. therewith [app. as inf. ns.], (K,) and فُتُوحَةٌ and فِتَاحٌ, (L,) in the dial. of Himyer, (TA,) He judged (T, Msb, K, TA) between them, (A,) or between the men, (Msb,) or between the two litigants. (K.) You say, اِفْتَحْ بَيْنَنَا Judge thou between us: (S:) thus in the Kur vii. 87. (TA.) And مَا أَحْسَنَ فِتَاحَتَهُ How good is his judging, or judgment ! (A.) — — [فَتَحَ الحَرْفَ], a conventional phrase in grammar and lexicology, He pronounced the letter with the vowel-sound termed فَتْح: and he marked the letter with the sign of that vowel-sound.] 2 فتّح: see 1, first sentence, in two places. — — [Also, said of a medicine &c., It opened the bowels; acted as an aperient: and it removed obstructions: see the act. part. n.] 3 فاتحهُ [He addressed him first]. One says, المُلُوكُ لَا تُفَاتَحُ بِالكَلَامِ (tropical:) [Kings shall not be addressed first with speech]. (A.) — — And, (A, K, * TA,) inf. n. مُفَاتَحَةٌ and فِتَاحٌ, (assumed tropical:) He commenced a dispute, debate, discussion, or controversy, with him: (TA:) or (tropical:) he summoned him to the judge, and litigated with him. (A, K, * TA.) — — And فاتحهُ signifies also (tropical:) He bargained with him and gave him nothing: in the case of his giving him, one says فاتكهُ. (IAar, TA; and O and K in art. فتك.) — — And فاتح (assumed tropical:) He compressed (K, TA) his wife. (TA.) — — [Also (assumed tropical:) He rendered a thing easy: — — and (assumed tropical:) He was liberal. (Freytag, from the Deewán of the Hudhalees.)] 4 أَفْتَحَ see 1, in the second quarter of the paragraph. 5 تَفَتَّحَ see 7, in three places. [Hence,] تفتّح النَّوْرُ The blossom [or blossoms] opened. (MA.) And تفتّح الأَكِمَّةُ عَنِ النَّوْرِ The calyxes burst open [from over the blossoms, so as to disclose them]. (TA.) — — [تفتّح فِى الكَلَامِ is like our phrase (assumed tropical:) He showed off, or made an ostentatious display, in speech, or talk.] And you say, تفتّح بِمَا عِنْدَهُ مِنْ مَالٍ أَوْ أَدَبٍ (L, in the K مِنْ مُلْكٍ وَأَدَبٍ,) (assumed tropical:) He boasted of, or boasted himself in, or made a vain display of, what he had, or possessed, of wealth, or of good education, or polite accomplishments: (L, K: *) and تفتّح بِهِ عَلَيْنَا (assumed tropical:) He boasted of it, or boasted himself in it, against us. (L.) 6 تَفَاتَحَا كَلَامًا بَيْنَهُمَا (assumed tropical:) They two talked together with a suppressed voice, exclusively of others [i. e. so as not to be heard by others]. (K.) 7 انفتح quasi-pass. of فَتَحَ, said of a door, (S, A, Msb, TA,) It opened, or became opened or open; (Msb;) as also ↓ تفتّح: (TA:) or the latter is quasi-pass. of فَتَّحَ, so that you say, الأَبْوَابُ تَفَتَّحَتِ ↓ [The doors opened, or became opened or open]. (S.) — — And انفتح عَنْهُ It (anything) became removed from over it, or from before it, (i. e. another thing,) so as to disclose it, or expose it to view. (TA.) [And ↓ تفتّح has a similar meaning, but is properly said of a number of things.] 8 إِفْتَتَحَ see 1, first sentence, in three places; and again, in the second quarter of the paragraph, in two places. — — One says also, افتتح الصَّلَاةَ (tropical:) (A, MA) He opened, or commenced, prayer: (MA:) اِفْتِتَاحُ الصَّلَاةِ meaning (tropical:) The saying اَللّٰهُ أَكْبَرْ the first time [in prayer, i. e., before the first recitation of the Opening Chapter of the Kur-án]. (TA.) And اِفْتَتَحْتُهُ بِكَذَا (assumed tropical:) I commenced it with such a thing. (Msb.) And مَا أَحْسَنَ مَا افْتُتِحَ عَامُنَا بِهِ (tropical:) [How good is that with which our year has commenced !]; said when the sign, or token, [or prognostic,] of plenty, or abundance of herbage, has appeared. (A, TA.) 10 إِسْتَفْتَحَ see 1, first sentence, in three places. — — آتِى بَابَ الجَنَّةِ فَأَسْتَفْتِحُ is a saying of Mohammad, meaning I shall come to the gate of Paradise and seek, or demand, or ask for, the opening thereof. (El-Jámi' es-Sagheer, the first of the trads. mentioned therein, and thus expl. in the margin of a copy of that work.) — — استفتحهُ القُرْآنَ (tropical:) He desired, or asked, him to explain the Kur-án. (MA.) — — استفتحهُ الإِمَامُ (tropical:) [The Imám desired, or asked, him to prompt him; i. e., to recite to him what he was unable to utter by reason of forgetfulness: see فَتَحَ عَلَيْهِ]. (A, TA.) — — And استفتح signifies also (assumed tropical:) He sought, desired, demanded, or asked, aid against an enemy, or victory. (S, Msb, K.) One says, استفتح بِهِمْ (assumed tropical:) He sought, &c., aid, or victory, by means of them. (L, from a trad.) And استفتح اللّٰهَ (tropical:) (A, TA) He desired, or asked, God to grant aid, or victory, (TA,) لِلْمُسْلِمِينَ عَلَى الكُفَّارِ [to the Muslims against, or over, the unbelievers]. (A.) — — Also (assumed tropical:) He sought, desired, demanded, or asked, judgment. (L.) فَتْحٌ inf. n. of فَتَحَ [q. v.]. (Msb, &c.) — — [As a subst.,] (tropical:) Conquest of a country: (K, TA:) pl. فُتُوحٌ (TA) [and pl. pl. فُتُوحَاتٌ]. يَوْمُ الفَتْحِ means particularly (assumed tropical:) The day of the conquest of Mekkeh: (L:) and also (assumed tropical:) The day of resurrection. (Mujáhid, Ł.) — (assumed tropical:) Aid against an enemy; or victory; syn. نَصْرٌ; as also ↓ فَتَاحَةٌ. (K.) — — (assumed tropical:) Means of subsistence, with which God gives aid: pl. as above. (TA.) — — (tropical:) The first of the rain called الوَسْمِىّ; (L, K;) as also ↓ فَتُوحٌ [which see again in what follows]: (K:) or the first of any rain; as also ↓ فُتْحَةٌ: (L:) pl. of the first فُتُوحٌ, (A,) or ↓ فَتُوحٌ, with fet-h to the ف, (L,) [see the mention of this voce فَيْحٌ,] but MF strongly reprobates this latter form, and observes that فَعُولٌ as a pl. measure is absolutely unknown. (TA.) One says, أَصَابَتِ الأَرْضُ فُتُوحٌ (tropical:) [First rains fell upon the land]. (A.) — — (tropical:) Water running (S, K, TA) from a spring or other source: (S, TA:) or water running upon the surface of the earth: (AHn, TA:) or water for which a channel is opened to a tract of land for its irrigation thereby: (L:) or a river, or rivulet, or canal of running water. (T, TA.) مَا سُقِىَ بِالفَتْحِ فَفِيهِ العُشْرُ, and مَا سُقِىَ فَتْحًا, (L,) فَتْحًا being here in the accus. case as an inf. n., i. e. مَا فُتِحَ إِلَيْهِ مَآءُ الأَنْهَارِ فَتْحًا, (Mgh, L, *) occurring in a trad., means In the case of that (relating to the several sorts of seed-produce, and palm-trees,) which is irrigated by means of the channel opened to conduct to it the water of the river [or rivers], the tithe [of the produce shall be taken]. (L.) — — The place of insertion of the tang of the iron head that enters into the shaft of an arrow: (K, * TA:) pl. as above. (TA.) — — The fruit of the tree called نَبْع, resembling the حَبَّة خَضْرَاء [or fruit of the pistachia terebinthus], (K, TA,) except that it is red, sweet, and round; eaten by men. (TA.) — — [As a conventional term in grammar and lexicology, A certain vowel-sound, well-known: and ↓ فَتْحَةٌ signifies The sign of that vowel-sound.] فُتُحٌ a word of the measure فُعُلٌ in the sense of the measure مَفْعُولٌ. (S.) You say بَابٌ فُتُحٌ A wide, open, door: (S, K:) or a large, wide, door. (Msb.) And قَارُورَةٌ فُتُحٌ A wide-headed bottle or flash: (S, K:) or a bottle, or flash, having neither a stopper nor a case: (Ks, S, Msb, K:) because, if so, it is open. (TA.) فَتْحَةٌ: see فَتْحٌ, last sentence. فُتْحَةٌ An opening, or intervening space; syn. فُرْجَةٌ: pl. فُتَحٌ. (Msb.) — — See also فَتْحٌ. — —

Also (assumed tropical:) A boasting of, or boasting oneself in, or making a vain display of, what one has, or possesses, of wealth, or of good education, or polite accomplishments. (L, K, * TA.) One says, مَا هٰذِهِ الفُتْحَةُ الَّتِى أَظْهَرْتَهَا (assumed tropical:) What is this boasting, &c., which thou hast exhibited? (L.) IDrd thinks it to be not [genuine] Arabic. (L.) فُتْحَى Gain, profit, or increase obtained in traffic; syn. رِبْحٌ; [so accord. to the L; accord. to the copies of the K, erroneously, رِيحٌ i. e. " wind; "] mentioned by Az, on the authority of Ibn-Buzurj: a poet says, أَكُلُّهُمْ لَا بَارَكَ اللّٰهُ فِيهِمْ إِذَا ذُكِرَتْ فُتْحَى مِنَ البَيْعِ عَاجِبُ [Are all of them, (may God not bless them,) when gain arising from selling is mentioned, in a state of wonder?]. (L.) فَتُوحٌ A she-camel having wide orifices to her teats; (S, K;) and so a ewe or a she-goat: pl. فُتُحٌ. (TA.) — — See also فَتْحٌ, in two places. فَتَاحَةٌ: see فَتْحٌ, fourth sentence. فُتَاحَةٌ [see 1, near the end]. — الفُتَاحَةُ, thus in the L and other lexicons, without ى after the ح, but in the K ↓ الفُتَاحِيَةُ, there said to be with damm and without teshdeed, (TA,) A certain bird, different from that called الفَتَّاحُ, (K, TA,) tinged with redness. (TA.) فِتَاحَةٌ [see 1, near the end]. — — [As a subst.,] (tropical:) The office of judge: one says, فُلَانٌ وُلِّىَ الفِتَاحَةَ (tropical:) Such a one was appointed to the office of judge. (A, TA.) — — And [(tropical:) Litigation, or altercation:] one says, بَيْنَهُمَا فِتَاحَاتٌ (tropical:) Between them two are litigations, or altercations. (A, TA.) الفُتَاحِيَةُ: see الفُتَاحَةُ. فَتَّاحٌ [An opener: and an unlocker. — — And hence, (assumed tropical:) A conquerer. — — And], in the dial. of Himyer, (TA,) (tropical:) A judge; one who decides between litigants: (S, Msb, K, TA:) it is like ↓ فَاتِحٌ, but [this signifies simply judging, and the former] has an intensive signification. (Msb.) الفَتَّاحُ, as an epithet applied to God, in the Kur xxxiv. 25, means (assumed tropical:) The Judge: or, accord. to IAth, (assumed tropical:) the Opener of the gates of sustenance and of mercy to his servants. (TA.) — — بَيْتٌ فَتَّاحٌ means A wide, or an ample, house or tent. (El-Fáïk, TA.) — — And الفَتَّاحُ signifies A certain bird, (K,) which is black, and which moves about its tail much, or often; white in the base of the tail, beneath it; and there is a sort thereof red; (TA;) also called أُمُّ عَجْلَانَ: (O in art. عجل:) pl. فَتَاتِيحُ, (K,) to which is added in the K, "without ا and ل; " but there is no reason why it should not have ال prefixed to it; and perhaps it should be correctly " without ا and ت," i. e. it is not pluralized with ا and ت [as an affix to the sing.], as in the L &c. (MF, TA.) فَاتِحٌ [Opening: &c.]: see فَتَّاحٌ. فَاتِحَةٌ (tropical:) The commencement, or first part, of a thing: (S, A, * K:) pl. فَوَاتِحُ. (A.) فَاتِحَةُ الكِتَابِ, (Msb,) or فَاتِحَةُ القُرْآنِ, (TA,) [and simply الفَاتِحَةُ, (assumed tropical:) The opening chapter, or exordium, of the Kur-án,] is [said to be] so called because the recitation in prayer is commenced therewith. (Msb.) One says also, قَرَأَ فَاتِحَةَ السُّورَةِ وَخَاتِمَتَهَا (tropical:) He recited the first part, or portion, of the chapter of the Kur-án and its last part, or portion. (A.) And فَوَاتِحُ القُرْآنِ signifies (tropical:) The first parts, or portions, of the chapters of the Kur-án. (K, TA.) [See also مُفْتَتَحٌ.] مَفْتَحٌ A place in which things are reposited, stowed, laid up, kept, preserved, or guarded; a repository; syn. خِزَانَةٌ and مَخْزَنٌ: [and a hoard; syn. خَزِينَةٌ:] and treasure; or buried property; syn. كَنْزٌ: (K, TA:) pl., in both senses, مَفَاتِحُ. (TA.) The pl. as occurring in the Kur xxviii. 76 is said to signify treasures or buried property (كُنُوز) and hoards (خَزَائِن [as pl. of خَزِينَةٌ, not of خِزَانَةٌ]): or hoards (خَزَاوِئن) of wealth, which Az says is the most probable meaning: (L, TA:) or it there means keys, as pl. of ↓ مِفْتَحٌ; (Ksh, Bd;) and it is said that they were of skins, of the measure of the finger, and were borne upon sixty mules, (Ksh, L, TA,) or seventy; but this is not a valid explanation. (L, TA.) مِفْتَحٌ see the next preceding paragraph, and the next but one following; the latter in two places. — — Also A conduit (قَنَاة) of water. (TA.) [مُفَتِّحٌ, applied to a medicine &c., Aperient; having the property of opening the bowels: and مُفَتِّحٌ لِلسُّدَدِ deobstruent; having the property of removing obstructions.] مِفْتَاحٌ (S, Msb, K, &c.) and ↓ مِفْتَحٌ (Msb, K) A key; an instrument with which a lock is opened; (Msb;) [a key] of a door; and of anything that is closed, or locked; (S;) an instrument for opening, (K, TA,) i. e. anything with which a thing is opened: (TA:) pl. of the former مَفَاتِيحُ and مفَاتِحُ, said by Akh to be similar to أَمَانِىُّ and أَمَانٍ; (S;) or مفاتيح is pl. مِفْتَاحٌ, and مفاتح is pl. of ↓ مِفْتَحٌ [as well as of مَفْتَحٌ]. (Msb.) — — مِفْتَاحُهَا الطُّهُورُ, said by the Prophet, in relation to prayer, means (tropical:) That which is as though it were the key thereof is the thing [or water] with which one purifies himself; being the means of removing the legal impurity that prevents one's addressing himself boldly to the act of prayer. (Msb.) — — And أُوتِيتُ مَفَاتِيحَ الكَلِمِ, or مَفَاتِحَ الكَلِمِ, accord. to different relaters, occurring in a trad., i. e. I have been given the keys of words, means [I have been given] an easy faculty, granted by God, for the acquirement of eloquence and chasteness of speech, and the attaining to the understanding of obscure meanings, and novel and admirable kinds of knowledge, and the beauties of expressions and phrases, which are closed against others, and difficult to be learnt by them. (L.) — — And المِفْتَاحُ signifies also (assumed tropical:) A certain brand upon the thigh and neck (K, TA) of a camel, in the form of what is [properly] thus called. (TA.) مَفْتُوحٌ An opened, or unclosed, [and an unlocked,] door. (Msb.) — — [And (assumed tropical:) A light, or bright, colour; a meaning probably post-classical. — — For other significations, see its verb.] مَفَاتِيحُ, (unparalleled [in form] among sing. words, MF,) applied to a she-camel, Fat: pl. مَفَاتِيحَاتٌ: (K:) mentioned by Seer.(TA.) مُفْتَتَحٌ is an inf. n. [signifying The act of opening and commencing &c.]: and a n. of place and of time [signifying a place of opening and commencing &c. and a time thereof: and also the opening portion of the Kur-án; as shown voce خَاتَمٌ, q. v.]: and is a commonly-known and chaste word: though it has been said that مُخْتَتَمٌ [which has the contr. significations] is not a chaste word: (TA in the present art.:) this, however, is not correct; for it is a chaste word, and of frequent occurrence. (TA in art. ختم.) يَوْمٌ مُنْفَتِحٌ بَالمَآءِ (tropical:) A day [of clouds] bursting, or opening vehemently, with rain. (A.) — — الحُرُوفُ المُنْفَتِحَةُ (assumed tropical:) The letters of which the utterance requires the opening of [that part of the mouth which is called] the حَنَك; (TA;) all the letters of the alphabet except ص, ض, ط, and ظ. (K, TA.) فتخ 1 فَتِخَ, [aor. فَتَخَ,] inf. n. فَتَخٌ, He, or it, had one, or another, of the qualities denoted by the following explanations of فَتَخٌ: (L:) the primary signification is softness, or suppleness: (As, S, L:) in a man, it is width, or breadth, and softness, or suppleness, of the hand and foot: (S:) or it signifies laxness, and softness, or suppleness, (L, K,) and width, or breadth, (L,) in the joints: (L, K:) or softness, or suppleness, in the joints &c.: (L:) or width, or breadth, and length, of the hand and foot: (L, K:) and in a lion, it is width, or breadth, of the claws, and softness, or suppleness, of the joints: (L:) in camels, i. q. طَرَقٌ [i. e. weakness in the knees; &c.; as inf. n. of طَرِقَ, q. v., the having weakness in the knees; &c.]; (L;) or in camels it is the like of طَرَقٌ: (K, TA: [in the CK, erroneously, طَرْق:]) and in the legs, or hind legs, (فِى الرِّجْلَيْن,) it is length of the bone, and paucity of the flesh. (L.) — فَتَخَ, (T, S, A, Mgh, K,) aor. فَتَخَ, (TK,) inf. n. فَتْخٌ; (S, TA;) and ↓ فتخ, (K,) inf. n. تَفْتِيخٌ; (TA;) He made [or spread] wide his أَصَابِع [here meaning toes], and made them lax: (K:) or he bent, and made supple, his toes in his sitting [in prayer]: (S:) or he bent his toes towards the sole of the foot in prostration; so accord. to Yahyà Ibn-Sa'eed: (TA:) or he (a person [sitting] in the act of التَّشَهُّد [q. v.]) made his toes supple, and pressed the joints thereof

towards the sole of the foot: (A:) or he bent his toes towards the upper side of the foot, (T, Mgh, TA,) not towards the sole thereof. (T, TA.) [See also فَتَحَ.] 2 فَتَّخَ see the preceding paragraph, latter half. 4 افتخ He (a man, TA) was, or became, fatigued, (K,) or relaxed and fatigued, (TA,) and out of breath. (K, TA.) 5 تَفَتَّخَتْ is said of a woman [as meaning She put on, or wore, a ring of the kind termed فَتَخَة, or rings such as are termed فَتَخ]. (A: in which it is added, وَكَانَتْ نِسَاؤُهُمْ يَتَفَتَّخْنَ فِى أَصَابِعِهِنَّ العَشْرِ [And their women used to wear فَتَخ upon their ten fingers or toes; i. e. upon all their fingers and the thumbs or upon all their toes].) فَتَخٌ: see فَتَخَةٌ. — — Also Any [little bell such as is termed] جُلْجُل, (K,) thus in all the copies of the K that we have, but in the L any خَلْخَال [i. e. anklet], (TA,) that does not make a sound. (K, TA.) — And The inner side of the part between the upper arm and the fore arm; as also ↓ فَتَخَةٌ. (TA.) فَتْخَةٌ: see what next follows. فَتَخَةٌ (S, L, K, &c.) and ↓ فَتْخَةٌ, (K,) the latter disapproved by MF, but mentioned by more than one of the leading authorities respecting strange words, (TA,) A خَاتَم [here improperly used as meaning simply ring] without a stone, or gem: (A:) or a ring (حَلْقَة) of silver without a stone, or gem; if having in it a stone, or gem, it is called خَاتَمٌ: or a خَاتَم [meaning ring] (L, K) of large size, (K,) upon [a finger of] the hand and [upon a toe of] the foot, (L, K,) with, and without, a stone, or gem: (L:) or a ring (حَلْقَة), (L, K,) of silver, (K,) worn on the إِصْبَع [i. e. finger], (L,) like a خَاتَم: (L, K:) pl. ↓ فَتَخٌ [or rather this is a coll. gen. n. of which فَتَخَةٌ is the n. un.] (S, A, L, K) and فَتَخَاتٌ (S, L, K) and فُتُوخٌ (L, K) and فِتَاخٌ: (L:) the women sometimes put them upon their toes: (S:) or they are properly upon the toes: (IB:) the women of the Time of Ignorance used to put them upon their عَشْر [i. e. ten fingers or toes]. (L.) — See also فَتَخٌ. فُتُوخٌ The joints of the claws of the lion. (K.) — — And a pl. of فَتَخَةٌ [q. v.]. (L, K.) أَفْتَخُ Having the quality termed فَتَخٌ [expl. in the first sentence of this art.]: as an epithet applied to a man, wide, or broad, in the hand and foot, with softness, or suppleness: (S:) or it signifies lax, or relaxed, and soft, or supple, and wide, or broad, in the joints: or soft, or supple, in the joints &c.: (L:) and, applied to a lion, wide, or broad, in the fore and hind feet, with softness, or suppleness: (L, K: *) fem. فَتْخَاءُ: and pl. فُتْخٌ. (S, L.) [See an ex. in a verse cited voce رَوَحٌ.] — — The fem., applied to a she-camel, means Having what is termed طَرَقٌ [expl. above: see 1]. (L.) And فَتْخَاءُ الأَخْلَافِ, so applied, Whose teats rise towards her belly; denoting a quality discommended; but the like in the woman and in the cloven-hoofed animal is commended. (K) — — Also (i. e. the fem.) Any female bird having lax, or relaxed, wings: afterwards used as a name for the eagle: (MF:) or it is an epithet applied to an eagle; you say عُقَابٌ فَتْخَاءُ, (S, L, K,) meaning an eagle having soft, or supple, wings; (L, K;) because, when it descends, it contracts its wings, and this is only from softness, or suppleness. (S, L.) — — And, applied to a foot, accord. to As, Soft, or supple: and accord. to AA, having in it a crookedness, or curvature. (TA.) Frogs are فُتْخُ الأَرْجُلِ [app. meaning Soft, or supple, in the hind legs]. (A, TA.) — — أَفْتَخُ الطَّرْفِ, applied to a gazelle, (A,) or to a man, (K,) means Languid in respect of the eye. (A, K.) — And فَتْخَاءُ signifies also A thing, (K, TA,) four-sided, (TA,) resembling a مِلْبَن [app. here meaning the thing thus called upon which bricks are carried from place to place], of wood, upon which the gatherer of [wild] honey sits: (K, TA:) then he is drawn, or pulled, [up] from above, until he reaches the place of the honey [which is generally in a cliff]. (TA.) أَفَاتِيخُ Certain things, or little things, (هَنَوَاتٌ,) of the [fungi termed] فُقُوع, which, when they first come forth, are thought to be truffles, until they are extracted, whereupon they are known: (K, TA:) so says AHn, without mentioning a sing. thereof. (TA.) فتر 1 فَتَرَ, aor. فَتُرَ and فَتِرَ, inf. n. فُتُورٌ and فُتَارٌ, [the latter is thus accord. to the M, and some copies of the K, and in the TA is said to be like غُرَابٌ, but in the CK and one MS. copy of the K I find it written فِتَار,] It (a thing, M, TA) remitted, or became allayed, or still, after vehemence; and became gentle after violence. (M, K, TA.) — — فَتَرَ عَنْ عَمَلِهِ, (Msb, TA,) aro. فَتُرَ, inf. n. فُتُورٌ, (Msb,) (tropical:) He remitted, flagged, or became remiss, or languid, in his work, or labour: (TA:) he remitted therein after vigour, or vehemence; became gentle therein after violence. (Msb.) — — Hence, (Msb,) فَتَرَ الحَرُّ, (S, O, Msb, TA,) aor. فَتُرَ, (S, O,) inf. n. فَتْرَةٌ (Msb) and فُتُورٌ, (S, O, Msb,) (tropical:) The heat remitted after vehemence; became gentle after violence: (Msb, TA:) the heat remitted, abated, or flagged; became languid and faint: and the verb is used in like manner of other things; (S;) for instance, of a price: (Fr, in TA, art. قط:) and of a man, signifying he was, or became, [languid, languid and faint, or] lax in the joints; (Ham p. 799;) [as also ↓ تفتّر, occurring in the K in art. ختر, &c.]. And فَتَرَ البَرْدُ (tropical:) The cold abated, or remitted; or became allayed. (TA.) — — And فَتَرَ المَآءُ [The water abated in heat so as to become tepid, or lukewarm, or between hot and cold; (see فَاتِرٌ;)] the water ceased to be hot. (M, K.) — — فَتَرَ جِسْمُهُ, (M, K,) aor. فَتُرَ, (M,) inf. n. فُتُورٌ, (M, K,) (assumed tropical:) His body became [languid; or] lax in the joints, and weak. (M, K.) — — And فَتَرَ الطَّرْفُ (assumed tropical:) The look of the eye, or eyes, became languishing, or languid; expl. by اِنْكَسَرَ نَظَرُهُ. (IKtt, TA.) [See طَرْفٌ فَاتِرٌ, below; and see also 4.] — فَتَرَهُ He measured it by the فِتْر: (M, O, K:) like شَبَرَهُ " he measured it by the شِبْر. " (M, O.) 2 فتّرهُ, inf. n. تَفْتِيرٌ, He made it (a thing, M, O) to remit, or become allayed or still, after vehemence; and to become gentle after violence. (M, O, * K.) — — (tropical:) He made him (a worker) to remit, flag, or become remiss, or languid. (TA.) — — فتّر اللّٰهُ الحَرَّ, inf. n. as above, (tropical:) God made the heat to remit after vehemence; to become gentle after violence: (Msb, TA:) made it to remit, abate, or flag; to become languid and faint. (S.) [And فتّر البَرْدَ (tropical:) He made the cold to remit, or become allayed. — — فتّر المَآءَ He made the water to abate in heat so as to become tepid. See 1.] — — فتّر جَسَدَهُ (assumed tropical:) It (beverage) heated his body, and made it to become languid, or lax in the joints, and weak; or, as some say, فتّرهُ and ↓ افترهُ both signify the same, i. e., it made him, or it, [a man's body,] to become languid, or lax in the joints, and weak: (TA:) or the latter, it (disease, M, K, and intoxication, M) rendered him weak, or faint: (M, K:) and افتر also signifies [without its objective complement's being expressed] it (beverage) rendered its drinker languid, or lax in the joints, and weak; (K;) or it may have this meaning. (O.) — فتّر السَّحَابُ, inf. n. as above, (tropical:) The cloud continued motionless, and prepared to discharge rain: (Ibn-'Abbád, O, K:) or rained, and discharged all its water, and left off, and continued motionless: (As, TA:) or became motionless: so expl. by Hammád Er-Ráwiyeh, in the following verse of Ibn-Mukbil, describing rain, (T,) or a cloud: (TA:) تَأَمَّلْ خَلِيلِى هَلْ تَرَى ضَوْءَ بَارِقٍ يَمَانٍ مَرَتْهُ رِيحُ نَجْدٍ فَفَتَّرَا [Look attentively, O my friend; dost thou see the light of a cloud emitting lightning from El-Yemen, from which the wind of Nejd has drawn rain, and which has then continued motionless?]. (T, TA.) 4 افتر: see 2, where three significations are mentioned. — Also, (assumed tropical:) His (a man's, T, O) eyelids became weak, so that his eyes, or sight, became languishing, or languid, or not sharp, (طَرْفٌ فَاتِرٌ [see طَرْفٌ فَاتِرٌ, below]). (T, O, K.) 5 تَفَتَّرَ see 1, latter half. 10 استفتر, said of a horse, i. q. اِسْتَجَمَّ (tropical:) [i. e. He abstained from covering, so that his seminal fluid

collected]: (A, TA:) in the copies of the K, [and in the O,] erroneously, إِسْتَجَرَّ. (TA.) فُتْرٌ A نَبِيَّة, (O,) [i. e.] a thing like the سُفْرَة [q. v.] made of palm-leaves, upon which flour, or meal, is sifted. (Ibn-' Abbád, O, K.) فِتْرٌ The space between the extremity of the thumb and that of the fore finger (S, O, Msb, K) when they are stretched out asunder (S, O, Msb, TA) in the usual manner [for measuring]: (Msb:) pl. أَفْتَارٌ. (TA.) فَتَرٌ: see فَتْرَةٌ. — — الفَتَرُ expl. in the K as signifyfying " the muscles," and also as signifying " a certain well-known measure, or quantity, of wheat," is a mistake for الفَأْرُ, mentioned in both of these senses in art. فأر in the TS [and in the O]. (TA. [See art. فأر.]) فَتْرَةٌ Languor, or remissness; and weakness, feebleness, or faintness; (S, O;) an affection like a weakness, feebleness, or faintness: (T:) and ↓ فَتَرٌ also signifies weakness, feebleness, or faintness. (M, K.) One says, أَجِدُ فِى نَفْسِى فَتْرَةً I experience in myself an affection like a weakness, &c. (T.) — — An interval of time [between things: (S and K in art. وتر; &c.:) or] between any two prophets, (M, K,) or between two of God's apostles, (S, O, TA,) during which there is a cessation of the apostolic function: (TA:) or a cessation of the mission of apostles, and a state of effacement of the signs of their religion: so in the Kur v. 22. (Msb.) — See also what next follows. فِتَرٌ and ↓ فَتْرَةٌ A certain fish, (O, K,) speckled, and having upon it a blackness, (O,) such that when a man treads upon it, he is affected with a languor (in some copies of the K a tremour) in his legs, (O, K,) so that he becomes drowned, thus described by Ibn-' Abbád, (O,) or so that he sweats: (thus in copies of the K:) it is the رَعَّادَة [or torpedo], found in the Nile of Egypt. (TA.) فُتَارٌ [A languor which is the] beginning of intoxication. (AHn, M, K.) الفُتُورُ The soft and rising parts of the frogs of horses' hoofs. (Ibn-' Abbád, O.) مَآءٌ فَاتِرٌ, (T, M, O, K,) and ↓ فَاتُورٌ, (M, K,) Water between hot and cold; lukewarm; tepid; (T, O;) water ceasing to be hot. (M, K.) — — طَرْفٌ فَاتِرٌ (assumed tropical:) An eye, or eyes, in which is a weakness that is deemed beautiful; (B, TA;) [i. e., languishing,] in which is languish, or languidness; (T;) not having a sharp look: (T, M, K;) or not sharp. (S, O.) [See 4.] — — مَشْىٌ فَاتِرٌ A weak walking. (O.) فَاتُورٌ: see the next preceding paragraph. تَفْتَرٌ i. q. دَفْتَرٌ, (O, K,) in the dial. of the BenooAsad: (Fr, O, TA:) mentioned in this art. by Sgh [in the O]. (TA.) مُفْتِرٌ, (so accord. to the O,) or مُفَتِّرٌ, (so in the L,) Beverage which renders languid the drinker; (O, L, TA;) or which heats the body, and occasions in it a languor, or laxity of the joints, and weakness: such beverage is prohibited. (L, TA.) فتش 1 فَتَشَ الشَّىْءَ, (S, O, Msb,) aor. فَتِشَ, (Msb,) inf. n. فَتْشٌ; (S, O, Msb;) and ↓ فَتَّشهُ, (S, O, Msb,) inf. n. تَفْتِيشٌ; (S, O;) both signify the same; (S, O, Msb;) He examined, looked into, scrutinized, or investigated, the thing; but the latter verb is that which is commonly used. (Msb.) And فَتَشَ عَنْهُ, and ↓ فتّش, He inquired respecting it, and searched to the utmost after it. (Msb.) فَتْشٌ and ↓ تَفْتِيشٌ signify The seeking with inquiry or examination or scrutiny or investigation. (Lth, IF, A, O, K.) You say, وَلَا ↓ فَتِّشْ تُفَتِّشْ Seek thou with inquiry &c., and be not thou lax, or remiss. (A, TA.) 2 فَتَّشَ see above, in four places. 3 فاتشهُ, inf. n. مُفَاتَشَةٌ, [He inquired of him, or examined him, diligently.] (Sh, TA in art. ثور.) [فَتَّاشٌ One who examines things, looks into them, scrutinizes them, or investigates them, much, or diligently; who inquires much, or diligently, and searches to the utmost; who seeks much, or diligently, with inquiry, examination, scrutiny, or investigation.] فتق 1 فَتَقَهُ, (S, O, Msb, K,) aor. فَتُقَ and فَتِقَ, [the former of which is the more common,] (Msb, TA,) inf. n. فَتْقٌ, (S, O, Msb,) He slit it, rent it, rent it asunder or open, or divided it lengthwise: (S, O, K:) disjoined it, or disunited it: (TA:) or undid the sewing of it, unsewed it, or unstitched it: (Msb:) contr. of رَتَقَهُ: (O, TA:) and ↓ فتّقهُ, (S, O, Msb, K,) inf. n. تَفْتِيقٌ, (S, O,) is like it in signification, (S, O, Msb, K,) but means he did so much, or many times. (Msb.) It is said of the heavens and the earth, in the Kur [xxi. 31], كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا [expl. in art. رتق]. (O, TA.) — — And (hence, TA) الفَتْقُ signifies (tropical:) The effecting of disunion and dissension among the community (T, S, O, K, TA) of the Muslims, (T, TA,) and the befalling of war (S, O, K, TA) among them, (S, O,) after verbal agreement respecting war on the frontier, or some other thing, (T, TA,) with the occurring of wounds and bloodsheddings. (TA.) One says, فَتَقَ فُلَانٌ بَيْنَهُمْ Such a one effected disunion, &c., between them, or among them, (TK.) — — And sometimes it means (tropical:) The dissolving of a compact, or covenant. (TA.) — — فَتَقَ العَجِينَ He put leaven such as is termed فِتَاق [q. v.] into the dough. (Lth, O, K.) — — فَتَقَ المِسْكَ, (S, O, TA,) aor. فَتُقَ, (PS, [in the TA in the next following instance فَتَقَ, an evident mistranscription,]) inf. n. فَتْقٌ, He drew forth the odour of the musk [or increased its fragrance] بِغَيْرِهِ by the admixture of some other thing: (S, O, TA:) and فَتَقَ الطِّيبَ, and الدُّهْنَ, he rendered fragrant, and mixed, [or rendered fragrant by mixing,] with aloes-wood &c., the perfume, and the oil. (TA.) — فَتِقَتِ المَرْأَةُ, aor. فَتَقَ, (TK,) inf. n. فَتَقٌ, (S, Mgh, O, K, TK,) The woman was, or became, such as is termed فَتْقَآء; (S, Mgh, O, K;) contr. of رَتِقَت. (TK.) — — And فَتِقَ العَامُ, aor. فَتَقَ, inf. n. فَتَقٌ, (tropical:) The year was, or became, abundant with herbage. (S, * O, * K, TA.) It is related by Abu-l-Jowzà that the people were afflicted with drought, and complained to 'Áïsheh, who directed them to make an aperture towards the sky in the tomb of the Prophet, and they did so, and thereupon it rained so that the herbage grew, and the camels became fat to such a degree that they became swollen, or inflated, in the flanks (تَفَتَّقَتْ); whence it [the year] was called عَامُ الفَتَقِ. (O, TA.) 2 فَتَّقَ see the preceding paragraph, first sentence: — — and see also فُتُوقٌ. — — فتّق الكَلَامَ (tropical:) He rectified the language; or trimmed it, and removed its faults, or defects: or, as Zj says, he made its meaning clear. (TA.) 4 افتق, said of a man, (TA,) or of a party of men, (O,) He was one, or they were persons, whose beasts were become fat (O, K, TA) so that they became swollen, or inflated, in the flanks (تَفَتَّقَتْ) (O, TA) by reason of the abundance of the herbage: (TA:) mentioned by AA. (O, TA.) — — Said of the upper limb (قَرْن) of the sun [app. when a little above the eastern horizon], It reached a rent (فَتْق) in the clouds, and appeared therefrom. (ISk, S, O, K.) And, said of the moon, It appeared, after concealment, between two black clouds. (IAar, TA.) — — Also, said of a party of men, They had the clouds parted asunder from [over] them. (S, O, K.) — — And أَفْتَقْنَا We found, or lighted on a فَتْق, i. e. a place upon which rain had not fallen when it had fallen upon what was around it. (S, O, K. *) And We had no rain fallen upon our parts of the country when other parts had rain fallen upon them. (TA.) — — And افتق (tropical:) He went forth to a فَتْق, or an open, and a spacious, place: (O, K, TA:) a verb, in this sense, similar to أَصْحَرَ and أَفْضَى. (O, TA.) — Also (tropical:) He became harassed by ↓ فُتُوق, meaning such evils as poverty and debt (O, K, TA) and hunger (O, TA) and disease. (K, TA.) — And He cleaned his teeth with the فِتَاق, or stem, or lower part, of the raceme of a palm-tree. (IAar, O, K. *) 5 تَفَتَّقَ see 7. — — تفتّقت المَاشِيَةُ and ↓ انفتقت (assumed tropical:) The cattle became swollen, or inflated, in the flanks, by reason of fatness: in consequence of their becoming so, they die; or, sometimes, they become free from the disease: (TA:) one says of a camel, تفتّق سِمَنًا. (As, S, O, K.) And تفتّقت خَوَاصِرُ الغَنَمِ (assumed tropical:) The flanks of the sheep, or goats, became dilated by reason of much pasturing upon herbs, or leguminous plants. (TA.) It is said in a description of the Prophet, كَانَ فِى خَاصِرَتَيْهِ ↓ انْفِتَاقٌ, (O, TA,) meaning (assumed tropical:) [There was in his flanks] a flaccidity, or

laxness: or a swollen, or an inflated, state: (O:) or a dilatation, which is approved in men, but disapproved in women. (TA.) — — تفتّق بِالكَلَامِ [see فُتُقٌ] (tropical:) He was diffuse, or profuse, in speech [as though bursting therewith]. (TA.) 7 انفتق quasi-pass. of فَتَقَهُ [i. e. it signifies It became slit, rent, rent asunder or open, or divided lengthwise: became disjoined, or disunited: or became unsewed, or unstitched]: (S, * O, Msb, K: *) and ↓ تفتّق is quasi-pass. of فتّقهُ [i. e. it signifies it became slit, &c., much, or in many places, or it is said of a number of things]. (S, * O, K. *) — — انفتقت آبَاطُهُ is said of a fat child [meaning His armpits became chapped, or cracked]. (S in art. ضب.) — — انفتق الغَيْمُ عَنِ الشَّمْسِ (O, K, TA) i. e. [The clouds became parted asunder, or] became removed, or cleared away, from [before] the sun: (TA:) and عَنِ القَوْمِ [from over the party of men]. (S, O, K.) — — انفتقت عَلَيْهِ بَائِقَةٌ (assumed tropical:) [A calamity, misfortune, or disaster, burst upon him]. (S and K in art. بوق, &c.) — — انفتقت said of a she-camel, She was seized with a disease, (AZ, O, K,) termed ↓ فَتَقٌ, (TA,) between her udder and her navel, (AZ, O, K,) occasioned by fatness: sometimes in this case she recovers, (AZ, O,) and sometimes she dies. (AZ, O, K.) — — See also 5, in two places. فَتْقٌ inf. n. of فَتَقَهُ. (S, O, Msb.) — — [Used as a simple subst., A rent, slit, or like. — — And hence, (tropical:) A breach in society.] One says, رَتَقَ فَتْقَهُمْ, meaning (tropical:) [He closed up the breach that was between them; he reconciled them; or] he reformed, or amended, the circumstances subsisting between them. (TA in art. رتق.) — — [Hence also A rupture; a hernia;] a certain malady; a protrusion in the thin, or delicate, and soft part of the belly; (S, O;) a malady in the صِفَاق [meaning peritonæum], consisting in a solution of the integument so that a rent takes place in it, and through this passes a strange body, or substance, that was confined within it before the rent; and there is no cure for it, except for that which happens, rarely, to children: (K:) a disease that befalls a man in his intestines, consisting in a disruption of a place between these and his scrotum, in consequence of which a flatus collects between the two testicles and they become enlarged; in which case one says, أَصَابَتْهُ رِيحُ الفَتْقِ: or a severing of the fat [or cellular substance] that encloses the testicles: in the " Ghareebáni," it is termed ↓ فَتَقٌ, with fet-h to the ت: (Mgh:) and thus it is said to be by Az, and thus it is expl. by him: (O:) or it is a rending of the skin between the scrotum and the lower part of the belly, in consequence of which [some of] the intestines fall into the scrotum: (TA:) accord. to Ibráheem El-Harbee, a rupture of the bladder. (O, TA.) — — [And A rent in the clouds: see 4:] and ↓ فَتَقٌ [likewise] signifies a gap of the clouds: pl. فُتُوقٌ. (TA.) — — And (assumed tropical:) An open, and a spacious, place. (O, K.) — — And A place upon which rain has not fallen when it has fallen upon what is around it; (S, O, K;) and ↓ فَتَقَةٌ signifies thus, applied to a land: pl. of the former فُتُوقٌ. (TA.) [Hence,] عَامٌ ذُو الفُتُوقِ A year of little rain. (S, O, See an ex., from a rájiz, in the first paragraph of art. زل.) — — And (tropical:) The dawn; (O, K, TA;) and so ↓ فَتَقٌ: (S, O, K, TA:) signifying also the rising [or rather breaking] of the dawn; as in the saying, أُنْظُرْ إِلَى فَتَقِ الفَجْرِ [Look thou at the rising, or breaking, of the dawn]: and ↓ الفَتِيقُ likewise signifies the dawn; mentioned by El-Isbahánee, and in the B. (TA.) — — See also 4, last sentence but one, for a meaning of the pl. فُتُوقٌ. فَتَقٌ [inf. n. of فَتِقَت said of a woman: — — and of فَتِقَ said of a year:] as a subst.: see فَتْقٌ, in three places: — — and see also 7. فُتُقٌ, applied to a woman, signifies ↓ مُتَفَتِّقَةٌ بِالكَلَامِ (tropical:) [Diffuse, or profuse, in speech, as though bursting therewith]: (S, O, K, TA; [in the CK مُنْفَتِقَة;]) or loquacious: (TK:) or, accord. to ISk, so applied, that mars (↓ تُفَتِّقُ [lit. rends]) in [performing] affairs. (TA.) فَتَقَةٌ: see فَتْقٌ, last quarter. فَتْقَاءُ, applied to a woman, means Having the فَرْج dehiscent; [or wide; not constringed;] ↓ مُنْفَتِقَةُ الفَرْجِ; (S, O, K;) contr. of رَتْقَاءُ [q. v.]. (S, O.) فِتَاقٌ The parting asunder (اِنْفِتَاق) of the clouds from [before] the sun, (O, K, TA,) and their becoming removed, or cleared away, therefrom. (TA.) — — And The upper limb (قَرْن), and the disk (عَيْن), of the sun, (O, K, TA,) when it is covered over and then somewhat of it appears. (TA.) — Also The base, or lowest portion, of the white [membranous fibres of the palm-tree which are termed] لِيف, (O, K, TA,) such as have not yet appeared: (TA:) the face is likened thereto, because of its clearness. (O, TA.) — — And (accord. to IAar, O, TA) The main stem, or the lower part of the main stem when the fruit-stalks have been cut off, of the raceme of a palm-tree. (O, K, TA.) — And (tropical:) The leaven of dough: (ISd, TA:) a large lump of leaven, that soon causes the dough to become mature (O, K, TA) when it is put therein. (O, TA.) — — And Mixtures of medicaments compounded (O, K, TA) with oil of jasmine or the like thereof, in order that the odour may diffuse itself: (O, TA:) or musk compounded with ambergris. (TA.) فَتِيقٌ [i. q. ↓ مَفْتُوقٌ i. e. Slit, rent, &c.]. نَصْلٌ فَتِيقُ الشَّفْرَتَيْنِ means [An arrow-head] having two forking portions; (Lth, O, K;) as though [each] one of them were slit [from the other]: (Lth, O:) [or it may mean sharp in the two edges: for] سَيْفٌ فَتِيقُ الغِرَارَيْنِ signifies A sword sharp [in the two edges]: and سَيْفٌ فَتِيقٌ, A sharp sword: (TA:) [whence,] رَجُلٌ فَتِيقُ اللِّسَانِ A sharp-tongued man: (S, O, K:) or chaste, or eloquent, and sharp, of tongue: or chaste, or eloquent, of tongue, perspicuous in speech. (TA.) — — الصُّبْحُ الفَتِيقُ (tropical:) The shining dawn. (As, S, O, K.) — — See also فَتْقٌ, last sentence but one. — — جَمَلٌ فَتِيقٌ (tropical:) A camel swollen, or inflated, in the flanks, by reason of fatness; تَفَتَّقَ سِمَنًا: (As, S, O, K:) and نَاقَةٌ فَتِيقَةٌ a fat she-camel. (TA.) — And فَتِيقٌ is used in the sense of فَتْقٌ: thus in the saying of 'Amr Ibn-El-Ahtam, لَهَا مِنْ أَمَامِ المَنْكِبَيْنِ فَتِيقٌ [app. describing a she-camel: I can only conjecture the meaning to be, Having, in the part before the shoulders, a crease like a gash, occasioned by fatness]. (O.) فَاتِقٌ [Slitting, rending, &c.]. — — [Hence,] one says, هُوَ الفَاتِقُ الرَّاتِقُ meaning (assumed tropical:) He is the possessor of command or rule, so that he opens and closes, and straitens and widens [or rather widens and straitens]. (Har p. 208.) فَيْتَقٌ, of the measure فَيْعَلٌ, (S, TA,) from الفَتْقُ [" the act of slitting " &c.], (TA,) A carpenter. (S, O, K.) — — And A حَدَّاد [which signifies a worker in iron: but it also has the meaning here next following, which may therefore be intended by him who first gave this explanation of فَيْتَقٌ]. (AZ, O, K.) — — And A بَوَّاب [i. e. door-keeper]. (O, K.) — — And A king. (AZ, O, K.) مَفْتَقٌ A place of slitting, or of the slit, of a shirt. (O, K.) مَفْتُوقٌ: see فَتِيقٌ. مُتَفَتِّقَةٌ بِالكَلَامِ: see فُتُقٌ. مُنْفَتِقَةُ الفَرْجِ: see فَتْقَاءُ. فتك 1 فَتَكَ بِهِ, (S, MA, O, Msb, K,) aor. فَتُكَ and فَتِكَ, inf. n. فَتْكٌ and فُتْكٌ and فِتْكٌ (S, O, Msb, K *) and فُتُوكٌ (MA, K *) and فَتَاكَةٌ, (MA,) He assassinated him; i. e. he came to him when he (the latter) was inadvertent, and assaulted him and slew him; (S, MA, * O;) thus it signifies accord. to an explanation of الفَتْكُ by A' Obeyd; and this is the primary signification: (Az, TA:) if he have not given him [for أَعْطَانَا in my original (an obvious mistranscription) I read أَعْطَاهُ] assurance of safety, it behooves him to make that known to him: (A' Obeyd, TA:) he assaulted him; or he slew him at unawares; and ↓ افتك is a dial. var. thereof: (Msb:) he seized an opportunity that he (another) offered him (K, TA) by his inadvertence, (TA,) and slew him: or he wounded him openly: (K, TA:) or it has a more general meaning with respect to both of these acts: (K, * TA:) Fr says that الفَتْكُ signifies the man's slaying

openly. (TA.) It is said in a trad., قَيَّدَ الإِيمَانُ الفَتْكَ لَا يَفْتُكُ مُؤْمِنٌ [i. e. The giving assurance of safety has inhibited (or, emphatically, inhibits) the slaying at unawares, &c.: one who gives assurance of safety shall not slay at unawares, &c.: the like has been said above: see also an explanation of the former clause of the trad. in art. قيد]. (S, O.) — — And فَتَكَ, aor. فَتُكَ and فَتِكَ, inf. n. فَتْكٌ and فُتْكٌ and فِتْكٌ (O, K) and فُتُوكٌ, (K,) He purposed an affair and executed it: (O:) or he embarked in, or performed, an affair that occasioned uneasiness, and to which the mind invited; as also ↓ افتك: (K:) the latter verb is said by Fr to be a dial. var. of the former. (O.) — — [Hence,] فَتَكَ فِى الأَمْرِ, (K, TA,) inf. n. فَتْكٌ, (TA,) (tropical:) He persisted, or persevered, in the affair; syn. لَجَّ, or أَلَحَّ. (Accord. to different copies of the K; in the TA the former. [The same meaning is also assigned to فَتَكَ.]) — — And فَتَكَ فِى الخُبْثِ, [in the CK فِى الخُنْبُثِ,] inf. n. فُتُوكٌ, (O, K, TA,) (tropical:) He exceeded the usual bounds in that which was evil, abominable, foul, or unlawful. (K, TA.) — — فَتَكَ فِى صِنَاعَتِهِ (assumed tropical:) He was skilful in his art, or craft. (TA.) — — And فَتَكَتْ said of a girl, or young woman, means (tropical:) She cared not for what she did nor for what was said to her. (O, K, TA.) [See also فَتَكَتْ.] 2 فَتَّكْتُ القُطْنَ, (IDrd, O,) inf. n. تَفْتِيكٌ, (IDrd, O, K,) I separated, plucked asunder, or loosened, the cotton: (IDrd, O, K: *) so in one of the dials.; (IDrd, O;) it is of the dial. of Asd. (TA.) 3 المُفَاتَكَةُ signifies المُمَاهَرَةُ; (O, K, TA;) so says Ibn-' Abbád, (O, TA,) and so Z; (TA;) i. e. (tropical:) The making a show of skill, one with another: (TK:) [but for المُمَاهَرَةُ, the CK has المُجَاهَرَةُ:] one says, فاتك صَاحِبَهُ i. e. مَاهَرَهُ (tropical:) [He made a show of skill, app. in competition, with his companion]. (TA.) — — And (tropical:) The falling to the thing (مُوَاقَعَةُ الشَّىْءِ) with vehemence; such as eating, (K, TA,) and drinking, (TA,) and the like. (K, TA.) And فاتك الأَمْرَ (assumed tropical:) He threw himself, or plunged, into the affair; syn. وَاقَعَهُ: (K, TA:) and the subst. is ↓ فِتَاكٌ [having the meaning of the inf. n.: but why this is not called the inf. n. (for such it is accord. to analogy) I do not see]. (TA.) — — And فاتك فُلَانًا (inf. n. مُفَاتَكَةٌ, TA) i. q. دَاوَمَهُ (tropical:) [app. as meaning (tropical:) He kept continually, or constantly, to such a one: agreeably with what here follows]. (O, K, TA.) — — فاتكت الإِبِلُ الحَمْضَ (assumed tropical:) The camels [kept continually, or constantly, to the plants called حَمْض, desiring them as food and finding them wholesome: (see the part. n., below:) or] confined themselves to the حمض, not pasturing upon anything therewith. (TA.) And فاتكت الإِبِلُ المَرْعَى (assumed tropical:) The camels consumed with their mouths [or devoured] the pasture. (TA.) — — فاتك فُلَانًا He gave to such a one that which he mentioned as the price of what he had to sell: in the case of his bargaining with him and not giving him anything, one says فاتحهُ. (IAar, O, K.) فاتك التَّاجِرُ فِى البَيْعِ is expl. in the A as meaning The trader exceeded the due bounds, or acted unjustly, in offering the thing for sale and naming the price. (TA.) 4 أَفْتَكَ see 1, in two places. — مَا أَفْتَكَهُ means How persistent, or persevering, is he! (TA.) 5 تفتّك بِأَمْرِهِ He executed, or performed, his affair; or kept, or applied himself, constantly, or perseveringly, to it; not consulting any one. (ISh, O, K.) فِتَاكٌ: see 3, former half. فَاتِكٌ [act. part. n. of 1; generally meaning Assassinating; or an assassin:] one who comes upon another suddenly, or at unawares, or takes him by surprise, with some evil, or hateful, act, or [more commonly] with slaughter: and accord. to IDrd, one who, when he purposes a thing, does [it]: (Ham p. 43:) any one who attempts, or ventures upon, great, or formidable, affairs: (Az, TA:) bold, or daring; (S, O, K;) courageous: (K:) pl. فُتَّاكٌ. (S, O, K.) — — [Hence,] فَاتِكُ القَلْبِ (assumed tropical:) Penetrating, sharp, or vigorous, and effective, in mind. (TA.) — — And حَيَّةٌ فَاتِكَةٌ لِلسَّبُعِ (tropical:) [A serpent that attacks the beast of prey]. (TA.) — — And جَارِيَةٌ فَاتِكَةٌ (tropical:) A young woman who cares not for what she does nor for what is said to her. (TA.) تَفْتِيكٌ [app. from the Pers. تَفْتِيك signifying " fine, soft, wool," and " soft, downy, kids' hair,"] A compress of rags which is put upon a wound in order that the moisture may become absorbed [thereby]: a subst. like تَمْتِينٌ and تَنْبِيتٌ: and post-classical. (TA.) إِبِلٌ مُفَاتِكَةٌ لِلْحَمْضِ Camels that keep continually, or constantly, to the [plants called] حَمْض, desiring them as food and finding them wholesome. (O, TA. [See also 3.]) فتكر فِتْكِرٌ and فِتَكْرٌ: see what follows. فُتَكْرِين and فِتَكْرِين (S, O, K) and فَتَكْرِين and فِتْكِرِين and ↓ فِتْكِرٌ (O, K) and ↓ فِتَكْرٌ (K) A calamity, or misfortune; (O, K;) and [in the CK " or "] a wonderful, and great, or formidable, affair, or event: (K:) or the ن is the characteristic of the pl.; and one says, لَقِيتُ مِنْهُ الفِتَكْرِينَ and الفُتَكْرِينَ, meaning [I experienced from him, or it,] difficulties, or distresses, and calamities, or misfortunes. (S.) فتل 1 فَتَلَهُ, (S, M, O, Msb, K,) aor. فَتِلَ, (M, Msb, K,) inf. n. فَتْلٌ; (T, M, Msb;) and ↓ فتّلهُ, (M, K, TA,) [but this has teshdeed given to it to denote muchness of the action, or multiplicity of the objects, (see its pass. part. n. below,)] inf. n. تَفْتِيلٌ; (TA;) He twisted it, (T, M, K, TA,) i. e. a thing, (T, M,) like as one twists (T) a rope (T, S, O, Msb) &c., (S, O, Msb,) and like as one twists a wick. (T.) — — [Hence] one says رَجُلٌ مُحْكَمُ الفَتْلِ (tropical:) [A man firm, or compact, in respect of make; as though firmly twisted]. (K and TA voce مَجْدُولٌ. [See the pass. part. n. below.]) — — And فَتَلَ ذُؤَابَتَهُ, (K,) or فَتَلَ فِى ذُؤَابَتِهِ, (O, TA,) (tropical:) [lit. He twisted his pendent lock of hair;] meaning he made him to turn, or swerve, from his opinion, or judgment, or sentiment, (O, K, TA,) by deceiving, or deluding, him. (TA.) And جَآءَ وَقَدْ فُتِلَتْ ذُؤَابَتُهُ (tropical:) He came, having been deceived, or beguiled, and turned from his opinion, &c. (TA.) And مَا زَالَ يَفْتِلُ مِنْ فُلَانٍ فِى الذُّرْوَةِ وَالغَارِبِ, (tropical:) meaning, يَدُورُ مِنْ وَرَآءِ خَدِيعَتِهِ [i. e. He ceased not to be going about seeking, or endeavouring, after the deceiving, or beguiling, of such a one]: (S, O, K:) originating from a saying in a trad. of Ez-Zubeyr, cited and expl. voce غَارِبٌ [q. v.]. (O, TA. [See also Freytag's Arab. Prov. ii. 200.]) — — فَتَلَهُ عَنْ حَاجَتِهِ, (T,) or عَنْ وَجْهِهِ, (S, O,) means He turned him [from the object of his want, or from his way, or course], like لَفَتَهُ, (T, S, O,) from which it is [said to be] formed by transposition. (S, O.) And فَتَلَ وَجْهَهُ عَنْهُمْ [also] means He turned his face from them, (M, K,) like لَفَتَهُ. (M.) — فَتِلَتِ النَّاقَةُ, [aor. فَتَلَ,] inf. n. فَتَلٌ, (assumed tropical:) The she-camel was smooth, or sleek, and flaccid, in the skin of her armpit, it not having in it عَرْك nor حَازّ nor خَالع [which words see in their proper arts.]. (T, TA.) [See also فَتَلٌ below.] 2 فَتَّلَ see the preceding paragraph, first sentence. 4 افتل said of [trees of the species termed] سَلَم and سَمُر, (K,) or افتلت said of a سَمُرَة (M, O) and of a سَلَمَة, (M,) They, or it, put forth, or produced, the فَتْلَة [q. v.] thereof. (M, O, K.) 5 تَفَتَّلَ see the paragraph here following. 7 انفتل, and ↓ تفتّل, [but the latter, as quasipass. of 2, denotes, or implies, muchness, or multiplicity,] It [a rope, &c.,] became twisted. (M, K.) — — And the former, He turned away (T, S, Mgh) from his prayer, (T,) or from prayer, (Mgh,) or from his way, or course. (S.) And انفتل رَاجِعًا [He turned away, returning]. (S, O, K, in art. صوع.) فَتْلٌ: see its n. un. فَتْلَةٌ: — and see also فَتَلٌ. — Also The cry, or crying, of the فَتَّال, i. e. بُلْبُل. (IAar, T, O, TA. [Said in the TA to be an inf. n.: but its verb, if it have one, is not mentioned.]) فَتَلٌ an inf. n. of فَتِلَت [q. v.] said of a she-camel. (T, TA.) [It is also expl. as signifying] (tropical:) Wideness between the elbows and sides of a she-camel: (S, O, TA:) or a state of firm, or concealed, insertion, (اِنْدِمَاجٌ,) in the elbow of a camel, (M, K, TA,) and its being apart from the side; (M, TA;) as also ↓ فَتْلٌ: (M: [thus in the TT as from the M; being there written فَتْل:]) this [or rather the like of

this] in the shank and foot of the camel is a fault. (M, TA.) فَتْلَةٌ [as an inf. n. un., A twisting. — — And hence, app., (assumed tropical:) An intense firmness of compacture of the flesh of the fore arm: expl. in the TT, as from the M, by the words شِدة عَصْب الدِباغ; for which, I doubt not, we should read شِدَّةُ عَصْبِ الذِّرَاعِ: see مَفْتُولٌ. — — And A twist. — — And particularly A twisted slip, formed by slitting, of the ear of a she-camel. (See 4 in art. دبر, in the last quarter of the paragraph.) — — And, as used in the present day, A needleful of thread. — — Also] The seed-vessel of the سَلَم and of the سَمُر, peculiarly, (M, K,) resembling the pods of the bean, (M,) when they first come forth. (M, K.) And The blossom of the سَمُرَة: (M:) or the fruit of the سَمُر and of the عُرْفُط: (TA:) or the blossom of the [kind of trees called] عِضَاه, (O, TA,) when it has become compactly organized: (TA:) or it signifies also, (M, K,) and so does ↓ فَتَلَةٌ, (K,) or peculiarly this latter, بِالتَّحْرِيكِ, as AHn says on the authority of some one or more of the relaters, (O,) the fruit (بَرَمَة) of the عُرْفُط, (M, O, K,) because its filaments, or fringe-like appertenances, are as though they were cotton, and it is white, like the button of the shirt, or somewhat larger: (AHn, M, O:) or it signifies one of what are termed ↓ فَتْلٌ, which means what are [as though they were] twisted, of the وَرَق [properly signifying leaves of simple and common kinds] of trees, such as the ورق of the [tamarisks called] طَرْفَاء and أَثْل and the like; (TA;) or, (M, K, TA,) as AHn says, (M, TA,) this word فَتْلٌ signifies what are not وَرَق, but are substitutes for these: (M, K, TA:) and, (K,) as some say, (M,) what do not expand, of [the appertenances of] plants, but are [as though they were] twisted; (M, K;) so that they are like هُدْب [thus in the TT as from the M, perhaps a mistranscription for هَدَب, q. v.]; being like the هدب [i. e. هَدَب] of the طَرْفَاء and أَثْل and أَرْطى. (M.) — — See also فَتِيلٌ, last sentence. فِتْلَةٌ [A manner of twisting]. You say فِتْلَةٌ بَارِحَةٌ, meaning شَزْرَةٌ [i. e. A manner of twisting contrary to that which is usual]. (A in art. برح.) فَتَلَةٌ: see فَتْلَةٌ, near the middle: — — and see the paragraph here following, last sentence. فَتِيلٌ Twisted; [applied to a rope, &c.;] as also ↓ مَفْتُولٌ. (M, K.) — — And A slender cord, of [the fibres called] لِيف, (M, K,) or of [the bark termed] خَزَم, or of عَرَق [meaning plaited palmleaves], or of thongs, (M,) which is bound upon the ring (M, K) called عِيَان which is at the end (مُنْتَهى), (M,) or which is at the place of meeting (مُلْتَقَى), (K,) of the دُجْرَان [two pieces of wood to which the share of the plough is attached]. (M, K.) — — [And A tent for a wound: a term used by surgeons: see دَسَمَ الجُرْحَ, in art. دسم.] — — And What one twists [or rolls] (S, M, O, K) between his fingers (M, K) or between the two fingers [meaning the thumb and fore finger], (S, O,) of dirt [that has collected upon the skin when it has not been recently washed]; (S, O, K;) as also ↓ فَتِيلَةٌ. (M, K.) So says I' Ab in explaining the saying in the Kur [iv. 52, and 79 also accord. to some readers, and xvii. 73], وَلَا يُظْلَمُونَ فَتِيلًا [meaning (tropical:) And they shall not be wronged by their being deprived of the most paltry right; or they shall not be wronged a whit]: (O, TA:) or the [primary, or proper,] meaning in this phrase is what here follows. (TA; and in like manner Bd says in iv. 52.) — — And The سَحَاة [or integument, meaning the pellicle], (M, K, TA,) or the خَيْط [or thread, meaning the filament], (Bd in iv. 52,) that is in the شَقّ [or cleft, resembling a crease, which extends along one side] of the datestone: (M, K, TA: but for شَقّ, the CK has شِقّ:) ISk says, the قِطْمِير is the thin integument upon the date-stone, and, he adds, (T, TA, *) the فَتِيل is what is in the شَقّ of the date-stone. (T, S, O, Msb, TA.) Hence, (M,) one says, مَا أُغْنِى عَنْهُ فَتِيلًا, (M, and so in the K except that the latter has عَنْكَ instead of عَنْهُ,) meaning [I do not avail, or profit, him, (or accord. to the K, thee,) or I do not stand, or serve, him (or thee) in stead,] as much as that سَحَاة, (M,) or a whit; (K;) and in like manner, ↓ فَتْلَةً, (Th, M, K, [in the CK, erroneously, فَتِيلَةً,]) and ↓ فَتَلَةً. (IAar, M, K.) فَتِيلَةٌ A wick (S, O, K) of a lamp: (T, Msb:) pl. فَتَائِلُ and فَتِيلَاتٌ. (Msb.) [Hence, حَجَرُ الفَتِيلَةِ Amiantus, or flexible asbestus, of which wicks are sometimes made. — — And in the present day, فَتِيلَةٌ also signifies A hempen match. — — And A suppository.] — — فَتَائِلُ الرُّهْبَانِ is the name of A certain plant, the leaves of which are like [those of] the senna (السَّنَا), and its blossom is yellow. (TA.) — — See also فَتِيلٌ. الفَتَّالٌ The [bird called] بُلْبُل [q. v.]. (T, O, K.) أَفْتَلُ, (S, M, O, K,) applied to the elbow, (S, M, O,) of a camel, (S, O,) or of a she-camel, (M,) [and app. to a he-camel,] Having what is termed فَتَلٌ [expl. above]: (S, M, O, K:) fem. فَتْلَآءُ, (T, M, K,) applied to a she-camel, meaning having, in her arm, a wide separation from the side: (T, * TA:) or, so applied, heavy, and curved in the kind legs: (M, K:) [the pl. is فُتْلٌ:] and one says قَوْمٌ فُتْلُ الأَيْدِى [app. meaning Persons having the arms widely separated from the sides]. (S, O.) ذُبَالٌ مُفَتَّلٌ [Twisted wicks]: the epithet in this case is with teshdeed because applied to many things. (S, O, K.) مَفْتُولٌ: see فَتِيلٌ. — — [It also signifies (tropical:) Compact, or firm, in make; as though twisted; like مَجْدُولٌ and مَعْصُوبٌ:] you say رَجُلٌ مَفْتُولُ السَّاعِدِ A man strong [or firm or compact] in the ساعد [or fore arm]; as though it were twisted. (TA.) فتن 1 فَتَنَهُ, (T, S, M, &c.,) aor. فَتِنَ, (M,) inf. n. فَتْنٌ, (S, M, K,) [and quasi-inf. n., in this and other senses, فِتْنَةٌ,] He burned it (T, * S, * M, K *) in the fire. (M.) Hence, [in the Kur li. 13,] يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ (T, * S, M, K *) i. e. [The day, or on the day, accord. to two different readings, (يَوْمُ and يَوْمَ, the latter of which is the more common,)] when they shall be burned (T, S, M, K) with the fire [of Hell]. (T.) And [in the Kur lxxxv. 10,] إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ Verily they who burned the believing men and the believing women (T, S *) in the fire kindled in the trench, or pit; throwing them therein. (T.) This is said to be the primary signification of the verb. (TA.) — — And He melted it with fire, (T,) or put it into the fire, (S, Msb,) namely, gold, (T, S, Msb,) and silver, in order to separate, or distinguish, (T, Msb,) the bad from the good, (T,) or the good from the bad, (Msb,) or to see what was its [degree of] goodness. (S.) — — And hence, accord. to Er-Rághib, الفَتْنُ is used as meaning The causing a man to enter into fire [app. by way of trial, or probation], and [in like manner] into a state of punishment, or affliction: (TA:) [and it is also used as meaning the slaying another; whence, in the Kur iv. 102,] إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا means [If ye fear that those who have disbelieved] may slay you; and in like manner in the Chapter of Yoonus [i. e. in x. 83], أَنْ يَفْتِنَهُمْ means ان يَقْتُلَهُمْ. (T. [In the TA, these two exs. are misplaced, or something has been omitted before them by a copyist.]) — — [Hence also,] one says, فَتَنَهُ, aor. فَتِنَ, (K, TA,) inf. n. فَتْنٌ, (TA,) He, or it, caused him to fall into الفِتْنَة; (K, TA;) i. e. trial; and affliction, distress, or hardship; [generally meaning an affliction whereby some good or evil quality is put to the test;] (TA;) as also ↓ اِفْتَتَنَهُ; and ↓ فتّنهُ; (K, TA;) but this, of which the inf. n. is تَفْتِينٌ, has an intensive signification; (S;) and ↓ أَفْتَنَهُ; (K, TA;) which last is rare, or rather, accord. to As, [though app. not in this sense, but in another, to be mentioned in what follows,] is not allowable: (TA:) the first of these verbs is trans. and intrans.: (S, K, TA:) you say also, فَتَنَ, (AZ, T, S, K, TA,) aor. فَتِنَ, (AZ, T, K,) inf. n. فُتُونٌ, (AZ, T, S, TA,) He fell into فِتْنَة [i. e. trial, or affliction, &c.]; (AZ, T, K;) as also ↓ اِفْتَتَنَ: (K:) or the former signifies he shifted from a good, to an evil, state or condition: or, accord. to En-Nadr, one says ↓ اِفْتَتَنَ and أُفْتُتِنَ, both meaning the same; and this is correct;

but فَتَنَ as quasi-pass. of فَتَنْتُهُ [i. e. as intrans.] is of weak authority: (T:) and ↓ أُفْتُتِنَ, said of a man, [as also اِفْتَتَنَ,] and فُتِنَ, signify the same, (S, M,) accord. to AZ, (M,) i. e. he was smitten by a فِتْنَة [or trial, &c.,] so that his wealth, or property, or his intellect, departed: and likewise he was tried, or tested: (S:) and accord. to AZ, one says, of a man, ↓ أُفْتِنَ, [if not a mistranscription for أُفْتُتِنَ, as above,] with damm, meaning فُتِنَ: (TA:) [and فَتَنَهُ has فُتُونٌ also as an inf. n.:] it is said in the Kur [xx. 41], وَفَتَنَّاكَ فُتُونًا (S) i. e. And we tried thee with a [severe] trying: or the noun in this instance is pl. of فَتْنٌ; or of فِتْنَةٌ, formed by disregard of the ة, like حُجُوزٌ and بُدُورٌ which are [said to be] pls. of حُجْزَةٌ and بَدْرَةٌ; so that the meaning is, we tried thee with several sorts of trying: (Bd:) or, as some say, and we purified thee with a [thorough or an effectual] purifying [like that of gold, or silver, by means of fire]: (TA:) [in many instances] فَتَنَهُ, aor. فَتِنَ, [inf. n. فَتْنٌ,] signifies He tried, or tested, him; whence, in the Kur ix. 127, يُفْتَنُونَ means They are tried, or tested, by being summoned to war, against unbelievers or the like; or, as some say, by the infliction of punishment or of some evil thing. (M.) فَتَنْتُمْ أَنْفُسَكُمْ, in the Kur [lvii. 13], means Ye caused yourselves to fall into trial and punishment. (TA.) And وَهُمْ لَا يُفْتَنُونَ, in the Kur xxix. 1, is expl. as meaning While they are not tried in their persons and their possessions so that he who has true faith may be known from others by his patient endurance of trial. (T.) And the saying, in a trad., إِنَّكُمْ تُفْتَنُونَ فِى القُبُورِ means [Verily ye shall be tried, or tested, in the graves by] the questioning of [the two angels] Munkar and Nekeer. (TA.) [See also مَفْتُونٌ, which is said to be an inf. n., and syn. with فِتْنَةٌ, meaning خِبْرَةٌ, or with فُتُونٌ (mentioned above as an inf. n. of the intrans. v. فَتَنَ), meaning جُنُونٌ; as well as a pass. part. n.] — — And فَتَنَهُ, (M, TA,) inf. n. فَتْنٌ, (TA, [or perhaps فُتُونٌ, as in the next following sentence]) also signifies He made him (a man, M) to turn from, or quit, (M, TA,) the predicament in which he was, (M,) or the right course: (TA:) whence, in the Kur [xvii. 75], وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِى أَوْحَيْنَا إِلَيْكَ (M, TA) i. e. [And verily they were near to] their making thee to turn [from that which we had revealed to thee]: thus this saying has been explained. (TA.) [And He, or it, seduced him; or tempted him: thus it may often be well rendered, agreeably with what next precedes and what next follows, and with explanations of its act. part. n. and of فِتْنَةٌ.] And one says, فَتَنَ المَالُ النَّاسَ, aor. فَتِنَ, inf. n. فُتُونٌ, [or perhaps فَتْنٌ, as in the next preceding sentence,] meaning Wealth, or property, inclined, or attracted, to it, men, or mankind: and فُتِنَ فِى دِينِهِ and ↓ أُفْتُتِنَ, both in the pass. form, He declined [or was made to decline] from [the right way in] his religion. (Msb.) And فَتَنَهُ, aor. فَتِنَ, inf. n. فَتْنٌ and فُتُونٌ, (M, K,) He, or it induced in him admiration, or pleasure; (M, * K, * TA;) as also ↓ أَفْتَنَهُ [respecting which see what here follows]: (M, K:) and one says, of a woman, فَتَنَتْهُ, (T, S,) meaning [She enamoured him; or captivated his heart; i. e.] she bereaved him of his heart, or reason, (دَلَّهَتْهُ, [thus in several copies of the S, in one of my copies بَلَّهَتْهُ,] and [so affected him that] he loved her; (S;) as also ↓ أَفْتَنَتْهُ; (T, S;) the former of the dial. of El-Hijáz, and the latter of the dial. of Nejd; (T, S; *) but ↓ افتتنهُ, (T, S,) or افتنهُ, (M,) was disallowed by As, (T, S, M,) and he paid no regard to a verse mentioned to him as an ex. thereof, (T,) [or] he ignored a verse cited to him as an ex. of the pass. part. n. from an أُرْجُوزَة of Ru-beh, not knowing it therein; (M;) most of the lexicologists, however, allow both: (T:) Sb says that فَتَنَهُ signifies he put [or occasioned] in him فِتْنَة; and ↓ افتنهُ, he caused الفِتْنَة to come to him [or to affect him]; (M;) or he said that the latter means he made him to be فَاتِن: (TA voce حَزَنَهُ:) and one says also, of a man, فُتِنَ بِالْمَرْأَةِ and ↓ أُفْتُتِنَ [both meaning He was enamoured by the woman]. (T.) — — And one says also, of a man, فَتَنَ, aor. فَتِنَ, inf. n. فُتُونٌ, meaning He desired الفُجُور [i. e. the committing of adultery or fornication]: (AZ, TA:) or فَتَنَ إِلَى النِّسَآءِ, inf. n. فُتُونٌ, he desired الفُجُور (T, M, K, TA) with women or the women; as also فُتِنَ إِلَيْهِنَّ. (M, K, TA.) 2 فَتَّنَ see the preceding paragraph, former half. 3 مُفَاتَنَةٌ [The occasioning فِتْنَة (meaning conflict, or discord, or the like,) with another]. (TA in art. عرم: see 3 in that art.) 4 أَفْتَنَ see 1, former half, in two places: and also in the latter half, in four places. 5 بَنُو ثَقِيفٍ يَتَفَتَّنُونَ أَبَدًا means يَتَحَارَبُونَ [i. e. The sons of Thakeef (the tribe so called) contend in war, one with another, ever]. — — تَفَتَّنَنِى: see 5 in art. عجب, where it is said to be syn. with تَصَبَّانِى. 8 إِفْتَتَنَ see 1, former half, in four places: and also in the latter half, in two places. فَتْنٌ A sort, or species; and a state, or condition; syn. ضَرْبٌ, (T, M, K,) and فَنٌّ, (T, K,) and لَوْنٌ, (M, K,) and حَالٌ. (T, K.) Hence the saying of 'Amr Ibn-Ahmar El-Báhilee, إِمَّا عَلَى نَفْسٍ وَإِمَّا لَهَا وَالعَيْشُ فَتْنَانِ فَحُلْوٌ وَمُرْ [Either against a soul or for it; life being of two sorts, or conditions, sweet and bitter; مُرْ being for مُرٌّ]; (T; and the latter hemistich, without the incipient و, is cited in the K;) thus as related by some: but as related by Aboo-Sa'eed [As], he said فَنَّانِ, i. e. ضَرْبَانِ: and as related by Aboo- 'Amr Esh-Sheybánee, فِتْنَانِ [with kesr]; and [he seems to have held that the poet meant two-sided; for] he says that ↓ الفِتْنُ signifies النَّاحِيَةُ. (T.) — — And الفَتْنَانِ, (K, TA, [in the CK, erroneously, الفُتْنانِ,]) dual of الفَتْنُ, (TA,) signifies The first and last parts of the day; or the early part of the morning and the late part of the evening: (K, TA:) because they are two states, or conditions, and two sorts. (TA.) فِتْنٌ: see the next preceding paragraph. فِتْنَةٌ A burning with fire. (T.) — — And The melting of gold and of silver (K, TA) in order to separate, or distinguish, the bad from the good. (TA.) — — And [hence, or] from فَتَنَ signifying " he melted," (T,) or from that verb as signifying " he put into the fire, "(Msb,) gold, and silver, " for that purpose," (T, Msb,) it signifies A trial, or probation; (IAar, T, S, M, K, TA;) and affliction, distress, or hardship; (TA;) and [particularly] an affliction whereby one is tried, proved, or tested: (IAar, T, S, K, TA:) this is the sum of its meaning in the language of the Arabs: (T, TA: *) or the trial whereby the condition of a man may be evinced: this, accord. to Zj, may be the meaning in the Kur v. 45: (M:) or a mean whereby the condition of a man is evinced, in respect of good and of evil: (Kull:) [hence it often means a temptation:] and ↓ مَفْتُونٌ signifies the same as فِتْنَةٌ, (S, M, K,) meaning a trial: (K:) the pl. of فِتْنَةٌ is فِتَنٌ. (Msb.) It proceeds from God and from man: (Er-Rághib, TA:) [there are many instances of its proceeding from God in the Kur; for ex., in xxxvii. 61,] إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ i. e. [Verily we have made it to be] a trial [to the wrongdoers] is said in relation to the tree Ez-Zakkoom; the existence of which they disbelieved; for when they heard that it comes forth in the bottom of Hell, they said, Trees become burned in the fire; then how can they grow therein? (M.) [And hence] it signifies also Punishment, castigation, or chastisement. (T, M, K.) And Slaughter: (T:) and civil war, or conflict occurring among people: (M:) and slaughter, and war, and faction, or sedition, among the parties of the Muslims when they form themselves into parties: (T:) and discord, dissension, or difference of opinions, among the people. (IAar, T, K.) A misleading; or causing to err, or go astray: (T, K:) [seduction; or temptation: or a cause thereof; such as] the ornature, finery, show, or pomp, and the desires, or lusts, of the present life or world, whereby one is tried: (T:) and wealth, or children; (T, K, TA;) because one is tried thereby: (TA:) and women; than whom, the Prophet said, there is no فِتْنَة more harmful to men: (T:) and a cause of one's being pleased with a thing; (T, M, K;) as in the saying لَا تَجْعَلْنَا فِتْنَةً لِلْقَوْمِ الظَّالِمِينَ [in the Kur x. 85, i. e. Make not us to be a

cause of pleasure to the wrongdoing people]; meaning, make not them to prevail over us, so as to become pleased with their unbelief and to think that they are better than we. (T.) Also Madness, insanity, or diabolical possession; (T, K;) and so ↓ فُتُونٌ and ↓ مَفْتُونٌ. (T.) And Error; or deviation from the right way. (M, K.) And Infidelity; or unbelief: (T, M, K:) thus in the saying, [in the Kur ii. 187,] وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ [And infidelity, or unbelief, is more excessive than slaughter: and the like is said in ii. 214]. (T.) And A sin, a crime; or an act of disobedience for which one deserves punishment. (M, K.) And Disgrace, shame, or ignominy. (M, K.) فِتْنَةُ الصَّدْرِ signifies الوَسْوَاسُ [app. as meaning The devil's prompting, or suggesting, of some evil idea]: فِتْنَةُ المَحْيَا, The being turned from the [right] road: فِتْنَةُ المَمَاتِ, The being questioned in the grave [by the two angels Munkar and Nekeer]: فِتْنَةُ الضُّرِّ, The sword: and فِتْنَةُ السُّرِّ, Women. (TA.) [And الفِتْنَةُ العَمْيَا is a phrase used in the present day as meaning Incurable evil or trouble.] — [It is also the name now commonly given to The mimosa farnesiana of Linn.; (Delile's Floræ Ægypt. Illustr. no. 962;) called by Forskål (Flora Ægypt. Arab. p. lxxvii.) mimosa scorpioïdes.] فِتَانٌ A covering, of leather, for the [camel's saddle called] رَحْل: (T, M, K:) pl. فُتُنٌ. (M.) فُتُونٌ: see فِتْنَةٌ, latter half. [It is an inf. n. of 1 in several senses.] فَتِينٌ, applied to silver (وَرِق, i. e. فِضَّة), Burnt. (S.) — — [Hence,] Black stones; as though burnt with fire. (T.) And A [stony tract such as is called] حَرَّة, (S,) or like a حَرَّة, (Sh, T,) as though the stones thereof were burnt: (Sh, T, S:) or a black حَرَّة: (K:) or a حَرَّة wholly covered by black stones, as though they were burnt: (M:) pl. فُتُنٌ: (Sh, T, M, K:) and فَتَائِنُ signifies black حِرَار [pl. of حَرَّةٌ]; (TA; [and the same is app. indicated in the T;]) as though its sing. were ↓ فَتِينَةٌ; and some say that this is a sing. [or n. un.], and that فَتِين is the pl. [or coll. gen. n.]; but as some relate a verse of El-Kumeyt which is cited as an ex. of فَتِينَة with the ة elided because ending the verse, it is فِتِينَ, and said to be pl. of فِتَةٌ, like as عِزِينَ is of عِزَةٌ. (T.) — In the dial. of El-Yemen it signifies Short; and small. (TA.) فَتِينَةٌ: see the next preceding paragraph. فَتَّانٌ is an intensive epithet. (TA.) — — And signifies A goldsmith or silversmith: (S, K, TA:) because of his melting the gold and the silver in the fire. (TA.) — — And الفَتَّانَةُ signifies [The touch-stone; i. e.] the stone with which gold and silver are tried, or tested. (KT.) — — And the former, A man who tries, or tempts, much. (TA.) And الفَتَّانُ, The devil; (T, S, K;) who tries, or tempts, men, by his deceit, and his embellishing acts of disobedience; (T;) as also ↓ الفَاتِنُ; (M, K;) [each] an epithet in which the quality of a subst. predominates: (M:) pl. of the former فُتَّانٌ. (T, S.) And الفَتَّانَانِ, The dirhem and the deenár; (K, TA;) as though they tried, or tempted, men. (TA.) And likewise, (K,) or فَتَّانَا القَبْرِ, (M,) [The two angels] Munkar and Nekeer [who are said to examine and question the dead in the graves]. (M, K.) — — And A thief, or robber, (T. K,) who opposes himself to the company of travellers in their road. (T.) فَاتِنٌ [is the act. part. n. of the trans. v. فَتَنَ; and as such] signifies Causing to err, or go astray, (T, S, M,) from the truth: (S:) hence the saying in the Kur [xxxvii. 162], مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ, (T, S, * M, *) which, accord. to Fr, means, Ye have not power [over him] to cause him to err, except him against whom it has been decreed that he shall enter the fire [of Hell]; فاتنين being made trans. by means of عَلَى because it implies the meaning of قَادِرِينَ, which is thus made trans.: (M:) Fr says, the people of El- Hijáz say مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ; and the people of Nejd, ↓ بِمُفْتِنِينَ, from أَفْتَنْتُ. (S.) — — See also فَتَّانٌ. — It is also an epithet from the intrans. v. فَتَنَ; and as such is applied to a heart as signifying Falling into فِتْنَة [i. e. trial, or affliction, &c.; or in a state of trial, &c.]. (S, * TA.) فَيْتَنٌ A carpenter. (K.) مُفْتَنٌ: see مَفْتُونٌ. [And see also the different explanations of its verb.] مُفْتِنٌ: see an ex. of its pl. voce فَاتِنٌ. مَفْتُونٌ [pass. part. n. of 1; signifying Burned: &c.]. — — It is applied as an epithet to a deenár as meaning Put into the fire in order that one may see what is its [degree of] goodness. (S.) — — It signifies also Smitten by a فِتْنَة [or trial, &c.,] so that his wealth, or property, or his intellect, has departed: and likewise tried, or tested: (S:) or caused to fall into الفِتْنَة; (K, TA;) i. e. trial; and affliction, distress, or hardship; (TA;) as also ↓ مُفْتَنٌ. (K, TA.) And [particularly] Afflicted with madness, insanity, or diabolical possession. (T, K. *) [See also what here follows.] — It is also syn. with فِتْنَةٌ; (T, S, M, K;) and, thus used, it is an inf. n., like مَعْقُولٌ &c. (T, S, M.) See فِتْنَةٌ, former half: and again, in the latter half. Hence, (T, M,) as some explain it, (M,) بِأَيِّكُمُ الْمَفْتُونُ, [in the Kur lxviii. 6,] (T, M,) meaning In which of you is madness: (T:) but some say that the ب is redundant; (M;) thus says AO; (T;) the meaning being أَيُّكُمُ الْمَفْتُونُ [Which of you is the afflicted with madness]; (T, M;) but Zj disallowed this: (T:) J says, [in the S,] that the ب is redundant, as in كَفَى بِاللّٰهِ شَهِيدًا, in the Kur [xiii. last verse, &c.], and [thus in copies of the S, app. a mistake for " or "] المفتون means الفِتْنَةُ, and is an inf. n. [&c.]: IB says, [in remarking upon this passage of the S,] if the ب be redundant, المفتون is the man, and is not an inf. n.; but if you make the ب to be not redundant, then المفتون is an inf. n. in the sense of الفُتُون. (TA.) [See also art. ب; p. 142, second col.; and p. 143, third col.] مَفْتُونَةٌ is [a term] applied to A number of black camels collected together (لَابَة سَوْدَاء), as though they were like the [stony tract called] حَرَّة, in blackness; as though they were burnt. (T.) فتو or فتى 1 فَتُوَ, aor. يَفْتُو; (Lth, T;) or فَتِىَ, aor. يَفْتَى; (S, TA;) inf. n. فَتَآءٌ, (Lth, A 'Obeyd, T, S, * TA,) or فَتًى; (TA [and so in one of my copies of the S; but the former, which see below, is that which is commonly known];) He was, or became, such as is termed فَتِىٌّ [i. e. youthful, or in the prime of life]. (Lth, A 'Obeyd, T, S, * TA.) — فَتَوْتُهُمْ, (K, TA,) aor. أَفْتُوهُمْ, (TA,) I overcame them, or surpassed them, in فُتُوَّة, i. e. generosity. (K, TA.) [Accord. to the TK, one says, فَاتَوْنِى ↓ فَفَتَوْتُهُمْ, meaning They contended with me for superiority in generosity, and I overcame them, or surpassed them, therein; and the inf. n. of the former verb is مُفَاتَاةٌ.] 2 فَتَّيَت, (ISk, T, S, M, K,) inf. n. تَفْتِيَةٌ, (ISk, T, S, K,) said of a girl (ISk, T, S, M, K) that has nearly attained to puberty, (ISk, T,) She was prohibited from playing with the boys, (ISk, T, S, M, K,) and from running with them, (M,) and was concealed, or kept within, or behind, the curtain, (ISk, T, S, M,) in the house, or tent; (M;) and so ↓ تفتّت: (ISk, T, K:) [or] ↓ the latter signifies [or signifies also] she assumed, or affected, a likeness to the young women, being the youngest of them. (S, M. [In text of the latter, as given in the TT, تشبّهت بالفتيان is put for تشبّهت بِالفَتَيَاتِ, which the context shows to be the right reading.]) 3 1ُ3ُ2ِ see 1, last sentence. — — المُفَاتَاةُ signifies [also] The summoning another to the judge, and litigating; and so ↓ التَّفَاتِى. (TA.) 4 افتى He (a learned man) notified the decision of the law [in, or respecting, a particular case]. (Msb.) [And the verb in this sense is trans.: you say,] افتاهُ فِى الأَمْرِ He notified, made known, or explained, to him, [what he required to know, and particularly what was the decision of the law, in, or respecting,] the case; (M, K, TA;) it being dubious: said of a lawyer. (TA.) And أَفْتَانِى فِى مَسْأَلَةٍ, (T, S,) inf. n. إِفْتَآءٌ, (T,) He (a lawyer) gave me an answer, or a reply, [stating the decision of the law,] respecting a question. (T, S, TA.) And أَفْتَيْتُ فُلَانًا فِى رُؤْيَا رَآهَا I interpreted, or explained, to such a one, a dream that he had seen. (T, TA.) — Also He drank with the فُتَىّ [q. v.]. (IAar, T, TA.) 5 تفتّى He affected, or assumed, a likeness to youths, or young men: said of an old, or elderly, man; or one past

the prime of life. (TA.) — — See also 2, in two places. — — And He affected, or endeavoured to acquire, generosity: and also he affected, or made a show of, generosity: (KL:) you say تفتّى and ↓ تفاتى [app. as signifying the same: but more properly the former verb has the former of these two significations: and ↓ the latter verb has the latter of the same two significations]: both from الفُتُوَّةُ. (S, K, TA.) 6 تَفَاْتَوْ see the next preceding sentence, in two places: — and see 3. You say, تَفَاتَوْا إِلَى الفَقِيهِ They appealed to the lawyer for the notifying of the decision of the law. (S, TA.) 10 اِسْتَفْتَيْتُ الفَقِيهَ فِى مَسْأَلَةٍ I sought, or demanded, of the lawyer, a notification of the decision of the law respecting a question. (T, * S, * Msb, * TA.) And in like manner the verb is used in the Kur iv. 126, and xxxvii. 149. (TA.) فِتَةٌ A [stony tract such as is called] حَرَّة [for which some copes of the K have جَرَّة, a mistranscription, as may be seen from a statement voce فَتِينٌ, in art. فتن, q. v.]: pl. فِتُونَ. (K, TA.) فَتًى i. q. شَابٌّ, (S, M, K, TA, but omitted in the CK,) or غُلَامٌ حَدَثٌ, (T,) or شَابٌّ حَدَثٌ: (Msb:) it is a subst. [signifying A youth, or young man; or one in the prime of life]: and an epithet [signifying youthful; or in the prime of life]: (TA:) [as an epithet, similar to فَتِىٌّ, but restricted in application to a human being:] or it signifies, (Mgh,) or signifies also, (Msb,) a strong youth or young man: (Mgh, Msb:) it is said that in the Kur xviii. 59 and 61, it is applied by Moses to Joshua the son of Nun, because he served him: (M, TA:) the fem. is ↓ فَتَاةٌ: (S, K:) — — and it also means (tropical:) A slave; (T, M, Mgh, Msb, TA;) even if an old man; metaphorically used in this sense; (Mgh, Msb, TA;) and in like manner, ↓ فَتَاةٌ means (tropical:) a female slave, (T, M, Mgh, Msb, TA;) and a female servant: (TA:) the Prophet is related to have said, Let not any of you say عَبْدِى and أَمَتِى, but let him say فَتَاىَ and فَتَاتِى: (T, Mgh:) — — and Generous, honourable, liberal, or bountiful: (S, K:) [mostly used as an epithet in which the quality of a subst. predominates; meaning a generous man:] a possessor of فُتُوَّة [q. v.]: hence the saying, لَا فَتَى إِلَّا عَلِىٌّ [There is no one endowed with generosity but, or other than, (meaning like,) 'Alee]: (TA:) — — the dual of فَتًى is فَتَيَانِ and فَتَوَانِ; (K, TA;) the former occurring in the Kur xii. 36: (TA:) the pl. of فَتًى is فِتْيَةٌ, (S, M, Mgh, Msb, K,) a pl. of pauc., (Msb,) not mentioned in the K, though occurring in the Kur xviii. 9 & 12, (TA,) instead of which they did not say أَفْتَآءٌ, (Sb, M,) and فِتْوَةٌ, (M, K,) [also a pl. of pauc.,] mentioned by Lh, (M,) and (of mult., Msb) فِتْيَانٌ (T, S, M, Mgh, Msb, K) and فُتُوٌّ (T, S, M, K) and فُتِىٌّ: (S, M, K:) the pl. of ↓ فَتَاةٌ is فَتَيَاتٌ: (S, M, Msb, K:) the dim. of فَتًى is ↓ فُتَىٌّ; and that of فَتَاةٌ is ↓ فُتَيَّةٌ. (T.) [It is disputed whether the last radical letter of this and other words mentioned in the present art. be originally و or ى.] — — الفَتَيَانِ means (tropical:) The night and the day; (S, M, K, TA;) like الأَجَدَّانِ and الجَدِيدَانِ: (S, TA:) or, accord. to Seer, the morning and the evening, or the early part of the morning and the late part of the evening, or the forenoon and the afternoon; syn. الغَدَاةُ وَالعَشِىُّ. (Har p. 377.) And you say, أَقَمْتُ عِنْدَهُ فَتًى مِنْ نَهَارٍ i. e. (tropical:) I remained, stayed, or abode, with him during a first part of a day. (TA.) فَتَاةٌ fem. of فَتًى: see the next preceding paragraph, in three places. فَتْوَى (T, S, M, Mgh, Msb, K) and فُتْوَى, (M, K, TA,) [but the latter is mentioned by few,] and ↓ فُتْيَا, (T, S, M, Msb, K,) substs. from أَفْتَى, (T, S,) and as such used in the place of [the inf. n.] إِفْتَآءٌ [i. e. The giving an answer, or a reply, stating the decision of the law, respecting a question]: (T:) [or rather, as commonly used, a notification of the decision of the law, in, or respecting, a particular case;] a notification, or an explanation, of a case, given by a lawyer; (M, K;) or an answer, or a reply, to a question relating to a dubious judicial decision: (Er-'Rághib, TA:) [fancifully said in the Mgh and Msb to be derived from الفَتَى:] the pl. is فَتَاوٍ, and فَتَاوَى is said to be allowable, (Msb, TA,) and another pl. is فُتًى, mentioned by IKoot. (TA.) فُتْيَا: see the next preceding paragraph. فَتَآءٌ [mentioned in the first sentence of this art. as an inf. n.] Youth, or youthfulness; or the prime of life; (T, S, M, K;) and so ↓ فُتُوَّةٌ, (T, M,) as a subst. from فَتًى and from فَتِىٌّ: (M:) or the latter is used in relation to human beings; and the former, to camels [and the like], and also, metaphorically, to human beings: (T:) one says, قَدْ وُلِدَ فِى فَتَآءِ سِنِّهِ أَوْلَادٌ [Children had, or have, been born to him in the youthfulness, or prime, of his age]. (S.) فُتَىٌّ dim. of فَتًى, q. v., latter half. — — Hence, i. e. because of its smallness, (Z, TA,) الفُتَىُّ signifies what is called قَدَحُ الشُّطَّارِ [which may be rendered (tropical:) The cup, or bowl, of the rogues]; (IAar, T, Z, K, TA;) [a cup, or bowl,] with which wine is measured; (TA;) tropically thus called. (Z, TA.) فَتِىٌّ Youthful; or in the prime of life; (Lth, T, S, M, Mgh, Msb, K;) contr. of مُسِنٌّ; (S, Mgh, Msb;) applied to a camel, (T,) or to a beast, (S, Mgh, Msb,) or to anything [i. e. to a beast and to a human being]; (M, K;) or it is like فَتًى [which is applied peculiarly to a human being], but is sometimes applied to a camel: (M:) [this last statement, however, requires confirmation, which I have not been able to find: the epithet is generally known as applied only to a camel or the like:] the fem. is فَتِيَّةٌ; (Lth, T, M, Mgh, Msb, K;) of which the dim. is ↓ فُتَيَّةٌ: (TA:) and the pl. is أَفْتَآءٌ (T, S, Mgh, Msb, TA) and فِتَآءٌ. (M, K, TA. [The former pl., though the more common, is not mentioned in the M nor in the K.]) فُتُوَّةٌ: see فَتَآءٌ. — — [Also Youthful conduct.] One says, مَالَ إِلَى الجَهْلِ وَالفُتُوَّةِ [He inclined to ignorant, or foolish, or silly, and youthful, conduct]. (S in art. صبو.) — — And Generosity, honourableness, liberality, or bountifulness: (S, K, TA:) used as meaning thus in [treatises on] the law; but not occurring in the Sunneh nor in the Scripture [i. e. the Kur-án]: the earliest mentioner thereof was Jaafar Es-Sádik. (TA.) فُتَيَّةٌ: see فَتًى, latter half: and see also فَتِىٌّ. أَفْتَى i. q. أَصْغَرُ [as meaning less, and least, in years, or age]: from الفتى [i. e. الفَتَى or الفَتِىُّ]. (Ham p. 207.) أُفَيْتِيَةٌ [an irreg.] dim. of فِتْيَةٌ [which is a pl. of فَتًى; like as أُصَيْبِيَةٌ, accord. to Sb, is dim. of صِبْيَةٌ, a pl. of صَبِىٌّ]. (TA.) مُفْتٍ [A jurisconsult who notifies the decisions of the law, in, or respecting, cases submitted to him, for the guidance of the قَاضِى and others]. — — [And] المُفْتِى is the name of A certain measure of capacity, called the مِكْيَال of Hishám Ibn-Hubeyreh. (As, T, M, K.) فت 1 فَتَّ جُلَّتَهُ, (T, O, K,) [aor. فَتُ3َ,] inf. n. فَتٌّ, (T,) He scattered the dates of his جُلَّة [or receptacle made of palm-leaves]. (T, O, * K.) — — And فَتَّ المَآءَ الحَارَّ بِالبَارِدِ, aor. فَتُ3َ, (M, TA,) inf. n. فَتٌّ, (TA,) He abated, or allayed, the heat of the hot water by means of the cold: from Yaakoob. (M, TA.) [See also فَثَأَ.] 7 انفتّ, inf. n. اِنْفِتَاتٌ, i. q. اِنْكَسَرَ [accord. to the TK used in its proper sense as signifying It broke, or became broken: but for this I find no authority]. (T, O, K.) So in the saying, انفتّ الرَّجُلُ مِنْ هَمٍّ أَصَابَهُ [The man became broken in spirit, or languid, from anxiety, or solicitude, that befell him]. (T, O.) 8 مَا افْتُتَّ بَنُو فُلَانٍ قَطُّ means The sons of such a one have not been overcome, or subdued, hitherto, or ever. (AA, O, K. *) فَتٌّ A certain plant, the grain of which is made into bread, (S, M, O, K,) and eaten, (S, M, O,) in the time of drought, or dearth: (S, M, O, K:) in some of the copies of the K, يُخْتَبَأُ is put for يُخْتَبَزُ: (M, F:) the bread made of it is coarse, or thick, resembling the bread that is baked in hot ashes [which is generally made in the form of thick round cakes]: (S, O:) a grain resembling [the species of millet called] جَاوَرْس, which is made into bread, and eaten: (IAar, T:) it is a wild grain, which the Arabs of the desert take, in the times of hunger, and pound, or bruise, and make into bread; and it is a bad kind of food, but sometimes, or often, they are content with it for days: (T:) or, as some say, it is [a plant] of the species called نَجِيل, growing in salt lands, of the [plants termed] حُمُوض [pl. of حَمْض], of which bread is

made: [a coll. gen. n.:] n. un. فَثَّةٌ: (Th, M:) Aboo-Ziyád El-Kilábee says, the فَثّ, like the دُعَاع, is a herb (بَقْلَة) in which comes forth grain, and each of them spreads [upon the ground], not growing up high; and when they become dry, the people collect what is dry thereof, then pound, or bruise, it, and winnow it, and take forth from it a sort of black grain, with which they fill sacks, and lade the camels: it is a black sort of grain like the شَهْنِيز [q. v.], and they make bread of it, and make عَصِيدَة (يَعْتَصِدُونَ): (O:) in the Bári' it is said to be a species of tree or plant (شَجَرٌ) growing in the plain, or soft, lands, and on the [eminences called] آكَام, having a sort of grain like the حِمَّص [or chick-peas], of which are made bread and سَوِيق. (Msb.) — — And accord. to IF, الفَثُّ signifies The هَبِيد, (O, Msb,) meaning the pulp of the colocynth, شَحْمُ الحَنْظَلِ, (O,) or the colocynth-plant, شَجَرُ الحَنْظَلِ. (Msb: and this is one of the meanings assigned to الفَثُّ in the K. [In the TK, شَحْمُ الحَنْظَلِ is said to be the correct explanation: but from what will be seen voce هَبِيدٌ, I think it most probable that the right meaning is The seeds of the colocynth.]) — — IF also says that it signifies The فَسِيل [i. e. shoot, or shoots, of the palm-tree,] which is, or are, plucked forth [entire,] from the base thereof. (O.) — تَمْرٌ فَثٌّ Dates that are scattered; (Lth, Kr, M, K;) not in a provision-bag or other receptacle; like بَثٌّ: (Kr, M:) or dates that are separate, each one from others; not sticking together; (T, O;) and so فَذٌّ and بَذٌّ and فَضٌّ. (T.) مَفَثَّةٌ Multitude: (T, O, K:) so in the saying, وُجِدَ لِبَنِى فُلَانٍ مَفَثَّةٌ [Multitude was found to be attributable to the sons of such a one] when they were numbered: (T, O:) and مَقَثَّةٌ signifies the same. (K and TA in art. قث.) — — And [i. q. نُزُلٌ:] one says, مَا رَأَيْنَا جُلَّةً أَكْثَرَ مَفَثَّةً مِنْهَا [i. e. We have not seen a receptacle made of palm-leaves, for dates, having more food prepared for the guest than it]: (T, O:) and كَثِيرُ مَفَثَّةٍ means كَثِيرُ نُزُلٍ [i. e. Abundant in respect of food prepared for the guest]. (So in some copies of the K: in other copies نَزَلٍ. [The TA gives the latter reading; and so, therefore, does the TK, which explains it as meaning " increase," and adds that one says طعام كثير مفثة, an ex. app. without any authority; for what I have cited from the T and O shows, I think, that the former reading, and not the latter, is unquestionably right.]) فتأ 1 فَثَأَ القِدْرَ, aor. فَثَأَ, (T, S, M, O, K,) inf. n. فَثْءٌ (T, M, K) and فُثُوْءٌ, (M, K,) both inf. ns. from Lh, (M,) He stilled, or allayed, the boiling of the pot, (T, S, M, O, K,) with water, (S, O,) i. e. with cold water, or by lading out with the ladle: (T:) and ثَفَأَهَا signifies the same. (M.) — — [Hence] one says, أَطْفَأَ فُلَانٌ النَّائِرَةَ وَفَثَأَ القُدُورَ الفَائِرَةَ (tropical:) [Such a one extinguished the discord, or rancour, or enmity, and stilled the boiling passions]. (A, TA.) — — And فَثَأَ غَضَبَهُ, (M, K, *) aor. فَثَأَ, (M, K,) inf. n. فَثْءٌ, (M,) (tropical:) He stilled, or quieted, or abated, his anger, (M, K, * TA, *) by words, or otherwise. (TA.) إِنَّ الرَّثِيْئَةَ تَفْثَأُ الغَضَبَ (assumed tropical:) [Verily what is termed رثيئة stills, or appeases, anger] is one of their provs., (S, O, TA,) expl. in art. رثأ. (TA.) — — And فَثَأْتُ الرَّجُلَ, (S, O,) or فَثَأْتُهُ عَنِّى, (T, TA,) (assumed tropical:) I averted, or turned back, the man from me, by words, or otherwise. (T, S, O, TA.) And فَثَأَ الشَّىْءَ عَنْهُ, (M, K,) inf. n. فَثْءٌ, (M,) (assumed tropical:) He averted the thing from him. (M, K, TA.) And مَا فَثَأَكَ عَنَّا (assumed tropical:) What withheld, or has withheld, thee from us? (Har p. 180.) — — Also فَثَأَ الشَّىْءَ, (M, K,) aor. فَثَأَ, inf. n. فَثْءٌ and فُثُوْءٌ, (TA,) He allayed the cold of the thing by heating. (M, K, TA.) And فَثَأَتِ الشَّمْسُ المَآءَ The sun abated, or allayed, the cold of the water. (M.) And فَثَأَهُ, inf. n. فَثْءٌ, He heated it; namely, water, (AZ, T, O,) &c. (T.) And accord. to MF, the phrase فَثَأَ اللَّبَنَ is allowable [as meaning He boiled the milk so that it frothed up and became curdled, or clotted, or dissundered: see what next follows]. (TA.) — فَثَأَ اللَّبَنُ, aor. فَثَأَ, The milk was boiled so that it frothed up and became curdled, or clotted, or dissundered: (AHát, M, O, K:) when this is the case, the milk is termed ↓ فَاثِئٌ. (AHát, O.) — فَثِئَتِ القِدْرُ The cookingpot ceased to boil. (O.) — — And فَثِئَ [or فَثِئَ غَضَبُهُ] (assumed tropical:) His anger was, or became, abated; (TA;) [and] so ↓ انفثأ غَضَبُهُ. (Har p. 232.) — — And مَا تَفْثَأُ تَفْعَلُ (assumed tropical:) Thou dost not cease doing [such a thing]; like ما تَفْتَأُ. (A, TA.) — فَثَأَ بِسَلْحِهِ: see فطأ. 4 افثأ (assumed tropical:) It (the heat) became allayed, or assuaged; and remitted, or abated. (S, O.) — — And أَطْبَقَتِ السَّمَآءُ ثُمَّ أَفْثَأَتْ (assumed tropical:) [The sky became overcast, and then cleared]. (A, TA.) — — افثأ بِالمَكَانِ (assumed tropical:) He remained, stayed, dwelt, or abode, in the place. (O, K. *) — — عَدَا حَتَّى أَفْثَأَ (assumed tropical:) He (a man, M) ran until he became tired, (S, M, O, K, *) and out of breath, (S, O,) or and languid. (M, K.) In the saying of El-Khansà, أَلَا مَنْ لِعَيْنٍ لَا تَجِفُّ دُمُوعُهَا إِذَا قُلْتَ أَفْثَتْ تَسْتَهِلُّ فَتَحْفِلُ (assumed tropical:) [Now who will be as a helper for an eye of which the tears will not dry up? when thou sayest, "They have become tired of flowing," they pour, and become copious], she means أَفْثَأَتْ. (M.) — أَفْثَؤُوا لَهُ They heated stones for him (i. e. a sick man), and sprinkled water upon them, and he lay prostrate upon them, in order that he might sweat: (O, K:) this they did when they were unable to procure a hot bath. (O.) 7 إِنْفَثَأَ see 1, last sentence but two. فَاثِئٌ as an epithet applied to milk: see 1, near the end. فثج 1 فَثَجَ i. q. نَقَصَ [accord. to the TK in a trans. sense, for it is there said that فَثَجَ الشَّىْءَ, aor. فَثُجَ, inf. n. فَثْجٌ, signifies He, or it, diminished the thing]; (AA, O, K;) said in this sense in relation to anything. (AA, O.) — — [Hence, app., though perhaps the verb in each of these three phrases may be the aor. of ↓ أُفْثِجَ,] بِئْرٌ لَا تُفْثَجُ means A well that will not become exhausted: and فُلَانٌ بَحْرٌ لَا يُفْثَجُ Such a one is a sea that will not become exhausted: (S, O:) and مَآءٌ لَا يُفْثَجُ Water that will not become exhausted; or, accord. to A 'Obeyd, of which the bottom will not be reached [app. by drawing therefrom]. (TA.) And فَثْجٌ [or فَثْجٌ مَآءٍ مِنْ مَوْضِعٍ] means A drawing of water from a place. (KL.) — — And فَثَجَ المَآءَ الحَارَّ بِالبَارِدِ He abated, or allayed, somewhat of the heat of the hot water with the cold. (O, K. [Compare فَثَأَ.]) — فَثْجٌ [as inf. n. of فَثَجَت] used in relation to a she-camel signifies [The being such as is termed فَاثِجٌ in any of the senses assigned to it below: or simply] the being pregnant: as also فَسْجٌ. (KL.) — — And فَثَجَ, (O, K, TA,) inf. n. فَثْجٌ, (O,) said of a man, (TA,) signifies أَثْقَلَ; (thus in the O and in copies of the K; [but accord. to the TK, أُثْقِلَ, for it is there said that the meaning is He (a man) was, or became, burdened, or heavy;]) as also ↓ فَثَّجَ, (O, K,) inf. n. تَثْفِيجٌ. (O.) 2 فَثَّجَ see what next precedes. 4 افثج i. q. تَرَكَ: (O, K:) you say, أَفْثَجَنِى, meaning He left, or relinquished, me, (تَرَكَنِى,) and left me alone: (O:) and so افسج عَنِّى. (Thus in the O in art. فسج.) — Also, (S, O, K,) accord. to Ks, (S, O,) like أَفْثَأَ, (TA,) and so أُفْثِجَ, (O, K,) this last, in the pass. form, mentioned by IAar, (TA,) He (a man, TA) was, or became, tired, and out of breath, (S, O, K,) from running. (S, O.) — See also 1, second sentence. فَاثِجٌ, applied to a she-camel, Pregnant; (As, S, O, K;) and so فَاسِجٌ: (As, S:) or youthful, and having conceived: (As, S:) or having conceived, and become goodly: (AO, S:) or having conceived, and become fat, being youthful: (TA:) pl. فَوَاثِجُ. (S, O.) And, so applied, i. q. حَائِلٌ [i. e. One not conceiving during a year, or two years, or some years], and fat: (O, K:) thus having two contr. significations. (K.) And, (K,) accord. to IDrd, (O,) A she-camel having a large hump, and fat; (O, K;) and so though she be not حَائِلٌ. (O.) فثر فَاثُورٌ A [basin such as is termed] طَسْت; (M, L, K;) thus it means with the vulgar: (L:) or a طَسْت of gold, or of silver: (O:) or the طَسْتَخَان, (T, K,) or طَشْتَخَان, (O, and so in some copies of the K,) [i. e. a large circular tray, of brass or other metal,

which serves as a table for food, being generally placed upon a stool, the persons who eat sitting on the floor]; (Lth, T, Z, O, K;) thus it means with the vulgar: (Lth, T, Z, O:) or a خِوَان [or table upon which food is eaten], made of marble, (Lth, T, S, M, O, K,) by the people of Syria, who thus call it, (Lth, T, O,) or of silver, (T, S, M,) and the like, (S,) or of gold: (M, K:) or of any kind accord. to some: (TA:) or a جَام [q. v.] of silver, (T, Nh, TA,) or of gold: (Nh, TA:) [but this seems to be virtually a repetition; for it is said that] ↓ فَاثُورِيَّةٌ, occurring in a verse of Lebeed, means أَخْوِنَةٌ [pl. of pauc. of خِوَانٌ] (T, O) and جَامَاتٌ [which is pl. of جَامٌ accord. to IAar, or of جَامَةٌ accord. to IB, who holds جَامٌ to be likewise a pl. of جَامَةٌ]: (T:) فَاثُورٌ is a word of the people of Syria and ElJezeereh: (M:) and it signifies (S, O, L) in the dial. of the people of El-Jezeereh, (L,) a مَائِدَة [sometimes meaning table in an absolute sense, but properly one with food upon it]: (S, O, L:) [hence,] one says, هُمْ عَلَى فَاثُورٍ وَاحِدٍ (Lth, T, S, M, O, L, TA) i. e. عَلَى مَائِدَةٍ وَاحِدَةٍ, (S, O, L, TA,) and مَنْزِلَةٍ وَاحِدَةٍ, (S, O, TA,) and بَسَاطٍ وَاحِدٍ, (O, TA, [in both of which the former word is without any vowel-sign to the ب so that it may be either بَسَاطٍ or بِسَاطٍ,]) or بَسْطٍ واحدٍ, (TT as from the M,) or as though meaning على بساطٍ واحدٍ, thus expl. by Lth, as said of the people of Syria and El-Jezeereh: (TT as from the T:) [it means, app., They are living upon one kind of fare; upon one footing; upon one level or stratum:] in the copies of the K, [or in the generality of the copies thereof,] الفَاثُورُ is expl. as signifying المَنْزِلَةُ and النَّشَاطُ; but النشاط is a mistake for البساط. (TA. [My MS. copy of the K has the right reading (البساط), without any trace of alteration.]) — — Also (tropical:) The breast, or bosom: (K:) or a wide breast or bosom; applied by a poet to that of a woman; as being likened to the خِوَان so called. (M.) — — And (tropical:) The disk of the sun (S, * O, K) is called its فاثور as being likened to the طَسْت so called. (O.) — — And (tropical:) A [bowl such as is termed] جَفْنَة; (M, K, TA;) thus with [the tribe of] Rabee'ah; (M, TA;) for the like reason. (TA.) — — And A [vessel such as is termed] نَاجُود and بَاطِيَة (AA, T, O, K) and مِصْحَاة; all which words mean the same thing. (AA, O, TA.) — — And, accord. to the R, A [molten piece such as is termed] سَبِيكَة of silver: and some say, a silver إِبْرِيق [or ewer]. (TA.) — Also A company of men upon the frontier of a hostile country, that go after the enemy, in pursuit. (Ibn-'Abbád, O, K.) — — And A spy; syn. جَاسُوسٌ. (Ibn-'Abbád, O, K.) فَاثُورِيَّةٌ: see the preceding paragraph, former half. فثى 4 افثى He was, or became, tired, (K, TA,) and languid; from running [&c.]. (TA. [But this is for أَفْثَأَ: see an ex. in a verse cited in art. فثأ.]) فج 1 فَجَّ, (TA,) [see. pers. فَجِجْتَ, aor. يَفَجُّ,] inf. n. فَجَجٌ, (S, * O, * K, * TA,) He had the feet wide apart: or, said of a man, he had the knees wide apart: and, said of a beast, or quadruped, he had the hocks wide apart: (TA:) ↓ فَجَجٌ is more ugly than what is termed فَحَجٌ. (S, O, K.) — — See also 7. — — فَجَّ رِجْلَيْهِ, (TA,) and فَجَّ مَا بَيْنَ رِجْلَيْهِ, (S, O, K, TA,) aor. يَفُجُّ, inf. n. فَجٌّ, (S, O, TA,) He opened [or parted] his legs (S, O, K, TA) widely; [i. e. he straddled;] (TA;) and so ↓ افجّ, (K,) or افجّ رِجْلَيْهِ, he parted his legs widely, said of a man and of a beast; (O;) so too ↓ فاجّ [alone], and فَجَا; (TA;) and one says also ↓ تفاجّ [meaning the same], of one walking, (S, K, TA,) and meaning he did thus to make water, (Mgh, TA,) as also ↓ فاجّ, inf. n. فِجَاجٌ and مُفَاجَّةٌ, both of these verbs said of a man; but ↓ تفاجّ signifies he parted his legs very widely; (TA;) and ↓ تفاجّت is said of a she-camel, (A, O,) لِلْحَلْبِ [to be milked]; (A;) and of a sheep or goat (شَاة). (O.) وَلَا يَبُولُ ↓ مَا شَىْءٌ يُفَاجُّ [What is a thing that straddles and will not make water?] is an enigma: it is a thing like a couch, having four legs. (A, TA.) الفَجُّ in the language of the Arabs is The making an opening, or interval, between two things. (TA.) — — And فَجَجْتُ القَوْسَ, (S, O, K,) aor. أَفُجُّهَا, (S, O,) inf. n. فَجٌّ, (TA,) I raised the string of the bow [so as to make it distant] from its كَبِد [q. v.]; (S, O, K;) like فَجَوْتُهَا. (S, O.) — — فَجَّ الأَرْضَ, (so in the O,) or افجّ ↓ الارض, (so in the K,) He clave the ground, or earth, with the plough, in a manner not approved. (O, K.) — فَجَّ said of a horse &c., He purposed, or desired, to run. (TA.) — See also فَجَاجَةٌ. 2 تَفْجِيجٌ The making [a thing] to be crude [or not thoroughly cooked]. (KL.) [See فِجٌّ.] 3 فَاْجَ3َ see 1, in three places. 4 افجّ: see 1, former half. — — Also, (L,) or أَفَجَّتْ, (S, O, L, K,) He, or she, (i. e. an ostrich) muted. — And, the former, He travelled a road such as is termed فَجّ; (O, L, K;) said of a man; (O;) as also ↓ افتجّ. (L.) — — And He, (a man, S, O,) or it, (a thing, Msb,) hastened, went quickly, or was quick; (S, O, Msb, K;) mentioned by IAar. (S.) — See also 1, near the end. 6 تَفَاْجَ3َ see 1, in three places. 7 انفجّت القَوْسُ, (A,) inf. n. اِنْفِجَاجٌ, (O,) The bow had its string distant from its كَبِد [q. v.]; (A, O;) [and so, app., ↓ فَجَّت, for] ↓ فَجَجٌ, in a bow, signifies the state of having the string distant from the كَبِد thereof. (S, O.) 8 إِفْتَجَ3َ see 4. فَجٌّ A wide road between two mountains; (S, A, O, K;) and ↓ فُجَاجٌ signifies the same: (O, K:) or, in a mountain: (AHeyth, TA:) or, in the anterior part of a mountain, wider than a شِعْب [q. v.]: (TA:) or a depressed road: (Th, TA:) or a conspicuous and wide road: (Msb:) or a far-extending beaten track or road: (AHeyth, TA: [see an ex. in a verse cited voce عِمْقٌ:]) or, accord. to ISh, [a track] as though it were a road; and sometimes it is a road between two mountains, (L, TA,) or having on either side what is termed a فَأْو [a word variously explained], (so in the L,) or between two walls (حَائِطَيْن), (so in the TA,) and extending to the distance of two days' journey, or three, if a road or not a road; and if a road, abounding with herbage: (L, TA:) pl. [of mult.] فِجَاجٌ (Th, S, O, Msb) and [of pauc.] أَفِجَّةٌ, which is extr. [with respect to analogy], (Th, TA,) and أُفُجٌّ. (Msb.) — See also the next paragraph, in two places. فِجٌّ, with kesr, The Syrian بِطِّيخ [i. e. melon or water-melon], (S, A, O, K,) which the Persians call the Indian. (S, A, O.) — — And فِجٌّ, (so in the S and A and K,) or ↓ فَجٌّ, (thus in the O, and by implication in the Msb, [and thus pronounced in the present day,]) signifies Unripe; (S, A, O, Msb, K;) applied to fruit (A, Msb, K) of any kind, (A,) &c; (Msb;) to anything of melons (بِطِّيخ) and of other fruits; (S, O;) and so ↓ فَجَاجَةٌ; (O, K;) but ↓ فَجٌّ and ↓ فَجَاجَةٌ are not mentioned by Ed-Deenawaree [i. e. AHn; and the latter (which see below) I think doubtful in the sense expl. above]. (O.) فُجَّةٌ An opening, or intervening space, (O, K, TA,) between two mountains. (TA.) فَجَجٌ an inf. n.: (TA:) see 1, first sentence: — — and see also 7. فُجُجٌ [a pl. of which the sing. is not mentioned] i. q. ثُقَلَاءُ [Such as are heavy, slow, sluggish, &c.], (IAar, O, K,) of men. (IAar, O.) فُجَاجٌ: see فَجٌّ. فِجَاجٌ A male ostrich which [they assert, like as they say of the domestic cock, (see عُقْرٌ,)] lays one egg. (TA.) فَجَاجَةٌ [app. an inf. n., of which the verb is ↓ فَجَّ, sec. pers. فَجُجْتَ,] The state of being unripe, or not sufficiently cooked. (TA.) — — See also فِجٌّ, in two places. فَجَّانٌ The stem (عُود) of the raceme of a palmtree: mentioned by ISd; and held by him to be of the measure فَعْلَانٌ because this is more common than the measure فَعَّالٌ. (TA.) فَجْفَجٌ and فُجْفُجٌ: see فَجْفَاجٌ. فَجْفَجَةٌ Loquacity, or much talking: or frivolous babbling: or much talking, and boasting of abundance which one does not possess: or clamouring: or great and disorderly talking. (TA.) فَجْفَاجٌ, applied to a man, Loquacious; a great talker: (S:) or a frivolous babbler: (TA:) or, as also ↓ فَجْفَجٌ (O, K) and ↓ فُجْفُجٌ (K) and ↓ فُجَافِجٌ, (O, but there written فَجَافِجٌ,) a great talker, who boasts of abundance which he does not possess: (O, K:) or clamourous: or a great and disorderly talker: fem. with ة. (TA.) The poet Aboo-'Árim El-Kilábee applies the first of these epithets to palm-trees (نَخِيل) [as meaning (assumed tropical:) Promising much fruit, but not fulfilling the promise]. (L, TA.) فُجَافِجٌ: see the next

preceding paragraph. أَفَجُّ A man having his legs wide apart; who straddles; (S, * O, * L, K, * TA;) as also ↓ مُفَجُّ السَّاقَيْنِ; (L, TA;) [and ↓ مُفَاجٌّ, for] one says يَمْشِى مُفَاجًّا he walks with his legs wide apart, or straddling: (S, A, K:) or أَفَجُّ signifies having his thighs wide apart. (IAar, TA.) — — And قَوْسٌ فَجَّآءُ A bow of which the curved ends are elevated so that its string is distant from the part where it is grasped by the hand: (L:) or of which the string is distant from its كَبِد [q. v.]; (S, O, K;) as also ↓ مُنْفَجَّةٌ: (A, O, K:) and so قَوْسٌ فَجْوَآءُ. (S, O.) إِفْجِيجٌ A valley: (O, K:) or a wide valley: (K:) or a narrow and deep valley, (IDrd, O, K,) in the dial. of the people of El-Yemen, but others apply this appellation to any valley. (O.) مُفِجُّ السَّاقَيْنِ: see أَفَجُّ. — — حَافِرٌ مُفِجٌّ A solid hoof that is round like a cupola, syn. مُقَبَّبٌ, (S, O, K, TA,) [and] hard: (TA:) such is approved. (S, O.) مُفَاجٌّ: see أَفَجُّ. قَوْسٌ مُنْفَجَّةٌ: see أَفَجُّ. — — أَرْضٌ مُنْفَجَّةٌ Ground, or earth, that is cleft [app. with the plough, in a manner not approved: see 1, near the end]. (TA.)

فجأ 1 فَجِئَهُ, (S, Mgh, O, Msb, K,) and فَجَأَهُ, (S, O, Msb, K,) the former of which is the more chaste, (TA,) aor. فَجَأَ, (Mgh, Msb, K,) inf. n. ↓ فُجَآءَةٌ, (S, O, K,) or this is a simple subst., (Msb,) and فَجْءٌ, (K, TA,) or ↓ فَجْأَةٌ, (so accord. to the CK, and Ham p. 44,) or this last also is a simple subst.; (Msb;) and ↓ فاجأهُ, (S, Mgh, O, Msb, K,) inf. n. مُفَاجَأَةٌ (S, O, Msb) and فِجَآءٌ; (S, O;) and ↓ افتجأهُ; (K;) It (an affair, or event, S, O, Msb) came upon him, or happened to him, suddenly, or at unawares, (Mgh, K, TA,) unexpectedly, (Mgh,) without his having knowledge of it, (Mgh, TA,) or without any previous cause; (TA;) or hastily; syn. عَاجَلَهُ: (Msb:) [it surprised him; or took him by surprise:] and [in like manner] one says, فَجِئْتُ الرَّجُلَ, and فَجَأْتُهُ, meaning I came upon the man suddenly, or at unawares. (Msb.) — — And فَجَأَ المَرْأَةَ, (O, K,) aor. فَجَأَ, inf. n. فَجْءٌ, (TA,) He compressed the woman. (O, K. *) — فَجِئَتِ النَّاقَةُ, (IAmb, O, K,) aor. فَجَأَ, (K,) inf. n. فَجَأٌ, (IAmb, O,) The she-camel became big in her belly. (IAmb, O, K.) — — And فَجَأَ is said in the A to be syn. with زَادَ [It increased, &c.]. (TA.) 3 فَاْجَأَ see above, first sentence. — — [Hence,] فُوجِئَ He was taken away by a sudden death; he died suddenly. (S in art. فوت.) 4 افجأ He found, or lighted on, [or surprised,] his friend doing a disgraceful thing. (IAar, TA.) 8 إِفْتَجَأَ see 1, first sentence. فَجْأَةٌ: see 1, first sentence: — — and see also what here follows. فُجَآءَةٌ: see 1, first sentence. — — Also A sudden, or an unexpected, event; a thing that comes upon one suddenly, or at unawares. (K, TA.) Hence, مَوْتُ الفُجَآءَةِ [Sudden death]: written by some ↓ الفَجْأَةِ, as an inf. n. of unity. (TA.) المُفَاجِئُ The lion. (Sgh, in his tract on the names of the lion; and K.)

فجر 1 فَجَرَ, aor. فَجُرَ, (T, L, Msb,) inf. n. فَجْرٌ, (T, Mgh, L, Msb,) He clave, [a thing]; cut, or divided, [it] lengthwise: this is the primary signification, whence several others, to be mentioned below, are derived: (T, L:) he clave, and opened. (Mgh.) He clave, or cut, a subterranean channel for water. (Msb.) He broke open a dam of a river or the like, that the water might break, burst, or pour, through. (T, L.) — — And فَجَرَ المَآءَ, (S, Mgh, O, Msb, K,) aor. and inf. n. as above; (S, O;) and ↓ فَجَّرهُ, (S, O, K,) inf. n. تَفْجِيرٌ; (O, TA;) but the latter is with teshdeed to denote muchness, or frequency, or repetition, of the action, or its application to many objects; (S, O, TA;) He opened a way, passage, vent, or channel, for the water to flow forth; gave vent to it; vented it: (S, Mgh, O, Msb:) he made the water to flow, run, or stream: (K:) and in like manner, blood, or other fluid. (TA.) [See also 4.] — فَجَرَ, aor. فَجُرَ, inf. n. فُجُورٌ, (S, O, Msb, K, &c.,) He, or it, inclined; leant; declined; or deviated. (S, O, TA.) You say, فَجَرَ الرَّاكِبُ, (K,) aor. as above, (TA,) and so the inf. n., (K,) (tropical:) The rider leant, or declined, from his saddle. (K.) — — [Hence,] He declined, or deviated, from the truth; (K, * TA;) as also ↓ افجر. (IAar, O, K.) — — And He erred in answering, or replying. (El-Muärrij.) — — Hence also, (S,) He lied; (S, O, Msb, K;) said of a swearer; (Msb;) as also ↓ افجر: (IAar, O, K:) in this sense the former has also فَجْرٌ for an inf. n., as well as فُجُورٌ: (TA:) he committed a foul deed; such as swearing a false oath, or lying: in which sense also it has both of these inf. ns. (TA.) — — He committed an unlawful action: (ISh:) [or, as it is generally explained, and most frequently used,] he acted vitiously, immorally, unrighteously, sinfully, or wickedly; he transgressed; went forth from, departed from, or quitted, the way of truth, or the right way; forsook, relinquished, or neglected, the command of God; departed from obedience; disobeyed; syn. فَسَقَ; (S, Mgh, O, Msb, K;) and عَصَى (Mgh, K) and خَالَفَ: (K:) and [in like manner] ↓ فاجر, inf. n. مُفَاجَرَةٌ and فِجَارٌ, he did that which was vitious, immoral, unrighteous, sinful, or wicked. (R, TA.) In the sense of عصى (Mgh, O, TA) and خالف (O, TA) it is also trans.: you say فَجَرَهُ, meaning He disobeyed him; (Mgh, O, TA;) he opposed him. (O, TA.) — — He launched forth into acts of disobedience; in which sense it has both of the inf. ns. mentioned above; (K, TA;) and is [said to be] from فَجَرَ in the first of the significations expl. above. (TA.) — — He disbelieved; syn. كَفَرَ; (TA;) as also ↓ افجر: (IAar, O, K:) and فَجَرَ بِهِ he disbelieved in it; syn. كَذَّبَ. (O, K. *) The following passage of the Kur, بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ, [lxxv. 5], is said to mean, [But man desireth, or nay, doth man desire,] to disbelieve in that which is before him, [or that which is to come,] namely, the resurrection and reckoning and retribution: (O, TA:) or to continue in his فُجُور [i. e. vice, immorality, wickedness, unrighteousness, or the like,] in the time to come: (Bd:) or to go on therein undeviatingly: (El-Hasan El-Basree, O:) or to defer repentance, and to do evil deeds first: (O, TA:) or to multiply sins, and to postpone repentance: or to say I will repent at a future time. (TA.) — — He did, or committed, an action inducing doubt, or suspicion or evil opinion, or doubt combined with suspicion or evil opinion. (IKtt, TA.) — — He committed adultery, or fornication; (Msb, K;) in which sense it has both of the inf. ns. mentioned above; (K;) and ↓ افجر signifies the same; (IAar, K;) and, this latter, he committed an act, or acts, of disobedience with his genital member. (IAar, TA.) You say فَجَرَ بِالْمَرْأَةِ He committed adultery, or fornication, with the woman: and فَجَرَتِ الْمَرْأَةُ The woman committed adultery, or fornication. (TA.) — — He pursued a headlong, or rash, or random, course, and went away, not caring whither. (El-Muärrij.) — — فَجَرَ أَمْرُهُمْ Their case, or state of affairs, became bad. (K.) — — And فَجَرَ signifies also He became dim, or dull, in his sight. (O, K.) — — And فَجَرَ مِنْ مَرَضِهِ He became free from his disease. (O, K.) 2 فجّرهُ: see 1, near the beginning. — Also He attributed or imputed to him, or charged him with, or accused him of, فُجُور [i. e. vice, immorality, unrighteousness, &c. (see 1)]; like فَسَّقَهُ: whence the phrase, in a trad. of Ibn-Ez-Zubeyr, فَجَّرْتَ بِنَفْسِكَ [Thou hast attributed to thyself, or accused thyself of, unrighteousness, transgression, or the like]. (TA.) 3 فاجر, inf. n. مُفَاجِرَةٌ and فِجَارٌ: see 1, in the middle of the paragraph. [And see also فِجَارٌ, below.] 4 افجرهُ He made it (i. e. a spring, or source,) to well forth. (O, K.) [See also 1.] — — And [hence, app.,] (assumed tropical:) He made [his gift] large; syn. أَجْزَلَ. (Ibn-'Abbád, O.) — افجر as intrans.: see 1, in four places. — Also افجرهُ He found him to be a person such as is termed فَاجِرٌ. (O, K.) — And افجر is like اصبح; (S, O;) signifying He entered upon the time of daybreak, or dawn: (K, TA:) and he was near to entering upon that time. (TA.) One says, كُنْتُ أَحُلُّ إِذَا أَسْحَرْتُ وَأَرْحَلُ إِذَا أَفْجَرْتُ [I used to alight when I entered upon the last

sixth of the night, and depart when I entered upon the time of daybreak]. (S, TA.) And أُعَرِّسُ إِذَا أَفْجَرْتُ وَأَرْحَلُ إِذَا أَسْفَرْتُ, i. e., I alight to sleep when I am near to entering upon the time of daybreak, and I depart when [I enter upon the time in which] the dawn shines. (TA, from a trad.) — Also He brought much property; (O, K;) this being termed فَجَرٌ. (O.) 5 تَفَجَّرَ see the next paragraph, in four places. 7 انفجر (S, O, Msb, K) and ↓ تفجّر, (S, O, K,) but the latter is with teshdeed [as quasi-pass. of 2,] to denote muchness, or frequency, or repetition, or application to many subjects of the action, (S, O, *) It (water) had a way, passage, vent, or channel, opened for it to flow forth; it had vent; (S, O, Msb;) it poured out, or forth, as though impelled or propelled; syn. إِنْبَعَثَ; (TA;) it flowed, ran, or streamed. (Msb, K.) — — [Hence,] انفجر عَلَيْهِمُ العَدُوُّ (tropical:) The enemy [poured upon them;] came upon them suddenly, in great number. (L, A.) And انفجرت عَلَيْهِمُ الدَّوَاهِى (tropical:) Calamities [poured upon them;] came upon them from every quarter, (K, * TA,) abundantly and suddenly. (TA.) — — [Hence also,] انفجر بِالْكَرَمِ, and ↓ تفجّر بِهِ (assumed tropical:) [He was profuse of generosity, or liberality]: (K:) and تفجّر ↓ فِى الخَيْرِ (assumed tropical:) [he was profuse in bounty, or beneficence]. (S, O, TA.) — — And انفجر الصُّبْحُ, and ↓ تفجّر, [The dawn broke forth]: and انفجر عَنْهُ اللَّيْلُ [The night departed from before it; namely, the rising dawn]. (K.) 8 افتجر فِى الكَلَامِ He forged speech, not having heard it from any one, nor learned it. (O, K.) فَجْرٌ [Daybreak; dawn;] the light of morning; (Mgh, K;) because it is a cleaving of the darkness from before the light; (Mgh;) i. e., the redness of the sun in the darkness of night; (K;) the فَجْر in the end of the night is like the شَفَق in the beginning thereof: (S, O:) it is twofold: the first is called الفَجْرُ الكَاذِبُ [the false dawn]; that which rises without extending laterally, (المُسْتَطِيلُ, Mgh, Msb,) which appears black, presenting itself like an obstacle (مُعْتَرِضًا) [on the horizon]: (Msb:) [see ذَنَبُ السِّرْحَانِ, in art. سرح:] the second is called الفَجْرُ الصَّادِقُ [the true dawn]; which is the rising and spreading [dawn], (المُسْتَطِيرُ, Mgh, Msb,) which appears rising, and fills the horizon with its whiteness; and this is what is called عَمُودُ الصُّبْحِ; rising after the former has disappeared; and by its rising the day commences, and everything by which fasting would be broken becomes unlawful to the faster. (Msb.) — — Hence, The time of the فَجْر. (Mgh.) — — And The prayer of that time: the prefixed noun being suppressed. (Mgh.) — — الفَجْرُ and البَحْرُ [in a saying mentioned voce بَحْرٌ, the former here written الفَجَرُ, and said to be مُحَرَّكَة, but app. by mistake, for it is afterwards written الفَجْرُ,] are metonymically applied to (tropical:) The troubles of the present state of existence. (TA.) فَجَرٌ (assumed tropical:) Donation; (K;) generosity; (AO, S, K;) bounty, or munificence; (K;) or large, or ample, bounty or munificence; (AO, TA;) and goodness, or beneficence. (K.) — — And Property. (Kr, K.) And Much property. (O.) And Abundance of property. (K, TA.) Aboo-Mihjen EthThakafee says, فَقَدْ أَجُودُ وَمَا مَالِى بِذِى فَجَرٍ [And verily, or often, I practise liberality, or bounty, while my property is not abundant]. (TA.) فُجَرُ: see فَاجِرٌ, latter half. فَجْرَةُ is a proper name, [i. e. an attributive proper name,] imperfectly decl., like بَرَّةُ; [and signifies the same as الفَجْرَةُ and فَجَارِ;] and ↓ فَجَارِ is altered from فَجْرَةٌ, (IJ, TA,) or from الفَجْرَةُ, (Sb, TA,) and is a subst. in the sense of الفُجُورُ [i. e. Vice, immorality, wickedness, unrighteousness, sin, or transgression, &c., (see 1,)] (S,) or a name for الفَجْرَةُ [which signifies the same], (O,) like قَطَامِ, (S, O,) determinate, (S,) occurring in a verse of En-Nábighah cited in the first paragraph of art. حمل. (S, O.) One says, رَكِبَ فُلَانٌ فَجْرَةَ, (K, * TA, [in the CK فَجَرَةَ,]) and ↓ فَجَارِ, (TA,) Such a one lied; (K, TA;) and acted viciously &c. (فَجَرَ). (TA.) And حَلَفَ فُلَانٌ عَلَى فَجْرَةَ and اِشْتَمَلَ عَلَى فَجْرَةَ, [in the L على فَجْرِهِ, in both instances, but the former is the right reading,] Such a one commited a foul deed, by swearing falsely, [relating to the former phrase,] or by adultery, or fornication, or lying. (TA.) فُجْرَةٌ: see مَفْجَرٌ, in two places. فِجْرَةٌ The last of a woman's children; like as زِنْيَةٌ signifies the " last of a man's children. " (TA in art. زنى.) فَجَارِ: see فَجْرَةُ, in two places: — — and see فَاجِرٌ, last sentence but one. فِجَارٌ [a pl. of which the sing. is not mentioned] Roads, or ways; (K, TA;) like فِجَاجٌ [pl. of فَجٌّ, q. v.]. (TA.) — أَيَّامُ الفِجَارِ is an appellation applied to Four أَفْجِرَة; (K, TA;) the four أَفْجِرَة meaning days [i. e. conflicts] of the Arabs; the single day thereof being termed الفِجَارُ: (S, O, TA:) they took place at 'Okádh; and those engaged therein transgressed, and held to be allowable everything that should be sacred; as is said in the A: they were called فِجَارُ الرَّجُلِ and فِجَارُ القِرْدِ and فِجَارُ المَرْأَةِ and فِجَارُ البَرَّاضِ; the last, which was the greatest onslaught, being thus called in relation to El-Barrád Ibn-Keys, who slew 'Orweh Er-Rahhál: (TA:) they were between Kureysh with their associates of Kináneh on the one side and Keys-'Eylán on the other side, (S, O, K,) in the Time of Ignorance; (S, O;) and the [final] defeat befell Keys; it occurred in the sacred months; and when they fought therein, they said فَجَرْنَا; (S, O, K;) therefore Kureysh called this war فِجَار; (S, O, TA; *) فِجَارٌ, like مُفَاجَرَةٌ, being an inf. n. of فَاجَرَ, expl. above, on the authority of the R. (TA.) — — And فِجَارَاتُ العَرَبِ signifies The vyings of the Arabs in glorying, or boasting. (TA.) فَجُورٌ: see the paragraph here following. فَاجِرٌ Inclining, leaning, declining, or deviating. (S, TA.) Declining (سَاقِطٌ) from the road. (IAar, TA.) — — Lying; a liar; because he deviates from the right course: and for the same reason it signifies also مُكَذِّبٌ [as meaning disbelieving; or a disbeliever; see فَجَرَ بِهِ, in the middle of the first paragraph]. (TA.) And one says يَمِينٌ فَاجِرَةٌ meaning (tropical:) A false oath: (Mgh in art. غمس:) a tropical phrase. (Mgh in the present art.) — — فَاجِرٌ and ↓ فَجُورٌ, (K, TA,) the latter of which is applied to a woman as well as to a man, (TA,) and ↓ فَاجُورٌ, (K, TA,) which is mentioned by Sgh, (TA,) are all epithets from فَجَرَ, and signify [most frequently Acting vitiously, immorally, unrighteously, sinfully, or wickedly; or vitious, immoral, &c.; transgressing, or a transgressor; quitting, or one who quits, the way of truth, or justice; forsaking, or a forsaker of, the command of God; departing, or a departer, from the right way, or from obedience; disobedient; or] launching forth, or one who launches forth, into acts of disobedience: [but the second and third are intensive epithets:] also committing adultery or fornication; or an adulterer or a fornicator: (K, TA:) and the first signifies also enchanting, or an enchanter: (Sgh, K, TA:) the pl. of the first is فُجَّارٌ and فَجَرَةٌ; and the pl. of the second and third is فُجُرٌ. (K, TA.) ↓ فُجَرُ is altered from فَاجِرٌ, for the sake of intensiveness, and is [determinate, and] seldom used except in the vocative form of speech: you say [in addressing a number of men] يَا لَفُجَرَ [for يَا آلَ فُجَرَ, like as you say يَا لَغُدَرَ for يَا آلَ غُدَرَ, q. v.; and meaning O ye very vitious, &c.]; occurring in a trad. of 'Áïsheh. (TA.) And ↓ فَجَارِ, (K, TA,) like قَطَامِ, (TA,) is a noun altered from الفَاجِرَةُ (K, TA) [or from فَاجِرَةُ]: you say (S, O, K) to a woman (S, O) يَا فَجَارِ (S, O, K) meaning يَا فَاجِرَةُ [O vitious woman, &c.]. (S, O.) — And فَاجِرٌ signifies also Having much wealth, or property: (K, TA:) in this sense, a possessive epithet [from فَجَرٌ, q. v.]. (TA.) فَاجُورٌ: see the next preceding paragraph. مَفْجَرٌ (TA) and ↓ مَفْجَرَةٌ and ↓ مُنْفَجَرٌ (K) and ↓ فُجْرَةٌ (S, K) A place through which water flows (K, TA) from a watering-trough &c.; (TA;) a place of opening for water: (S, O, TA:) and the second signifies also low ground into which valleys pour their water: (M, K, TA:) pl. مَفَاجِرُ. (TA.) مَفَاجِرُ الوَادِى signifies The parts, of the valley, into which the torrent disperses itself: (S, O, TA:) and فُجْرَةُ ↓ الوَادِى, (K, TA,) which would seem to be with fet-h [to the ف] from its not

being restricted by the mention of any syll. signs, [and is so in the CK,] but is correctly with damm, (TA,) the wide part of the valley, into which the water pours. (K, TA.) And مَفَاجِرُ الدِّبَارِ signifies The places opened for the flowing of the water of the دبار, pl. of دَبْرَةٌ [q. v.]. (Mgh.) مَفْجَرَةٌ: see the next preceding paragraph. مُنْفَجَرٌ: see مَفْجَرٌ. — — مُنْفَجَرُ رَمْلٍ (tropical:) A road, or way, in sands. (S, O, TA.) فجس 1 فَجَسَ, aor. فَجُسَ, (S, TA,) inf. n. فَجْسٌ, (S, O, K, TA,) He behaved proudly, or magnified himself; (S, O, K, TA;) as also ↓ تفجّس; (S, * K;) or this latter signifies he magnified, or exalted, himself, (O, TA,) and boasted: (O, * TA:) and فَجْرٌ signifies the same as فَجْسٌ, i. e. the " behaving proudly, or magnifying oneself. " (TA.) — — And He overcame, or subdued, or oppressed. (Ibn-'Abbád, O, K: but only the inf. n. of the verb in this and the following sense is mentioned.) — — He did an unprecedented act, and only one of an evil kind. (Ibn-'Abbád, O, K, TA.) 4 افجس He (a man) boasted vainly, or falsely. (IAar, O, K.) 5 تَفَجَّسَ see 1, first sentence. تفجّس السَّحَابُ بِالْمَطَرِ The clouds burst with rain: (L, TA:) [app. a dial. var. of تبجّس.] فجع 1 فَجَعَهُ, (S, MA, O, K,) aor. فَجَعَ, (O, K,) inf. n. فَجْعٌ (MA, O) and فَجِيعَةٌ; (MA; [or this is a simple subst.;]) and ↓ فجّعهُ, inf. n. تَفْجِيعٌ, (S, K,) or the latter verb has an intensive meaning; (O, TA;) It pained him; (S, MA, O, K;) afflicted, or distressed, him; disordered him, or rendered him diseased: (MA:) one says, فَجَعَتْهُ المُصِيبَةُ The affliction, calamity, or misfortune, pained him: (S, O:) or فَجْعٌ [expl. as the inf. n. of the pass. verb] signifies a man's being pained by the loss of a thing that is highly esteemed by him (يَكْرُمُ عَلَيْهِ); (Lth, O, K, TA;) such as property or cattle, and offspring, and a relation, or person beloved: (TA:) you say, فُجِعَ بِمَالِهِ (Lth, O, K) and بِوَلَدِهِ (Lth, O) [He was pained by the loss of his property or cattle, and his offspring]: and فَجَعْتُهُ فِى مَالِهِ and أَهْلِهِ [I pained, afflicted, or distressed, him, in, or in respect of, his property or cattle, and his family], aor. فَجَعَ, inf. n. فَجْعٌ. (Msb.) 2 فَجَّعَ see the preceding paragraph. 5 تفجّع He (a man, S, O) expressed, or manifested, pain, affliction, or distress; or uttered lamentation, or complaint; syn. تَوَجَّعَ; (S, O, K, TA;) لَهُ [by reason of it]; (S;) or لِلْمُصِيبَةِ [by reason of the calamity, or misfortune; (O, K, TA;) and writhed, or cried out and writhed; by reason of it. (TA.) فَجُوعٌ: see فَاجِعٌ, in two places. فَجِيعٌ: see مَفْجُوعٌ. فَجِيعَةٌ, (S, O, Msb, K, TA,) of which the pl. is فَجَائِعُ, (Msb, TA,) i. q. رَزِيَّةٌ [i. e. An affliction, a calamity, or a misfortune; or such as is occasioned by the loss of things dear to one: or a great affliction or calamity or misfortune]: (S, O, Msb, K, TA:) accord. to ISd, such as pains by [the loss of] what is highly esteemed: (TA:) and ↓ فَاجِعَةٌ signifies the same; (S, * O, * Msb, K; *) pl. فَوَاجِعُ. (O, Msb.) مَوْتٌ فَاجِعٌ and ↓ فَجُوعٌ Death that pains [or afflicts or distresses] men by [attendant] calamities: (O, K, TA:) and in like manner, دَهْرٌ فَاجِعٌ (O, TA) and ↓ فَجُوعٌ [time, or fortune, that pains &c.]. (TA.) And مَيِّتٌ فَاجِعٌ [A person dead, or dying, that causes pain or affliction or distress], and [likewise] ↓ مفجع [app. مُفْجِعٌ], as being from أَفْجَعَ, though this [is a verb which] has not been used: thus in the L. (TA.) — — [Hence,] الفَاجِعُ The raven of separation or disunion (غُرَابُ البَيْنِ); (O, K, TA;) so called because [they assert that] it pains [or afflicts] men by separation or disunion: (O, TA:) an epithet in which the quality of a subst. predominates. (TA.) — — And one says اِمْرَأَةٌ فَاجِعٌ, (O, K,) mentioned, but not expl., by IDrd, as though he regarded it [i. e. the latter word] as [a possessive epithet, i. e.] of the same class as لَابِنٌ and تَامِرٌ, (O,) meaning A woman having [or suffering] a فَجِيعَة [q. v.], (O, K,) i. e. a رَزِيَّة. (K.) And رَجُلٌ فَاجِعٌ and ↓ مُتَفَجِّعٌ A man grieving, or lamenting, [and] doing so most intensely. (TA.) فَاجِعَةٌ [as a subst.]: see فَجِيعَةٌ. أَفْجَعُ [More, and most, pain-giving or afflicting or distressing]. (O, TA.) مفجع [app. مُفْجِعٌ]: see فَاجِعٌ. مُفَجَّعٌ: see what next follows. مَفْجُوعٌ A man [pained, afflicted, or distressed; or] smitten by an affliction such as is termed رَزِيَّة [and فَجِيعَة, q. v.]; as also ↓ فَجِيعٌ, and [in an intensive sense] ↓ مُفَجَّعٌ. (TA.) You say, هُوَ مَفْجُوعٌ فِى مَالِهِ and أَهْلِهِ [He is pained, &c., in, or in respect of, his property, or cattle, and his family]. (Msb.) مُتَفَجِّعٌ: see فَاجِعٌ, last sentence. فجل 1 فَجِلَ, aor. فَجَلَ, inf. n. فَجَلٌ; (Msb, K;) and فَجُلَ, (O,) or فَجَلَ, (K,) aor. فَجُلَ, (O, K,) inf. n. فَجْلٌ; (K;) He, or it, was, or became, thick, and soft, or flaccid: (O, Msb, K:) so says Ibn-'Abbád. (O.) 2 فجّلهُ, inf. n. تَفْجِيلٌ, He made it broad, or wide. (K.) 8 افتجل أَمْرًا, (K,) or أَمْرَهُ, (Ibn-'Abbád, O,) He forged [a case or matter &c., or his case &c.]; syn. اِخْتَلَقَهُ; (Ibn-'Abbád, O, K;) and invented it, or excogitated it; syn. اِخْتَرَعَهُ. (Ibn-'Abbád, O.) فُجْلٌ (S, O, K) and ↓ فُجُلٌ, (O, K,) both mentioned by AHn, (O, TA,) or ↓ فِجْلٌ, (Msb,) thus, with kesr, commonly pronounced by the vulgar, (TA,) [The radish, raphanus sativus; (Forskål's Flora Ægypt. Arab., lxix. no. 327; and Delile's Floræ Ægypt. Illustr., no. 608;)] a certain أَرُومَة [or root of the kind termed rhizoma], (K, TA,) that occasions abominable eructation; (TA;) a herb, (Msb,) well known: (S, Msb:) said by IDrd to be not a genuine Arabic word; and thought by him to be derived from فَجِلَ signifying as expl. above: (Msb:) n. un. with ة, (K,) i. e. فُجْلَةٌ (S, O) and فُجُلَةٌ (O) [and فِجْلَةٌ]: it is a gardenplant, found in abundance; and there is a Syrian sort, said to be produced by putting together the seeds of the colza and [those of] the فجل: (TA:) it (i. e. each sort, TA) is good for pain of the joints, and jaundice, (K, TA,) and sciatica, and the نِقْرِس [i. e. gout, or specially in the foot or feet], (TA,) and pain of the liver (K, TA) arising from cold, (TA,) and the biting and stinging of vipers and scorpions: (K, TA: [several other supposed properties thereof mentioned in the K, and many more mentioned in the TA, I omit as unimportant:]) what is most potent thereof is its seed; then, its peel; then, its leaf; then, its flesh. (K, TA.) What is called حَبُ الفُجْلِ is Another remedial thing: (K:) this فجل is not of the species of herb mentioned above: (O, Msb, TA:) so says AHn: the hakeem Dáwood says, it is one of the species of this فجل, a wild species, elongated, abounding in the Sa'eed of Egypt: (TA:) [it is the raphanus oleifer, mentioned by Delile (Floræ Ægypt. Illustr., no. 609,) as cultivated in Nubia and in Egypt, and called in Arabic " symâgah: "] from it (or from its seed, TA) is made the oil of the فجل (دُهْنُ الفُجْلِ); (Msb, K, TA;) and it is known by the appellation of السَّيْمَغَةُ [correctly السَّيْمَغَةُ]. (TA.) [Delile, ubi suprà, no. 571, mentions فِجْل الجَمَل, as a name of The cakile maritima of Tournefort; the bunias cakile of Linn.: and in the same, no. 396, he mentions فِجْل الجَبَل as the Arabic name of The rumex spinosus of Linn.; as does also Forskål, in his work cited above, p. lxv., no. 213, and again in p. 76.] فِجْلٌ: see the next preceding paragraph. فُجُلٌ: see the next preceding paragraph. فَجَّالٌ A seller of فُجْل [or radishes]. (TA.) فَاجِلٌ i. q. قَامِرٌ [Playing, or a player, at a game of hazard]: (O, K, TA:) so says IAar: (O, TA:) accord. to some copies of the K, i. q. فَاجِرٌ, which is a mistake. (TA.) فَنْجَلٌ: see أَفْجَلُ. فَنْجَلَةٌ (S, K) and ↓ فَنْجَلَى (K) A manner of walking in which is a laxness, or slackness, (S, K,) like that of the old man. (S.) فَنْجَلَى: see what next precedes. فَيْجَلٌ: see فَيْجَنٌ, in art. فجن. أَفْجَلُ and ↓ فَنْجَلٌ [A man] having a wide space between the feet (K, TA) and the shanks. (TA.) فجن 4 افجن He (a man, TA) kept constantly to the eating of فَيْجَن [i. e. rue]. (K, TA.) فَيْجَنٌ [*ph/ganon; i. e. rue;] i. q. سَذَابٌ; (S, K;) as also ↓ فيجين: (T in art. خفت, and TA in art. ختف:) and so فَيْجَلٌ: (TA:) IDrd [rightly] says, “I do not think it to be a genuine Arabic word. ” (TA.) فيجين: see the next preceding paragraph. فجو 1 فَجَا بَابَهُ, (K,) [aor. يَفْجُو,] inf. n. فَجْوٌ, (TA,) He opened his door. (K.) — — And فَجَا القَوْسَ, (S, K,)

inf. n. as above, (S,) He raised the string of the bow [or made it distant] from the part called its كَبِد: (S, K:) and so فَجَّهَا. (S and K in art. فج.) — — And فَجَا رِجْلَيْهِ, or مَا بَيْنَ رِجْلَيْهِ, He parted his legs wide, or straddled; or did so to make water: and so فَجَّ. (TA in art. فج.) — فَجِيَتْ, (S, K, TA, [in the CK, and in one of my copies of the S, erroneously, فَجِئَت,]) aor. تَفْجَى, inf. n. فَجًا, (S, TA,) The bow had its string raised [or distant] from the part called its كَبِد; (S, K;) and so ↓ اِنْفَجَت. (ISd, TA.) — — And فَجِىَ, [in the CK, erroneously, فَجِئَ,] aor. as above, (K, TA,) and so the inf. n., i. e. فَجًا, (K, * TA,) He (a man, TA) was wide between the thighs, or between the knees, or between the shanks. (K, TA.) [And it is implied in the S * and K that it is also said of a camel, meaning He was wide between the hocks.] — — And فَجِيَتْ said of a she-camel, inf. n. فَجًا, She was, or became, large in the belly: (K, TA:) mentioned by ISd, but with an expression of uncertainty as to its correctness. (TA.) 2 فجّى, (TA,) inf. n. تَفْجِيَةٌ, (K, TA,) He removed; put away, or at a distance; (K, * TA;) and pushed, thrust, or drove, away; persons from others; (TA;) syn. of the inf. n. كَشْفٌ; and تَنْحِيَةٌ; (K, TA;) and دَفْعٌ. (TA.) 4 افجى He expended amply, or largely, upon his family, or household. (Az, K.) — And He found his friend to be guilty of a vice, or a disgraceful, or shameful, action. (Az, TA.) 6 تفاجى It (a thing) had [an opening, or intermediate wide space, such as is termed] a فَجْوَة. (S, TA.) [Comp. تَفَاجَّ, in art. فج.] 7 انفجى It (a door) opened. (K.) — — See also 1. فَجًا inf. n. of فَجِيَتْ [q. v.] said of a bow: (S, TA:) — — and of فَجِىَ [q. v.] said of a man, (K, * TA,) or of a camel: (S, * K, TA:) — — and of فَجِيَتْ [q. v.] said of a she-camel. (K, TA.) فَجْوَةٌ An opening, or intervening space, (S, M, Mgh, Msb, K,) in a place, (M, TA,) and an intermediate wide space, (S, Mgh,) between two things. (S, Mgh, Msb, K. *) And A wide tract of land or ground; as also ↓ فَجْوَآءُ: (K:) or a wide and depressed tract thereof; and thus, accord. to Th, the word means in the Kur xviii. 16. (TA.) And The court, or yard, of a house. (S, Msb, K.) And The part between the two sides of the solid hoof. (ISd, K, TA.) The pl. is فَجَوَاتٌ (Msb, K, TA) and فِجَآءٌ. (K, TA. [To these pls. the CK strangely adds, as another, فَجًا.]) فَجْوَآءُ [as a subst.]: see the next preceding paragraph. [It is originally the fem. of the epithet أَفْجَى, q. v.] فَجْوْءٌ: see the following paragraph. أَفْجَى an epithet, of which the fem. is فَجْوَآءُ. (K, TA.) The latter, applied to a bow, Having its string distant from the part called its كَبِد; (S, K, TA;) as also ↓ فَجْوْءٌ; and so فَجَّآءُ [mentioned in art. فج]. (Er-Rághib, TA.)— — And the former, (K, TA,) applied to a man, (TA,) Wide between the thighs, or between the knees, or between the shanks: or, applied to a camel, wide between the hocks: (K, TA:) or, accord. to Az, it signifies having the thighs very wide apart. (TA.) [Freytag adds " Ventrosus," applied to a camel, as from the K, in which I do not find it.] [Accord. to the TA, some of the words of this art. have ى for the final radical; but for this distinction there is no reason.] فح 1 فَحَّتِ الأَفْعَى, aor. فَحُ3َ and فَح3ِ, (S, K,) the former dev. from a general rule, which requires the aor. of a verb of this class when intrans. to be with kesr only, (S,) inf. n. فَحِيحٌ (S, K) and فَحٌّ and تَفْحَاحٌ, (K,) [the last an intensive form,] The viper [hissed, or] made a sound to proceed from its mouth: (S, K, TA: [see a verse cited voce مِطْحَانٌ:]) or what is meant by this verb is [it made a sound by] the rubbing of one part of its skin against another part: or (TA) its making a sound to proceed from its skin is termed كَشِيشٌ, (S, TA,) or خَفِيفٌ: (As, TA:) some use this verb (فَحّت) in relation to any serpent: others, peculiarly in relation to the female of the [serpents called] أَسَاوِد. (TA.) [J gives here a list of intrans. verbs of this class which have the aor. with damm, anomalously, and also with kesr; and a list of trans. verbs of the same class which have the aor. with kesr, anomalously, and also with damm: but both lists are defective; and it would be difficult to make them complete.] — — And فَحَّ, (L, K,) aor. فَح3ِ, inf. n. فَحِيحٌ; (L;) and ↓ فَحْفَحَ; said of a man, (assumed tropical:) He blew in his sleep, (L, K,) making a sound like the فَحِيح of the viper. (IDrd.) R. Q. 1 فَحْفَحَ: see the preceding paragraph. — — Also, [inf. n. فَحْفَحَةٌ,] (assumed tropical:) He (a man, TA) was, or became, affected with a hoarseness, roughness, harshness, or gruffness, in his voice. (K.) [See also فَحْفَحَةٌ, below.] — And He (a man, TA) was, or became, true and sincere in love, or affection. (IAar, K.) فُحَّةٌ The heat, or burning quality, of pepper. (K.) فُحُحٌ Vipers: (L:) or vipers in a state of excitement, (هَائِجَةٌ [perhaps meaning initum appetentes], K, TA,) made to come forth [from their lurking-places: so called] from the sounds of their mouths. (TA.) فَحِيحٌ an inf. n. of 1 [q. v.]. (S, K, &c.) [Freytag explains it as signifying also The first braying of the young camel, which, by reason of its acuteness, is likened to the hissing of the serpent.] فَحْفَحَةٌ [inf. n. of فَحْفَحَ, q. v.] — — Also The voice's being reiterated in the throat, or fauces, resembling hoarseness, roughness, harshness, or gruffness. (L.) — — And Speech, or talk. (Kr, TA.) — — فَحْفَحَةُ هُذَيْلٍ means Hudheyl's pronunciation of ح as ع: [a characteristic of the tribe of Hudheyl, or of some persons of that tribe,] mentioned by Es-Suyootee in the Mz and [by the same author in] the Iktiráh. (MF, TA.) فَحْفَاحٌ A man (L) having a hoarse, harsh, or gruff, voice. (L, K.) — — And A man speaking, or talking: or talkative. (TA.) — — And الفَحْفَاحُ is the name of A river in Paradise. (S, K.) فحث 1 فَحَثَ عَنْهُ, (O, K,) aor. فَحَثَ, (TA,) inf. n. فَحْثٌ, (O, TA,) i. q. فَحَصَ [He searched, or sought, for, or after, it; inquired, or sought information, respecting it; searched into, inquired into, investigated, scrutinized, or examined, it; &c.]; (IDrd, O, K, TA;) namely, a thing; (IDrd, O;) or news, or a story; (TA;) as also ↓ افتحث. (O, K.) 8 إِفْتَحَثَ see what immediately precedes. فِحِثٌ (S, O, K) and ↓ فَحِثَةٌ (TA) The [portion, or appertenance, called] حَفِث (S, O, K) of the stomach of a ruminant animal, also termed the قِبَّة, which has أَطْبَاق: (S, O: [see more in art. حفث:]) pl. of the former أَفْحَاثٌ. (O, TA.) — — And one says, مَلَا أَفْحَاثَهُ meaning He filled his جَوْف [i. e. belly]. (IF, O.) فَحِثَةٌ: see the next preceding paragraph. فحج 1 فَحِجَ فِى مِشْيَتِهِ, aor. فَحَجَ, inf. n. فَحَجٌ, (S,) this is the form of the verb commonly known, like other verbs signifying faults, and that it is the correct form, and not فَحَجَ as it is written in the K [and O], is indicated by the forms of the inf. n. فَحَجٌ and the epithet أَفْحَجُ; (MF;) as also ↓ تفحّج, (S,) and ↓ فحّج, (K,) and ↓ انفحج; (TA;) He had the fore parts of his feet near together, and his heels wide apart, [i. e. he turned in his toes, and turned out his heels,] in his gait: (S, K:) or ↓ فَحَجٌ signifies the having the middle of the legs wide apart, [or having the legs bowed outwards,] in a man, and in a beast (دَابَّة): (Mgh, L:) [or the having the shanks wide apart: (see فَلَجٌ:)] or the having the thighs wide apart: [see also 1 in art. فج:] and the verb is فَحِجَ, inf. n. فَحَجٌ and فحجة [thus written, app. فَحْجَةٌ, which is the inf. n. un.]; the latter inf. n. mentioned by Lh. (L.) — — And فَحَجَ, (accord. to the K,) or فَحِجَ, (accord. to MF,) He magnified himself, or behaved proudly. (K.) 2 فَحَّجَ see the preceding paragraph: and see also 5. 4 افحج حَلُوبَتَهُ He parted the hind legs of his milch camel; i. e., made an opening, or intervening space, between them; (S, O, K;) in order that he might milk her. (S, O.) — افحج also signifies He refrained, or desisted, or drew back; syn. أَحْجَمَ. (O, K.) And one says, افحج عَنْهُ, meaning He turned, or turned away or back, from it, or him; syn. اِنْثَنَى. (O, * K.) 5 تَفَحُّجٌ signifies The parting of one's legs, or making an opening between them, (AA, S, O, K,) when sitting; as also ↓ تَفْحِيجٌ: like تَفَشُّجٌ and تَفْشِيجٌ. (AA, S, O.) And one says, تَتَفَحَّجُ سَاقَاهُ [His shanks are parted]. (S, O.) See also 1. 7 إِنْفَحَجَ see the first paragraph. فَحْجٌ The mode of walking of him who is termed أَفْحَجُ. (S, O.) فَحَجٌ an inf. n.: (S, L, TA:) see 1. أَفْحَجُ Having

the fore parts of the feet near together, and the heels wide apart: (S, O, K:) or having the middle of the legs wide apart: (Mgh, L:) fem. فَحْجَآءُ: the former applied to a man [&c.]; and the latter, to a beast (دَابَّة) [&c.]: (S, Mgh, O, L:) or having the thighs wide apart: or having the legs wide apart: or having curved, or bowed, legs. (L.) [See also أَفَجُّ, in art. فج.] فحس 1 فَحَسَ, aor. فَحَسَ, inf. n. فَحْسٌ, He took a thing from his hand, with his tongue and his mouth; such as water &c.: (Lth, T, O, K:) or he licked up a thing with his tongue, from his hand. (O: but only the inf. n. is mentioned.) — — And فَحَسَ السَّلْتَ, aor. as above, (O,) and so the inf. n., (O, K,) He rubbed [the ears off] the سلت, (O, K, TA,) a particular species of barley, (TA,) so that the awn, or beard, [thereof] became removed (O, K, TA) and scattered. (TA.) 4 افحس He (a man) abraded by degrees, lit., thing after thing. (TA.) Q. Q. 2 تَفَيْحَسَ He carried himself in an elegant and a proud and self-conceited manner, with an affected inclining of his body from side to side, in his gait: (O, K: *) and so تَفَيْسَحَ. (O.) فحش 1 فَحُشَ, aor. فَحُشَ, inf. n. فُحْشٌ (S, O, Msb, K) and فَحَاشَةٌ, (TA,) It (a thing, or an affair, or anything, TA, or any evil thing, S) was, or became, excessive, immoderate, enormous, exorbitant, beyond measure, (S, O, TA,) or overmuch; (O, K, TA;) as also ↓ تفاحش: (S, TA:) it (a thing) was or became, foul, evil, bad, abominable, or unseemly; [gross, immodest, lewd, or obscene;] as also فَحَشَ, aor. فَحُشَ: (Msb:) [or excessively, or beyond measure, foul, &c.: (see فَاحِشَةٌ:)] and ↓ تفاحش it (a thing, or an affair,) increased by degrees (تَزَايَدَ) in foulness, evilness, badness, &c. (A.) And فَحُشَتِ المَرْأَةُ The woman became foul, or ugly, and old. (IAar.) — — See also 4, in two places. 2 فَحَّشَ see 4, in two places. 3 فاحشهُ, (T in art. بذأ,) inf. n. مُفَاحَشَةٌ, (T and K in that art.,) [He vied with him, or strove to surpass him, in foul, unseemly, gross, or obscene, speech or language: and he held such discourse with him:] the inf. n. is syn. with مُبَاذَأَةٌ. (T and K in that art.) 4 افحش, (Msb, K,) or افحش فِى المَنْطِقِ, (S,) or فِى الكَلَامِ, (Mgh,) or فِى كَلَامِهِ, (A,) inf. n. إِفْحَاشٌ and ↓ فُحْشٌ, accord. to Lh and Kr, but the latter is correctly a simple subst. [used as an inf. n. of this verb], (TA,) He uttered فُحْش, (S, A, Mgh, Msb, K,) i. e., foul, evil, bad, abominable, unseemly, [gross, immodest, lewd, or obscene,] speech or language; (Mgh, Msb;) as also ↓ فَحَشَ فى المنطق, (TA,) and ↓ فى الكلام فحّش, (Mgh,) or فى كلامه, (A,) and ↓ تفحّش فى كلامه: (S, A:) and ↓ تَفَاحَشَ also signifies the same; and he manifested, discovered, or revealed, or he made a show of, such speech or language. (O, * K, * TA.) You say, افحش عَلَيْهِ فِى المَنْطِقِ [He uttered such speech or language against him]; (S;) and in like manner, ↓ فَحَشَ, (TA,) and ↓ فحّش; (Mgh;) and ↓ تفحّش عَلَيْهِ بِلِسَانِهِ. (TA.) — — Also افحش He was, or became, niggardly, tenacious, or avaricious. (Msb.) 5 تَفَحَّشَ see 4, in two places: — — and see 10. 6 تَفَاْحَشَ see 1, in two places: — — and see 4. 10 استفحشهُ [He deemed it foul, evil, bad, abominable, unseemly, immodest, lewd, or obscene: or excessively, or beyond measure, foul, &c.]. (Mgh in art. قذر.) And ↓ تفحّش بِالشَّىْءِ He deemed the thing foul, evil, &c.: or excessively, or beyond measure, foul, &c. (TA.) فُحْشٌ inf. n. of فَحُشَ [q. v.]. (S, O, &c.) — — See also 4. — — Excess, exorbitance, or transgression of the proper bounds or limits; (O, TA;) [in anything; (see 1;) and particularly] in speech or language; (TA;) and in reply: (A, * O, K, * TA:) foul, evil, bad, abominable, or unseemly; [gross, immodest, lewd, or obscene;] speech or language; (Mgh, Msb, TA;) as also ↓ فَحْشَآءُ. (Msb.) فَحْشَآءُ: see فَاحِشَةٌ, in three places: — — and see also فُحْشٌ. فَحَّاشٌ: see the next paragraph. فَاحِشٌ Anything, (Msb, TA,) or any evil thing, (S,) excessive, immoderate, enormous, exorbitant, beyond measure, exceeding the proper bounds or limits, (S, O, Msb, TA,) or overmuch: (O, K, TA:) anything not agreeable with truth, and with rule or measure: (TA:) foul, evil, bad, abominable, or unseemly; [gross, immodest, lewd, or obscene;] applied to a thing or an affair, (Mgh, Msb,) and to speech or language. (TA.) It is said in a trad., He was asked respecting the blood of fleas, [whether it rendered a garment impure,] and said إِنْ لَمْ يَكُنْ فَاحِشًا فَلَا بَأْسَ بِهِ If it is not excessive, or beyond measure, there is no harm in it. (TA.) — — A man who transgresses the proper bounds or limits [in anything: and particularly] in speech or language, (TA,) and in reply: (K, * TA:) who is foul, evil, bad, abominable, or unseemly; [gross, immodest, lewd, or obscene;] in speech or language, (Mgh, TA,) and in action: (TA:) and ↓ فَحَّاشٌ signifies the same; (S, * A, * Mgh;) or has an intensive signification: (TA:) pl. of the former فُحَشَآءُ, like as جُهَلَآءُ is pl. of جَاهِلٌ, since فُحْش is a sort of جَهْل, and contr. of حِلْم. (IJ.) It is said in a trad., لَا تَكُونِى فَاحِشَةً, meaning Be not thou a trangressor of the proper bounds or limits in reply: which words were addressed to 'Áïsheh: (K, TA:) but accord. to one relation, the words were لَا تَقُولِى فَاحِشَةً. (TA.) [See فَاحِشَةٌ, below.] — — A man evil in disposition. (IB.) — — A man niggardly, tenacious, or avaricious: (A, TA:) or very niggardly: (K, TA:) or excessively, or inordinately, so. (S.) فَاحِشَةٌ [An excess; an enormity; anything exceeding the bounds of rectitude:] a thing excessively, enormously, or beyond measure, foul, evil, bad, abominable, or unseemly; [gross, immodest, lewd, or obscene:] (Mgh:) or anything not agreeable with truth: (Lth, Mgh:) or a sin, or crime, that is very foul, evil, bad, &c.: or anything forbidden by God: (K:) or any saying, or action, that is foul, evil, bad, &c.: (TA:) and ↓ فَحْشَآءُ signifies the same as فَاحِشَةٌ; (S;) or an enormity, or excessive sin, beyond measure foul, evil, bad, &c.; or a thing that reason disapproves, and the law regards as foul, evil, bad, &c.: (Bd in ii. 164:) the pl. of فَاحِشَةٌ is فَوَاحِشُ. (Msb, TA.) Also, particularly, Adultery, or fornication; (S, Mgh, Msb, K;) and so ↓ فَحْشَآءُ: (Bd in xii. 24; &c.:) so in the Kur iv. 23 and lxv. 1 [as well as in numerous other instances]: or the فاحشة [or excess] there mentioned is the women's going out without permission: (Mgh, Msb:) or their using foul language against their husband's relations, by reason of the sharpness of their tongues. (Esh-Sháfi'ee.) And ↓ فَحْشَآءُ particularly signifies Niggardliness, tenaciousness, or avarice, (A, K,) in the payment of the poor-rate: or the abstaining [altogether] from paying it. (TA.) So in the Kur ii. 271. (A, TA.) أَفْحَشُ [More, and most, excessive, &c.]. مُتَفَحِّشٌ One who affects, or takes upon himself, the reviling of others. (TA.) — — One who commits excess (فَاحِشَة) which is forbidden. (TA.) فحص 1 فَحَصَتِ القَطَاةُ, aor. فَحَصَ, inf. n. فَحْصٌ, (Msb,) and مَفْحَصٌ is the same as فَحْصٌ, being used transitively, and not only as a n. of place, (TA,) The قطاة [i. e. sand-grouse] dug, or hollowed out, in the ground, a place wherein to lay her eggs: (Msb:) and فَحَصَتِ التُّرَابَ, aor. as above, she (a قطاة) made for herself an أُفْحُوص [q. v.] (A, K) in the earth, or dust. (K.) — — Hence you say, (Msb,) فَحَصَ عَنْهُ, (S, A, Msb, K,) aor. فَحَصَ, (A, K,) inf. n. فَحْصٌ; (S;) and ↓ تفحّص; (S, A, Msb, K;) and ↓ افتحص; (S, A, K;) He searched, or sought, for, or after, it; inquired respecting it; sought for information respecting it; searched into, inquired into, investigated, scrutinized, or examined, it: (S, A, K:) or did so to the utmost: (Msb:) or فَحْصٌ signifies vigorous searching in the interstices of anything. (TA.) You say also, عَلَيْكَ بِالفَحْصِ عَنْ سِرِّ هٰذَا الحَدِيثِ (tropical:) [Keep thou to searching for, or after, or into, the secret of this story]. (A, TA.) — — Hence also, the saying of Aboo-Bekr, سَتَجِدُ قَوْمًا فَحَصُوا عَنْ أَوْسَاطِ رُؤُوسِهِمُ الشَّعَرَ, (Az, TA,) or فَحَصُوا عَنْ رُؤُوسِهِمْ [alone], (S,) Thou wilt find a people who have made their heads like the nests (أَفَاحِيص) of [the birds called] قَطًا: (Az, TA:) or,

app., who have shaven the middle of their heads and left them like the أَفَاحِيص of قَطًا. (S, TA.) [See also أُفْحُوصٌ.] — — فَحْصٌ also signifies The digging, or hollowing out [the ground &c., in any manner]. (TA.) It is said in a trad., فُحِصَتِ الأَرْضُ أَفَاحِيصَ The earth was dug into hollows. (Nh, L.) And you say, فَحَصَ لِلْخُبْزَةِ, aor. فَحَصَ, inf. n. فَحْصٌ, He made, for the cake of bread, or lump of dough, a place in the fire; (TA;) or a place in the hot ashes, or in the fire, to put it therein [for the purpose of baking, or toasting, it]. (L in art. فأد.) [فَحَصَ is often used intransitively as meaning He made, or scraped, a hollow in the ground, &c.; and so ↓ تفحّص.] And sometimes they said, فَحَصَ المَطَرُ التُّرَابَ (S,) The rain turned over the dust, or earth, (S, A, K,) and removed one part thereof from another, (A, TA,) making it like the أُفْحُوص: (TA:) and in like manner, الحَصَى the pebbles: (A:) this is when it falls vehemently. (TA.) — — فَحَصَ also signifies He (a gazelle) ran vehemently [app. so as to dig up the ground with his feet]; but the word more known is مَحَصَ: (TA:) and he (a man) hastened, or went quickly. (K.) You say, مَرَّ فُلَانٌ يَفْحَصُ Such a one passed along hastening, or going quickly. (TA.) And it is said in a trad. of Kuss, وَلَا سَمِعْتُ فَحْصًا Nor did I hear the falling of a foot, or the sound of walking. (TA.) — — You say also, فَحَصَ الصَّبِىُّ, meaning, (assumed tropical:) The child had his central incisors in a wabbling state: (K:) [nearly syn. with حَفَرَ, and still more so with أَحْفَرَ.] — — And فَحْصٌ also signifies The spreading [a thing] out or open; laying [it] open; exposing or uncovering or discovering [it]. (TA.) 3 فَاحَصَنِى, (K,) inf. n. مُفَاحَصَةٌ, (TK,) [and app. فِحَاصٌ also,] (assumed tropical:) [He did] as though he searched after, or into, my vice, or fault, and my secret, I doing the same with respect to his. (K, TA.) — — [Hence, app., the saying,] بَيْنَهُمَا فِحَاصٌ (assumed tropical:) Between them two is enmity. (TA.) 5 تَفَحَّصَ see 1, in two places. 8 إِفْتَحَصَ see 1, second sentence. فَحْصٌ Even ground; an expanded and open tract: pl. فُحُوصٌ. (TA.) — — And hence, (TA,) Any inhabited place. (K, TA.) — — In a trad. respecting the intercession [of Mohammad for his people], where it is said, فَانْطَلَقَ حَتَّى أَتَى الفَحْصَ [And he went away until he came to the فحص], الفحص is said to signify What is before the عَرْش [of God]. (TA.) فَحْصَةٌ The dimple (نُقْرَة) of the chin (A, K) of a child; (A;) and of each cheek. (TA.) هُوَ فَحِيصِى, and ↓ مُفَاحِصِى, (assumed tropical:) He is a searcher after, or into, my vice, or fault, and secret, I being the same with respect to his: (K, * TK:) both mean the same, like أَكِيلِى and مُؤَاكِلِى. (TA.) فُلَانٌ فَحَّاصٌ عَنِ الأَسْرَارِ (tropical:) Such a one is a great searcher for, or after, or into, secrets. (A, TA.) اِعْلَمْ أَنَّ عِنْدَ اللّٰهِ مَسْأَلَةً فَاحِصَةً (tropical:) [Know thou that with God is a searching interrogation]. (A, TA.) أُفْحُوصٌ (S, M, A, Mgh, K) and ↓ مَفْحَصٌ (the same, and Msb) The [nest, or] place for laying eggs, (M, Mgh, Msb,) or for lying in, (S, K,) of a قَطَاة [or sand-grouse], (S, M, A, Mgh, K,) and of the domestic hen, and sometimes of the ostrich, (M,) dug, or hollowed out, in the ground, (Msb,) or made by clearing away and removing from it the dust or earth; (Mgh;) or because she digs it, or hollows it out: (S, M:) pl. (of the former, TA) أَفَاحِيصُ (S, A) and (of the latter, TA) مَفَاحِصُ: (A, TA:) [see عُشٌّ:] you say, لَهُمْ بُيُوتٌ كَأَفَاحِيصِ القَطَا and مَفَاحِصِهَا [They have houses like the nests of the قطا]. (A.) And it is said in a trad., مَنْ بَنَى لِلّٰهِ ↓ مَسْجِدًا وَلَوْ مَفْحَصَ قَطَاةٍ بَنَى اللّٰهُ لَهُ بَيْتًا فِى الجَنَّةِ [Whoso buildeth for God a place of worship, be it comparatively like a nest of a قَطَاة, (كَمَفْحَصِ قَطَاةٍ, accord. to another relation,) God buildeth for him a house in Paradise]. (TA.) And in another, in a charge given to the commanders of the army of Mu-teh, ↓ وَسَتَجِدُونَ آخَرِينَ لِلشَّيْطَانِ فِى رُؤُوسِهِمْ مَفَاحِصُ (tropical:) And ye shall find others in whose heads the devil hath taken up an abode, making them like nests for him: like as one says of a person greatly erring, and obstinately persevering in evil, فَرَّخَ الشَّيْطَانُ فِى رَأْسِهِ, and عَشَّشَ فِى قَلْبِهِ. (TA.) — — Also, both words, Any place dug, or hollowed out. (Nh.) — — And the former, A place made in hot ashes, or in a fire, in which a cake of bread, or lump of dough, is put [to bake or toast]: pl. as above. (L, in art. فأد; and TA. *) مَفْحَصٌ, and its pl.: see the next preceding paragraph, in three places. هُوَ مُفَاحِصِى: see فَحِيصِى. مُتَفَحَّصٌ [A place of, or ground for, inquiring, or investigating]. (A and TA voce تَعَقَّبَ.) 1 فحل فَحَلَ الإِبِلَ, aor. فَحَلَ, [inf. n. فَحْلٌ,] He sent a male [meaning a stallion-camel] among the [she-] camels. (S, O, K.) The inf. n. فَحْلٌ [used alone] means The putting a he-camel among the she-camels. (KL.) — — And فَحَلَ إِبِلَهُ فَحْلًا كَرِيمًا He chose for his [she-] camels a generous male [or stallion]; as also ↓ افتحل. (K.) — — See also the next paragraph. 4 افحلهُ, (S,) or افحلهُ فَحْلًا, (K, TA,) He gave to him, (S,) or lent to him, (K, TA,) a male [camel] (S, K, TA) to cover among his [she-] camels: (S, TA:) and accord. to Lh, فُلَانًا ↓ فَحَلَ بَعِيرًا and ↓ افتحلهُ signify he gave to such a one a he-camel; like افحلهُ. (TA.) 5 تفحّل He assumed, or affected, a likeness, or resemblance, to the فَحْل (S, O, K, TA) i. e. the male (TA) [or rather the manly]: and he affected the quality of the فَحْل [or manly] in clothing and in food, by making both to be coarse; (O, K, TA;) as did the chiefs of Syria to 'Omar, when he came thither; (O, TA;) i. e., they met him in their ordinary clothing, not having adorned themselves; [in consideration of his simple habits;] self-adornment being an affair of females and of effeminate men. (TA.) [See also its part. n., below.] 8 إِفْتَحَلَ see 1: — — and see also 4. 10 الإِسْتِفْحَالُ signifies The practice of persons' giving to a man of big make, (O, K, TA,) and comely appearance, (O,) free access to their women, in order that he may beget among them the like of himself; which the unbelievers (عُلُوج, O, or أَعْلَاج, K) of Kábul do [or used to do] when seeing such a man, of the Arabs: (O, K, TA:) so Lth was told, and thus he has expl. the word, after saying that he errs who says اِسْتَفْحَلْنَا فَحْلًا لِدَوَابِّنَا [app. meaning We sought, or demanded, a stallion for our beasts]. (O, TA.) — — استفحلت النَّخْلَةُ The palm-tree became a فُحَّال [or tree of which the spadix might be used for the purpose of fecundation]. (K. [See also the part. n., below.]) — — And استفحل الأَمْرُ (tropical:) The affair, or case, became great, or formidable, (S, O, K, TA,) and hard, or difficult. (TA.) فَحْلٌ a word of well-known meaning, (S, O,) A male of animals (Mgh, Msb, K) of any kind, (Mgh, K,) [including mankind: and particularly a stallion: generally,] a male [or stallion] camel: (MA:) pl. [of mult.] فُحُولٌ (S, Mgh, O, Msb, K) and فِحَالٌ (S, Msb, K) and فُحُولَةٌ (Mgh, O, Msb, K) and فِحَالَةٌ (S, O, K) and [pl. of pauc.] أَفْحُلٌ: (K:) and ↓ فَحِيلٌ signifies the same as فَحْلٌ; (Kr, TA;) and [particularly] a فَحْل of the camels. (S, O, TA.) — — Hence الفَحْلُ is an appellation of (tropical:) Canopus (سُهَيْلٌ); because it is aloof from the other stars, like the فحل which, when he has covered, goes aloof from the [she-] camels: (S, O, K, TA:) or, as some say, it is so called because of its greatness. (TA.) — — رَجُلٌ ↓ فَحِيلٌ means the same as فَحْلٌ [i. e. (assumed tropical:) A masculine, as opposed to an effeminate, man]. (K.) And ↓ اِمْرَأَةٌ فَحْلَةٌ means (assumed tropical:) A clamorous [or, app., masculine] woman. (S, O, K.) — — فُحُولُ الشُّعَرَآءِ is an appellation applied to (assumed tropical:) The poets (O, K) who have overcome, (O,) or who overcome, (K,) in satirizing, those who have vied with them therein; (O, K;) like Jereer and El-Farezdak, (O, TA,) who used to be called فَحْلَا مُضَرَ: (TA:) and in like manner (tropical:) any one who, when he vies with a poet, is judged to have excelled him [is called a فَحْل]; (K, TA; [for فَضَلَ in the CK, I read فُضِّلَ, as in other copies of the K;]) like 'Alkameh Ibn-'Abadeh; (TA;) who was surnamed الفَحْلُ because he took to wife Umm-Jundab when Imrael-Keys divorced her on the occasion of her judging him [i. e. 'Alkameh] to have overcome him [Imra-el-Keys] in poetry. (S, O, K, TA.) — — فَحْلٌ also means

[app. (assumed tropical:) A vigorous orator: see هَادِرٌ. — — And] (tropical:) A relater, reciter, or rehearser, by heart, [of poetry, and of traditions, or narratives learned, or heard, or received, from another or others;] syn. رَاوٍ: pl. فُحُولٌ: (K, TA:) so in the M. (TA.) — — See also فُحَّالٌ, in three places. And see مُتَفَحِّلٌ. — — And (tropical:) A mat that is made of the woven leaves of the palm-tree thus called, (Sh, * S, * O, * K, * TA,) i. e., of the palm-tree called فُحَّال: (S, O, K, TA:) pl. فُحُولٌ. (S, O, TA.) — — And (assumed tropical:) Rain is thus called [in a verse of Et-Tirimmáh Ibn-El-Hakeem, being likened to the stallion-camel, because of its fertilizing the earth]. (Ham p. 110.) اِمْرَأَةٌ فَحْلَةٌ: see فَحْلٌ, former half. فِحْلَةٌ The quality, or state, of being a فَحْل [or male; and particularly, of being a stallion: and also (assumed tropical:) masculineness, as a quality of a man, opposed to effeminacy: &c.]: (S, O, K:) and ↓ فُحُولَةٌ and ↓ فِحَالَةٌ [both of which are also pls. of فَحْلٌ] signify the same. (K.) [Hence,] بَعِيرٌ ذُو فِحْلَةٍ A camel fit, or meet, for being chosen as a stallion. (TA.) — — Also, i. e. فِحْلَةٌ, with kesr, A man's choosing a فَحْل [i. e. stallion] for his beasts. (TA.) فَحِيلٌ: see فَحْلٌ, first sentence. — — One says also فَحْلٌ فَحِيلٌ, meaning A generous stallioncamel, that begets generous offspring. (S, K. *) Er-Rá'ee says, كَانَتْ نَجَائِبَ مُنْذِرٍ وَمُحَرِّقٍ أُمَّاتُهُنَّ وَطَرْقُهُنَّ فَحِيلَا [Their mothers were of the generous camels of Mundhir and Moharrik, and their compressing stallion was a generous one, a begetter of generous offspring]: (S [accord. to one of my copies], and TA:) [some copies of the S have نَجَائِبُ and أُمَّاتِهِنَّ; and so has the O: but] IB says that the verse is correctly related as above. (TA.) — — And كَبْشٌ فَحِيلٌ means A ram that resembles the فَحْل of camels in his excellence (K, TA) and his [comparative] greatness. (TA.) — — See also فَحْلٌ again, third sentence. فِحَالَةٌ: see فِحْلَةٌ. فُحُولَةٌ: see فِحْلَةٌ. فُحَّالٌ and ↓ فَحْلٌ The male palm-tree, (S, Mgh, O, Msb, K, TA,) by means of which the fruitbearing palm-trees are fecundated, (S, * Mgh, * Msb, TA,) and which, when they are on the windward side of the latter trees, fecundate these: (TA:) [see what follows:] only the former word is mentioned [in this sense] by Lth; and ISd says, (TA,) the former word is used peculiarly as applied to the male palm-tree: (K, * TA:) AHn cites AA as saying that ↓ فَحْلٌ is not said except of that which has life, and Aboo-Nasr says the like; but AHn adds that people in general disagree from them as to this: (TA:) the pl. of فُحَّالٌ is فَحَاحِيلُ; (S, Mgh, Msb, K;) and the pl. of ↓ فَحْلٌ is فُحُولٌ (S, Mgh, O, Msb) and فُحُولَةٌ (Mgh, Msb) and فِحَالٌ; (Msb;) of the first of which pls. of فَحْلٌ, the following saying, (S, O, Msb, TA,) of Oheihah Ibn-El-Juláh, (O, TA,) presents an ex.: تَأَبَّرِى يَا خَيْرَةَ الفَسِيلِ تَأَبَّرِى مِنْ حَنَذٍ فَشُولِى إِذْ ضَنَّ أَهْلُ النَّخْلِ بِالفُحُولِ [Receive thou fecundation, O best of young palmtrees: receive thou fecundation from Hanadh, and show that thou hast received it: (فَشُولِى being from شَالَتْ بِذَنَبِهَا said of a she-camel, meaning " she raised her tail, showing thereby that she was pregnant: ") since the palm-owners have been niggardly of the spadixes of the male palm-trees]: (S, O, Msb, TA:) the meaning is, that the people of Hanadh were niggardly of the spadixes of their [male] palm-trees, and the east wind blew at the time of the fecundation upon the male trees, bearing off [the pollen of] their spadixes and casting it upon the female trees, so that it served for fecundation: Hanadh is a place about four miles from El-Medeeneh: and it is said to be the town of Oheihah: or to be a water belonging to Suleym and Muzeyneh. (Msb.) شَجَرٌ مُتَفَحِّلٌ (tropical:) Trees that do not bear fruit; like the ↓ فَحْل: (Ibn-'Abbád, A, O, TA:) that become barren. (A, TA.) [See also what follows.] نَخْلَةٌ مُسْتَفْحِلَةٌ (assumed tropical:) A palm-tree that does not bear fruit. (Lh, TA.) [See also what next precedes: and see 10.] فحم 1 فَحَمَ, aor. فَحَمَ, inf. n. فُحُومٌ (K, TA) and فُحُومَةٌ, (K, * TA,) said of anything, (TA,) It was, or became, black [app. like فَحْم i. e. charcoal]. (K, TA.) [See also فَاحِمٌ.] — — See also فَحْمٌ, last sentence. — فَحَمَ, (Ks, S, Msb, K,) aor. فَحَمَ, (Ks, S, Msb, TA,) accord. to the K فَحُمَ, which is wrong; (TA;) and فَحِمَ; and فُحِمَ; (K;) He (a boy, or child,) wept until his voice became stopped; (Ks, S, Msb;) or until his breath became stopped; as also ↓ أُفْحِمَ. (K.) — — And, said of a ram, (K,) or thus فَحَمَ and فَحِمَ, like مَنَعَ and عَلِمَ, (TA,) He uttered a cry, or cries. (K, TA.) And (TA) one says of a ram, ثَغَا حَتَّى فَحَمَ He bleated until he became hoarse. (S, TA.) — — فَحَمَ, aor. فَحَمَ, said of a man, He was unable to answer, (K, TA,) when one had spoken to him. (TA.) — — And فَحَمَتِ القَلِيبُ, aor. فَحُمَ, inf. n. فُحُومٌ, (tropical:) [The well, or old well,] ceased to have a flow of water. (K, TA.) 2 فحمهُ, (S, A, Msb, K,) inf. n. تَفْحِيمٌ, (S, A, K,) He blackened it, (S, A, Msb, K,) namely, another's face, (S, A, Msb,) with فَحْم [i. e. charcoal]. (Msb.) — See also the next paragraph. 4 افحم He (a man) entered upon the time called فَحْمَةُ العِشَآءِ [q. v.]: like أَعْتَمَ. (TA.) — — And one says, أَفْحِمُوا, (S,) or أَفْحِمُوا عَنْكُمْ مِنَ اللَّيْلِ, (K,) meaning Abstain ye from journeying in the فَحْمَة (i. e. the most intense blackness, S) of the night; (S, K;) as also ↓ فَحِّمُوا, (S, * K,) inf. n. تَفْحِيمٌ. (S.) — افحمهُ is said of weeping [as meaning It stopped his voice, or his breath]: (TA:) see 1. And He silenced him, (S, Msb, TA,) namely, his adversary (Msb) in a dispute or the like, (S, Msb, TA,) by an argument or evidence, (Msb,) or in some other case. (S, TA.) And, said of anxiety, or disquietude of mind, It prevented him, or withheld him, from uttering poetry, or verse. (K.) — — And He found him to be مُفْحَم, (S, K,) not uttering poetry, or verse. (S.) One says هَاجَاهُ فَأَفْحَمَهُ, meaning [He contended with him in satirizing] and he found him to be مُفْحَم, accord. to the K: (TA:) and هَاجَيْنَاكُمْ فَمَا أَفْحَمْنَاكُمْ (S [in which it is implied that the meaning is We contended with you in satirizing and found you not to be مُفْحَمُون]): or, accord. to IB, this means, and we caused you not to hold the tongue from answering, or replying; because المُهَاجَاةُ is between two persons: but you [may] say هَجَوْتُهُ فَأَفْحَمْتُهُ meaning [I satirized him] and I found him to be مُفْحَم. (TA.) 8 إِفْتَحَمَ [الإِفْتِحَامُ] is expl. in some copies of the K as signifying الاِغْتِبَاقُ; in some, الاِعْتِنَاقُ; and app. in the copy used by Golius, الاِعْتِيَاقُ: the first, which is that followed in the TK, is evidently, I think, the right; meaning The drinking an evening draught; such as is termed a غَبُوق. See also the next paragraph, second and last sentences.] فَحْمٌ and ↓ فَحَمٌ, (S, Msb, K,) the latter sometimes occurring, (S, Msb,) like نَهْرٌ and نَهَرٌ, (S,) [Charcoal; this is what is meant by its being said to signify] extinct coal; (M, K;) a thing well known; (S, Msb;) as also ↓ فَحِيمٌ; (S, K;) or, accord. to ISd, this may be a pl. of فَحْمٌ, [or a quasi-pl. n.,] like as عَبِيدٌ is of عَبْدٌ, and مَعِيزٌ of مَعْزٌ, &c.: (TA:) the n. un. [meaning a piece of charcoal] is ↓ فَحْمَةٌ, (S, K, TA,) but not فَحَمَةٌ. (TA.) — And فَحْمٌ signifies also The draught that is drunk in [any one of] the times denoted by the word فَحْمَةٌ [q. v.]: (K, TA:) like the غَبُوق and صَبُوح and جَاشِرِيَّة and قَيْل: but it is disapproved by Az. (TA.) — — [Accord. to the TK, it is an inf. n. of which the verb is ↓ فَحَمَ, aor. فَحَمَ, signifying He (a man) drank in the فَحْمَة of the عِشَآء: but of this I find not any confirmation.] فَحَمٌ: see the next preceding paragraph. فَحِمٌ: see فَاحِمٌ. فَحْمَةٌ n. un. of فَحْمٌ, q. v. [Hence] one says of a black woman with a red خِمَار [or muffler], كَأَنَّهَا فَحْمَةٌ فِى رَأْسِهَا نَارٌ [As though she were a piece of charcoal with fire upon its head]. (TA.) — — [And hence,] فَحْمَةُ اللَّيْلِ The first part of the night: (K:) or the blackness of the night: (Msb:) or the most intense blackness of the night: (K:) or the blackness of the first part of the night: (TA:) or the most intensely black part of the night: (S, TA:) or the part from the setting of the sun to [the time of] the sleeping of

mankind: (K:) so called because of its heat [as well as its darkness]; for the first part of the night is hotter than its last part: (TA:) it is peculiarly in the صَيْف [meaning summer]; (K, TA;) not in the winter: (TA:) and فَحْمَةُ العِشَآءِ signifies the darkness of the عشاء [i. e. of the nightfall]: (S:) or the intenseness of the blackness of the night, and its darkness; which is in its first part: or the time next after the عشاء: (TA:) the pl. is فِحَامٌ and فُحُومٌ: (K, TA:) or the latter of these may mean darkness; as though it were an inf. n. of فَحُمَ. (TA.) فَحْمَةُ السَّحَرِ means The time of the سَحَر [or last part of the night]. (K.) And فَحْمَةُ بْنُ جُمَيْرٍ is [a proper name of] The middle of the night. (K.) فَحُومٌ One who will not utter a reply, or an answer. (TA.) فَحِيمٌ: see فَحْمٌ: — — and see also فَاحِمٌ. فَحَّامٌ A seller of فَحْم [i. e. charcoal]. (TA.) فَاحِمٌ Black; (S, K, TA;) applied to hair, (S,) and to anything; (TA;) as also ↓ فَحِيمٌ; (K, TA;) applied to hair and to anything. (TA.) And Black that is beautiful or comely. (TA.) — — And one says أَسْوَدُ فَاحِمٌ meaning Black in an intense degree. (TA.) — Also A ram uttering a cry, or cries; and so ↓ فَحِمٌ. (K. [But see 1.]) — — And One who does not speak at all. (TA.) — — And, applied to water, (tropical:) Still; not flowing or running. (K, TA.) مُفْحَمٌ [pass. part. n. of 4, q. v.]: i. q. عَيِىٌّ [app. as meaning Unable to express what he would say]; (K, TA;) because his face becomes black from anger, like فَحْم [i. e. charcoal]. (TA.) One unable to utter verse, or poetry. (S, * K.) And A poet who will not [or cannot] answer, or reply to, him who contends with him in satirizing. (TA.) مُفْحِمٌ And answer, or a reply, [&c.,] that silences. (TA.) فحو 1 فَحَا بِكَلَامِهِ إِلَى كَذَا, (Msb, TA,) aor. يَفْحُو [like يَعْلُو], the verb being of the class of عَلَى, (so in the Msb accord. to the TA,) or يَفْحَى [like يَنْفَعُ], the verb being of the class of نَفَعَ, (so accord. to my copy of the Msb,) or, as in copies of the T, يَفْحِى, without teshdeed, the verb being of the class of رَمَى, (TA, [but this is app. a mistranscription for يَفْحَى, as the last radical letter is و,]) inf. n. فَحْوٌ; (Msb, TA;) or بكلامه ↓ فحّى الى كذا, thus accord. to the K, agreeably with what is said by J; (TA;) [but one of my copies of the S has إِنَّهُ لَيُفَحِّى بِكَلَامِهِ إِلَى كَذَا وَكَذَا; the other copy having ↓ لَيُفَحِّى;] He meant, or intended, by his saying, or speech, such a thing. (Msb, K, TA. [In the S, the meaning is only indicated by the context.]) — بَكَى حَتَّى فَحِىَ, like رَضِىَ, He (a child) wept until he sobbed. (TA.) 2 فحّى القِدْرَ, inf. n. تَفْحِيَةٌ, He made the cooking-pot to have a large quantity of أَبَازِير [or seeds used in cooking, for seasoning the food: from فَحًا, q. v.]: (S, * K, TA:) or, accord. to Aboo-'Alee El-Kálee, he put, or threw, into the cookingpot, أَبَازِير, i. e. تَوَابِل. (TA.) It is said, by Z, [but with hardly any reason that I can see,] to be formed by transposition from the letters فوح thus combined. (TA.) — See also 1, in two places. 3 فَاحَيْتُهُ, inf. n. مُفَاحَاةٌ, I talked, discoursed, or held a colloquy, with him, and understood what he intended, or meant. (A, TA.) فَحًا and فِحًى, (S, K,) the former of which is the more common, (S,) The seeds that are used in cooking, for seasoning the food; (S, K;) as also ↓ فَحْوَآءٌ: or the dry thereof: (K:) pl. أَفْحَآءٌ; (S, K;) which is said by IAth to signify the [seeds called] تَوَابِل of the cooking-pot, such as pepper and cumin-seed and the like thereof. (TA.) And it is said to signify particularly The onion, or onions collectively. (TA.) Thus in a trad. of Mo'áwiyeh, in which he is related to have said to a party who came to him, كُلُوا مِنْ فَحَا أَرْضِنَا فَقَلَّ مَا أَكَلَ قَوْمٌ مِنْ فَحَا أَرْضٍ فَضَرَّهُمْ مَاؤُهَا [Eat ye of the seasoning of our land (meaning of the onions,) for rarely have people eaten of the seasoning of a land and the water thereof has harmed them]. (TA: and the like is said in the S, but not so fully.) فَحْوَةٌ i. q. شَهْدَةٌ [A portion of honey; or a honey-comb; or a portion of a honey-comb]. (K, TA. [It is added in the latter that it is as though it were formed by transposition from فَوْحَة; which I do not find in this sense in any lexicon.]) فَحْيَةٌ, like جَرْيَةٌ; (so in some copies of the K, and accord. to the TA, in which it is said to be " with fet-h; ") or فِحْيَةٌ, like جِرْيَةٌ; (so in other copies of the K; [but I think that both are evidently wrong, because deviating from a common rule of the K, and for more than one other obvious reason; and that the right reading is ↓ فِحِّيَّةٌ, like جِرِّيَّةٌ (accord. to those who hold this to be of the measure فِعِّيلَةٌ, not فِعْلِيَّةٌ); i. e., that it is originally فِحِّيوَةٌ, the و being necessarily changed into ى and incorporated into the preceding ى;] and also ↓ فَحِيَّةٌ; (K, TA;) the former on the authority of AA, and the latter on that of IAar; (TA;) Thin soup: (K, TA: [in some copies of the K, حَشْو is erroneously put for حَسْو or حَسُوّ, the readings in other copies:]) or soup in general. (K, TA.) فَحْوَى and ↓ فَحْوَآءُ, (T, S, Msb, K, &c.,) the latter sometimes used, (Msb,) but AZ is said to have disallowed the pronunciation with the lengthened alif, (TA,) and ↓ فُحْوَآءُ, (K, TA,) this last mentioned by ISd and Sgh on the authority of Fr, (TA,) The meaning of a saying, or speech; its intended sense or import; syn. مَعْنًى; (S, Msb, K;) and مَذْهَبٌ; (K;) and لَحْنٌ. (S, Msb.) One says, عَرَفْتُهُ, (S, A,) or فَهِمْتُهُ, (Msb,) فِى, (S,) or مِنْ, (A, Msb,) فَحْوَى كَلَامِهِ and ↓ فَحْوَآءِ كَلَامِهِ (S, A, Msb) i. e. [I knew it, or I understood it, in, or from, the intended sense or import of his saying, or speech; or,] in [or from] what I elicited of his meaning, or intent, in what he said. (A.) [See also عَرُوضٌ, near the middle of the paragraph.] فَحْوَآءٌ: see the next preceding paragraph, in two places: — see also فَحًا. فُحْوَآءٌ: see فَحْوَى. فَحِيَّةٌ and فِحِّيَّةٌ: see فَحْيَةٌ, above. أَفْحَى i. q. أَبَحُّ [Having a hoarse, rough, harsh, or gruff, voice]. (Sgh, TA.) فخ 1 فَخَّ, aor. فخ3ِ, inf. n. فَخِيخٌ (S, K) and فَخٌّ; and so ↓ افتخّ, (K, TA,) inf. n. اِفْتِخَاخٌ; (TA;) said of one sleeping, He snored; or made a sound in breathing, audible by persons around him; syn. غَطَّ: (S, L, K:) or فَخٌّ in sleep is [the making a sound] less than what is termed غَطِيطٌ [inf. n. of غَطَّ]: and it signifies also a man's sleeping, and blowing in sleep. (L.) 8 إِفْتَخَ3ِ see the preceding paragraph. فَخٌّ A snare, trap, gin, or net, for catching game or any kind of wild animals or birds; syn. مِصْيَدَةٌ: (S, A, L, Msb, * K:) said to be a Pers., or foreign, word, arabicized: (TA:) [from the Pers. فَخْ:] AM says that the Arabs called it طَرْقٌ [q. v.; and see also طِبْقٌ]: (TA:) and ↓ فَخَّةٌ signifies the same: (L:) pl. of the former فِخَاخٌ (S, A, Msb, K) and فُخُوخٌ. (S, A, K.) وَثَبَ فُلَانٌ مِنْ فَخِّ إِبْلِيسَ (tropical:) [lit. Such a one leaped from the snare of Iblees] means such a one repented. (A.) فَخَّةٌ A sleep in which the sleeper snores, or makes a sound in breathing audible by persons around him: (S: [see 1:]) or a sleep in which the sleeper blows: (L:) or a sleep after coïtus: (K:) or a sleep in which the sleeper rests on the back of his head, (IAar, L, K,) and blows by reason of satiety: (IAar, L:) or a sleep in the early part of the morning or of the forenoon, between the time of the prayer of daybreak and sunrise or after sunrise: and, when tired. (A.) One says, هُوَ يَنَامُ الفَخَّةَ [He sleeps the sleep termed فَخَّة]. (A.) — See also فَخٌّ. فخت 1 فَخَتَتْ, said of a woman, She walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side. (Msb.) [See also 5.] — — And, said of the bird called فَاخِتَة, It [cooed, or] uttered a cry or sound. (K.) — — And فَخَتَ He lied, or uttered a falsehood. (A, TA. [See فَاخِتَةٌ.]) — فَخَتَهُ, aor. فَخَتَ, He cut it off (K, TA) with a sword. (TA.) — — فَخَتَ رَأْسَهُ He smote his head with a sword, (O, K, TA,) and cut it off. (TA.) — — فَخَتَ الإِنَآءَ, (K, TA,) inf. n. فَخْتٌ, (TA,) He uncovered the vessel. (K, TA.) — — And الفَخْتُ signifies also The cook's taking out with the hand a piece of flesh-meat from the cooking-pot: (K, TA:) مِنَ القِدْرَةِ, the reading found in copies of the K, [in the CK مِن الفِدْرَةِ,] is a mistake: it should be مِن القِدْرِ, as in the L [and O] &c. (TA.) 5 تفخّت He walked in the manner of the bird called فَاخِتَة: thus in the K: but in most of the lexicons تَفَخَّتَتْ: (TA:) i. e. she (a woman) walked as walks the فَاخِتَة: (A:) [or,] accord. to Lth, [in the 'Eyn,] signifying مشت مجنبحة: (TA: in the

O, مَشَتْ مجنحه; and in the margin thereof, مُجَنْبِخَةً [the right reading is مَشَتْ مُجْتَنِحَةً; thus in the JK, a lexicon founded upon the 'Eyn:] thought by him to be from the walking of the bird called فَاخِتَة: (O, * TA:) he means, she strode in her walking, and held out her arms apart from [her sides beneath] her armpits. (TA.) — — And He wondered, syn. تَعَجَّبَ, (O, K, TA,) and said, How good, or goodly, is he, or it! (O, TA.) And it is said of a man as signifying تعجّب فِى مِشْيَتِهِ [app. meaning He showed عُجْب, i. e. self-admiration, &c., in his gait: but I do not find this signification assigned to تعجّب]. (TA.) — — And He affected lying; or lied purposely; syn. تَكَذَّبَ. (A, TA.) 7 انفخت, said of a roof, It became perforated. (O, K.) فَخْتٌ The light of the moon; moonlight: (S, A, O, K:) or the light of the moon when it first appears: and hence [as some say] the derivation of فَاخِتَةٌ [as the name of a certain bird], because of its colour: (Msb: [see, however, what follows:]) you say, جَلَسْنَا فِى الفَخْتِ [as though meaning We sat in the moonlight]: (A 'Obeyd, S, O:) but Sh says, I have not heard الفِخْت except in this instance; and Aboo-Is-hák states that some one of the lexicologists says, I know not whether it be a name of the light of the moon or of its darkness: Abu-l-'Abbás says that the meaning [in the saying above mentioned] is, in the shade of the moon [i. e. in the shade of a moonlight-night; and to this the colour of the فَاخِتَة may be likened]. (TA.) — Also The [snare, or trap, &c., called] فَخّ, (K, TA,) of the sportsman: (TA:) or [a thing] nearly resembling the فَخّ. (O.) — And Holes, or perforations, of a round form, in a roof. (O, K.) فَاخِتَةٌ A certain well-known bird; (K;) of those having neck-rings [or collars]; (S, O;) a species of pigeon, marked with a neck-ring: (TA:) accord. to Ibn-El-Jawáleekee, (IB, TA,) the name is derived from الفَخْتُ, (IB, Msb, TA,) meaning " the light of the moon," (IB, TA,) or " the light of the moon when it first appears; " because of its colour: (Msb:) [hence, and from what will be found stated voce قُمْرِىٌّ, it seems to be a species of collared turtle-dove, of a dull white colour, marked with a black neck-ring:] or, as some say, the word is a part. n. from فَخَتَتْ signifying as expl. in the first sentence of this art.: (Msb:) the pl. is فَوَاخِتُ. (S, O, Msb.) أَكْذَبُ مِنْ فَاخِتَةٍ [More lying than a fákhiteh] is a prov.; because the cry of the فاختة resembles هٰذَا أَوَانُ الرُّطَبِ [This is the season of the fresh ripe dates]; and this it utters when the spadix of the palmtree has not yet come forth. (Meyd. [See also Freytag's Arab. Prov. ii. 383.]) فخذ 1 فَخَذَهُ, (S, O, L, K,) aor. فَخَذَ, (TA, and so accord. to some copies of the K, in which the verb is said to be like مَنَعَهُ,) or فَخِذَ, (so in other copies of the K,) inf. n. فَخْذٌ, (L,) He hit, or hurt, his (another's) thigh: (S, L, K:) or he broke his thigh: like as one says رَأَسَهُ and رَجَلَهُ. (O.) And فُخِذَ He was hit, or hurt, in his thigh: (M, L, K:) or his thigh was broken. (A.) 2 فَخَّذَ see 5, in two places. — — فخّذ عَشِيرَتَهُ (assumed tropical:) He called his عشيرة [or kinsfolk] فَخِذ by فَخِذ [i. e. one small body of families after another], (S, Mgh, * O, L, K, *) inf. n. تَفْخِيذٌ: (TA:) from a trad. (S, O, L.) — — And فَخَّذَهُمْ, inf. n. as above; (K;) or فَخَّذ بَيْنَهُمْ; (L;) (assumed tropical:) He dispersed them, and abstained from aiding them; syn. فَرَّقَهُمْ وَخَذَلَهُمْ: (L, K: [but see what follows:]) and (L) فخّذهم (O, L, Msb) عَنْ فُلَانٍ, (O, L,) inf. n. as above, (O, L, Msb,) signifies خذلهم, (L, Msb, [in both written without any of the syll. signs,]) or خذّلهم عَنْهُ [which is evidently the right reading (i. e. he induced them to abstain from aiding such a one), and I believe it to be the right reading also in the explanation given immediately before from the L and K]: (O:) and فخّذ بَيْنَهُمْ he dispersed them. (O, Msb.) 3 فَاْخَذَ see the next paragraph, in two places. 5 تفخّذ المَرْأَةَ He (a man, Msb) sat between the thighs of the woman (Mgh, Msb) as he sits who performs [or is about to perform] the act of coïtus; as also ↓ فاخذها, [inf. n. مُفَاخَذَةٌ;] and ↓ فخّذها, inf. n. تَفْخِيذٌ: (Msb:) or he sat above the thighs of the woman: (Mgh:) ↓ التَّفْخِيذُ signifies the same as ↓ المُفَاخَذَةُ [app. agreeably with the former or the latter of the explanations above]. (S, O, L.) — And تفخّذ He retired, or held back, (O, K,) عَنِ الأَمْرِ from the affair. (O.) 10 استفخذ i. q. إِسْتَخْذَى, (Fr, O, K, TA,) i. e. He was, or became, lowly, humble, or submissive; and so إِسْتَخْذَأَ. (TA in arts. خذى and خذأ.) فَخِذٌ and فَخْذٌ (S, O, L, Msb, K) and فِخْذٌ (S, O, L, K) and فِخِذٌ, (L, TA,) as Ez-Zarkashee says in his Expos. of El-Bukháree, (TA,) for in the case of every faucial medial radical of a word of the measure فَعِل, whether a noun like فَخِذٌ or a verb like شَهِدَ, there are four dial. vars., namely, فَعِل and فَعْل and فِعْل and فِعِل; (Seer, O, TA;) thus it is said in the Tes-heel of Ibn-Málik; and MF says that the first three forms are common to every word of the measure of كَتِف though without a faucial letter; (TA;) The thigh; i. e. the limb (وصل [i. e. وُصْل, but in the O written وَصْل,]) between the سَاق and the وَرِك; (Mgh, * O, L, K; *) so says Lth; (O;) and in this sense, the first of the forms above mentioned is the most chaste: (MF:) it is of the fem. gender: (Mgh, O, L, Msb, K:) pl. أَفْخَاذٌ, (Sb, L, Msb, K,) the only pl. form. (Sb, L.) — — Also (tropical:) A small sub-tribe, or portion of the tribe, consisting of the nearest of the kinsfolk of a man; (Kh, A, * O, L, K; *) less than a بَطْن; the first [i. e. largest] body being the شَعْب, then the قَبِيلَة, then the فَصِيلَة, then the عِمَارَة, then the بَطْن, and then the فَخْذ: (S, O, L:) or it is below the قَبِيلَة but above the بَطْن; and is pronounced with the خ quiescent: (IDrd, O:) or below the فَصِيلَة but above the بَطْن: (Msb:) or below the بَطْن and above the فَصِيلَة: (Mgh, Msb:) this last, accord. to IB and Aboo-Usámeh, is the true order; (TA voce شعب, q. v.;) and AM says that the فَصِيلَة is nearer than the فخذ: (L:) in this sense, the second of the forms above mentioned is the most chaste: (MF:) and in this sense it is of the masc. gender; (A, Mgh, O, Msb;) because meaning نَفَرٌ; (Msb;) wherefore you say, هٰذَا فَخْذِى: (A:) pl. as above. (A, O, L, K.) — — حُلِبَتِ النَّاقَةُ فِى فَخِذِهَا is a phrase mentioned by Fr, meaning (assumed tropical:) [The she-camel was milked] in her half-month [app. at the period commencing half a month after her parturition]. (O.) فَخْذَآءُ A woman that holds a man firmly between her thighs, (Msb, K, TA,) by reason of her strength. (TA.) مَفْخُوذٌ A man hit, or hurt, in his thigh: (M, L:) or whose thigh is broken. (A.) فخر 1 فَخَرَ, (S, O, Msb, K,) aor. فَخَرَ, (O, Msb, K,) inf. n. فَخْرٌ (S, O, Msb, K) and فَخَرٌ (S, O, K) and فَخَارٌ, (K,) or this is a simple subst., (Msb,) or it is a mistake for فِخَارٌ, accord. to some, and this may be an inf. n. either of فَخَرَ, for there are many instances of the same kind, or of فَاخَرَ, (MF,) or فَخَارٌ, with fet-h, is post-classical, and therefore not allowable, (Th, O,) and فَخَارَةٌ and فِخِّيرَى and فِخِّيرَآءُ; (K;) and ↓ افتخر; (S, O, Msb, K;) and ↓ تفاخر; (L in art. فتح;) [He gloried, or boasted; i. e.] he gloried in, boasted of, boasted himself in, or praised or commended himself for, certain properties, or particular qualities: (K:) he enumerated, or recounted, the particulars of his ancestral nobility or eminence, or his own glorious or honourable deeds or qualities: (S, TA:) or he arrogated to himself greatness and nobility: (TA:) or he contended for superiority by reason of honours arising from memorable deeds or qualities, and from parentage or relationship, and other things relating to himself or to his ancestors: (Msb:) or he contended for superiority by reason of things extrinsic to himself, such as wealth, and rank or station. (TA.) You say فَخَرْتُ بِهِ [I gloried in it, or by reason of it; &c.]. (Msb.) And ↓ تفاخر بِمَا عِنْدَهُ He gloried in, boasted of, or boasted himself in, what he possessed. (L in art. فتح.) And فَخَرَ بَعْضُهُمْ عَلَى بَعْضٍ One party of them boasted against another [بِكَذَا in such a thing or quality &c.]. (K.) — — Also فَخَرَ, inf. n. فَخْرٌ, He magnified himself by boasting. (TA.) — — فَاخَرَهُ فَفَخَرَهُ, (S, O, K,) aor. فَخُرَ, (O, K, [in two copies of

the S written فَخَرَ, contrary to analogy in a verb signifying surpassing in a contest, accord. to most of the grammarians,]) inf. n. فَخْرٌ: (S:) see 3. فَخَرَ فُلَانٌ اليَوْمَ عَلَى فُلَانٍ فِى الشَّرَفِ وَالجَلَدِ وَالْمَنْطِقِ — — Such a one excelled to-day such a one in nobleness and hardiness and speech. (ISk, TA.) — — فَخِرَ, aor. فَخَرَ, (O, K,) inf. n. فَخَرٌ, (TA,) He disdained, or scorned. (IAar, O, K, TA.) — — فَخَرَهُ عَلَيْهِ: see 4. 2 فَخَّرَ see 4. 3 فَاخَرَهُ فَفَخَرَهُ ↓ فَأْخَرَ, (ISk, S, O, Msb, K,) inf. n. of the former مُفَاخَرَةٌ (Msb, K) and فِخَارٌ, (K,) [and aor. of the latter فَخُرَ, or, accord. to some, فَخَرَ, (see 3 in art. خصم,)] He vied, or competed, with him, or contended with him for superiority, in فَخْر [i. e. glorying, or boasting, &c., or in glory, or excellence, i. e. he emulated, or rivalled, him therein, and he surpassed him, or overcame him, therein; and, simply, he vied with him, and surpassed him]: (Msb, * K:) or he contended with him for superiority in generousness or nobleness of father and mother: (ISk, S:) and he surpassed him, or overcame him, therein. (ISk, S, Msb, K.) 4 افغرهُ عَلَيْهِ; (ISk, S, O, K;) and ↓ فخّرهُ عليه, inf. n. تَفْخِيرٌ; (ISk, S, O;) or ↓ فَخَرَهُ عليه, aor. فَخَرَ, (AZ, O, * K,) inf. n. فَخْرٌ; (AZ, O, TA;) He judged him, or made him, to excel, or to have excelled, him in فَخْر [or glorying, or boasting, or glory, or excellence]. (ISk, S, O, K.) — — أَفْخَرَتْ She (a woman) brought forth none but such as was فَاخِر [or goodly, &c.]. (Lth, O.) 5 تفخّر (S, TA) and ↓ تفاخر (TA) He magnified himself; he was, or became, proud, haughty, or disdainful; syn. of the inf. n. of the former تَعَظُّمٌ, and تَكَبُّرٌ; (S, TA;) and that of the latter تَعَاظُمٌ. (TA.) 6 تفاخروا [They vied, or competed, or contended for superiority, one with another, in فَخْر, i. e., glorying, or boasting, or in glory, or excel-lence, i. e. they emulated, or rivalled, one another therein; and, simply, they vied, one with another;] they boasted together, one party against another. (S, * K.) تفاخروا فِيمَا بَيْنَهُمْ They boasted among themselves of their several causes of boasting. (Msb.) — — See also 1, in two places; and 5. 8 إِفْتَخَرَ see 1, first sentence. — — [Hence,] افتخرت زَوَاخِرُهُ (tropical:) [Its herbs] became tall. (A, TA.) 10 استفخرهُ He bought it فَاخِرًا [i. e. of a good, a goodly, or an excellent, quality], namely, a garment, or piece of cloth, (Lth, O,) or a thing. (K.) And in like manner the verb is used in relation to the giving [and app. the taking] in marriage. (O.) فَخْرٌ [Glory: excellence: originally an inf. n.: as also فُخْرَةٌ.] You say إِنَّهُ لَذُو فُخْرَةٍ ↓ عَلَيْهِمْ, i. e. فَخْرٍ [Verily he possesses glory, or excellence, above them: or perhaps the meaning of this phrase may be verily he has a disposition to boast himself against them]: and هٰذَا ↓ مَا لَكَ فُخْرَةٌ, i. e. فَخْرُهُ [Thou hast not the glory, or excellence, of this]. (Lh, TA.) فُخْرٌ and فُخُرٌ Thickness of an udder, with contractedness of the orifices of the teats, and with paucity of milk. (TA.) فُخْرَةٌ: see فَخْرٌ, in two places. فِخْرَةٌ [A manner of glorying, or boasting]. You say فَخَرَ فِخْرَةً حَسَنَةً [He gloried, or boasted, in a good manner]. (Lh, TA.) فَخَارٌ [said in the Msb to be a simple subst.: see 1]. فَخُورٌ: see فَاخِرٌ. — — Also A she-camel great in the udder, contracted in the orifices of the teats: (As, S, O:) or great in the udder, having little milk; (K, TA;) and likewise applied to a ewe or she-goat: or that yields thee what she has of milk, and has nothing remaining thereof. (TA.) — — And A thick udder, contracted in the orifices of the teats, and having little milk: (K, TA:) erroneously repeated in the K among words ending with ز. (TA.) — — And A palm-tree great in the trunk, thick in the branches. (S, O, K.) — — Also, and ↓ فَيْخَرٌ, (O, K,) which is likewise with ز, (TA,) both applied to a horse, (O, K,) and the latter to a man also, (O,) Great in the yard, (O, K,) and long therein: (K:) and the latter, applied to a penis, great; mentioned by IDrd as with ز: (TA:) and the pl. is فَيَاخِرُ. (K, TA.) فَخِيرٌ One who vies, or competes, or contends, with another in glorying, or boasting, &c., (O, K,) or for superiority in generousness or nobleness of father and mother; (S;) i. q. مُفَاخِرٌ; (K;) like خَصِيمٌ (S, TA) in the sense of مُخَاصِمٌ. (TA.) You say جَآءَ فُلَانٌ فَخِيرًا ثُمَّ رَجَعَ أَخِيرًا [Such a one came contending with others in glorying, or boasting, &c.: then returned last, or meanest]. (A.) — — Also Overcome in فَخْر [i. e. glorying, or boasting, &c.]. (K.) فَخَّارٌ Baked pottery; baked vessels of clay: (Msb, voce خَزَفٌ:) or baked clay: before it is baked, it is called خَزَفٌ and صَلْصَالٌ: (Msb in the present art.:) or i. q. خَزَفٌ: (S, O, K:) or a kind of خَزَف of which earthen vessels, or jars, mugs, &c., are made: (TA:) or earthen vessels; vessels made of potters' clay: pl. of [or rather a coll. gen. n. of which the n. un. is] فَخَّارَةٌ. (K.) فِخِّيرٌ: see the paragraph here following. فِخِّيرَةٌ: see the paragraph here following. فِخِّيرَآءُ: see the paragraph here following. فَاخِرٌ an epithet from فَخَرَ in the first of the senses expl. above; as also ↓ فَخُورٌ: (K:) [the former signifies Glorying; boasting; &c.: and the latter, the same as] ↓ فِخِّيرٌ one who glories, or boasts, much; (S, O, TA;) as also ↓ فِخِّيرَآءُ: (O, TA:) and ↓ فِخِّيرَةٌ one who glories, or boasts, very much. (O, * TA.) — — A thing, (S, O, Msb,) or anything, (K,) [superb, grand; as though glorying, or boasting;] good; goodly; excellent; of excellent quality. (S, O, Msb, K.) — — Also (assumed tropical:) Dates not yet ripe (بُسْرٌ) that grow large, and have no stones: (S, O, K:) as though they boasted against others. (TA.) فَيْخَرٌ: see فَخُورٌ, last sentence. فَاخُورٌ A species of sweet-smelling plants; (S, TA;) i. q. رَيْحَانُ الشُّيُوخ; (K, TA;) thus called by the people of El-Basrah; accord. to AHn, the مَرْو [or marum] having broad leaves; and said to be that of which there have come forth, in its midst, جَمَامِيح [pl. of جُمَّاحٌ, q. v.], like foxes' tails, with a red, sweet-smelling blossom in the middle thereof: the physicians assert that it cuts short the [sleep termed] سُبَات. (TA.) — — [A meaning assigned by Golius to this word belongs to فُنَاخِرَةٌ.] مَفْخَرَةٌ and مَفْخُرَةٌ A thing in which one glories, or boasts himself; (K;) a cause of glorying or boasting; a generous quality or action, or a generous quality that is inherited by generation from generation; syn. مَأْثُرَةٌ: (S, O:) pl. مَفَاخِرُ. (Msb.) فخم 1 فَخُمَ, aor. فَخُمَ, (S, M, K, &c.,) inf. n. فَخَامَةٌ, (S, &c.,) He (a man, S) was, or became, large, big, bulky, or thick. (S, M, K, &c.) — — And He was, or became, great in respect of estimation, rank, or quality. (So accord. to an explanation of the inf. n. in the KL [agreeably with an explanation of the epithet فَخْمٌ].) See also مُفَخَّمٌ, below. — — And one says also فَخُمَ الأَمْرُ [meaning Great in estimation is the thing or affair or event or case!]. (K in art. بخ, in which see بَخْ.) 2 تَفْخِيمٌ is syn. with تَعْظِيمٌ [as signifying The magnifying a man, honouring him, or treating him with respect or reverence or veneration]: (S, K, TA:) one says, أَتَيْنَا فُلَانًا فَفَخَّمْنَاهُ meaning [We came to such a one] and we magnified him, or honoured him, and paid him high respect: and ↓ تفخّمهُ signifies [the same as فخّمهُ, i. e.] He magnified him, or honoured him, &c.; syn. أَجَلَّهُ, and عَظَّمَهُ. (TA.) — — تَفْخِيمُ الحَرْفِ is the contr. of إِمَالَتُهُ [i. e. it signifies The pronouncing of the word with the broad sound of the lengthened fet-h (approaching to the sound of " a " in our word " ball ")]: (S:) [and also with a full sound of the letter ل:] or التَّفْخِيمُ is the abstaining from الإِمَالَة; (K, and Kull p. 127;) and the contr. of التَّرْقِيقُ; i. e. i. q. التَّغْلِيظُ; and signifies the inclining of ا towards the place of utterance of و, as in the word الصَّلٰوةُ; and the uttering of ل from the lower part of the tongue [i. e. with the tongue turned up], as in the word اَللّٰه [i. e. in the word اللّٰه not immediately preceded by a kesreh]: (Kull ubi suprà:) it is [predominantly] peculiar to the people of El-Hijáz, like as الامالة is to the tribe of Temeem. (TA.) — See also what next follows. 5 تَفَخَّمَ [تفخّم] signifies He magnified, or aggrandized, himself; as is shown by a verse cited in the first paragraph of art. فيل; in which verse it is said in the M that ↓ فَخَّمُوا means تَفَخَّمُوا. — And it is also trans., like 2:] see 2,

first sentence. فَخْمٌ [seems to signify primarily Large, big, bulky, or thick. And hence,] A man having much flesh in the balls, or elevated parts, of the cheeks. (TA.) — — [And predominantly,] Great in estimation, rank, or quality; (S, K, TA;) applied to a man: (S, TA:) pl. فِخَامٌ: the fem. is فَخْمَةٌ. (TA.) And it is likewise applied to حَسَب [or grounds of pretension to respect or honour]. (TA.) — — And to speech, or diction, (مَنْطِق,) meaning Strong; sound, or correct; or chaste, clear, or eloquent, and comprehensive; syn. جَزْلٌ. (S, K.) فَخْمَةٌ fem. of فَخْمٌ [q. v.]. (TA.) — — And A great army or military force. (TA.) فُخَمِيَّةٌ, like جُهَنِيَّةٌ, (so in the JK, K, and TA, [in the CK and my MS. copy of the K فُخَيْمَة, like جُهَيْنَة,]) Self-magnification, pride, or haughtiness, and assumption of superiority. (JK, K, TA.) فَيْخَمَانٌ A person of authority, (TA,) one held in honour, from whose judgment events are made to proceed, and without whom no affair is decided. (K, TA. [In the explanation of this word in the CK, يَصْدُرُ is a mistranscription for يُصْدَرُ.]) أَفْخَمُ i. q. أَعْظَمُ [as meaning Most, or very, great in estimation, rank, or quality; applied to a man]. (TA.) مُفَخَّمٌ, occurring in a trad., as an epithet applied to the Prophet, means Magnified, honoured, or regarded with respect or reverence or veneration, in the minds and the eyes [of others: and so it means when applied in a general manner]: not largeness in his bodily make: or, as some say, it means [characterized by] ↓ فَخَامَة in his face, [i. e.] its nobleness, and fulness, with beauty, or comeliness, and a quality inspiring reverence or veneration. (TA.) فد 1 فَدَّ, aor. فَدِ3َ, inf. n. فَدِيدٌ (As, T, S, M, L, K) and فَدٌّ, (M, L,) He (a man, As, S) uttered his voice, called out, cried out, or vociferated: (As, S, M, A, L, K:) or did so vehemently: (T, M, L, K:) or raised his voice; (TA;) and so ↓ فَدْفَدَ, said of a man, and of a camel: (L:) or they (a number of sheep or goats) made a sound by running: or made a sound by running with their pastors and those driving them with singing: (K:) or he, or it, made a sound like that termed حَفِيفٌ; (Lth, T, M, K;) as also ↓ فَدْفَدَ, inf. n. فَدْفَدَةٌ: (M, L, K: *) and he (a man) ran, making a sound by his running. (L.) — — فَدَّ, aor. فَدِ3َ, inf. n. فَدِيدٌ, It (a bird) moved, or flapped, (حَثَّ,) its wings, expanding and contracting them. (M.) — — He ran, (K, TA,) fleeing. (TA.) [See also R. Q. 1.] — — فَدَّتِ الإِبِلُ The camels crushed the ground with their feet, by the vehemence of their tread. (M, L.) And فَدَّ, aor. فَدِ3َ, inf. n. فَدٌّ and فَدِيدٌ; (L;) and ↓ فَدْفَدَ; (M, L;) He (a man) trod vehemently upon the ground, by reason of exultation, and briskness, liveliness, or sprightliness. (M, L.) [See also 2.] — هُوَ يَفُدُّنِى وَيَعُدُّنِى means He threatens me. (K, TA.) 2 فدّد, inf. n. تَفْدِيدٌ, He cried out, or vociferated, or did so vehemently, in buying or selling. (IAar, T, L, K.) — — And He (a man) walked upon the ground proudly and exultingly. (IAar, T, L, K. *) R. Q. 1 فَدْفَدَ, inf. n. فَدْفَدَةٌ: see 1, in three places. — — Also He (a man, TA) ran, fleeing from an enemy or a beast of prey. (T, L, K.) [See also 1, latter half.] فُدَادٌ: see فَدَّادٌ, last sentence. فَدِيدٌ an inf. n. of 1 [q. v.]. — Also Abundance of camels. (M, L.) — — And إِبِلٌ فَدِيدٌ Many camels. (M, L.) فُدَادَةٌ and فَدَادَةٌ: see the next paragraph, last two sentences, in three places. فَدَّادٌ Having a strong, or loud, voice, (S, M, A, L, K,) and rude, coarse, or uncivil, in speech; (L, K;) as also ↓ فُدْفُدٌ and ↓ فَدِفِدٌ. (Lh, M, L, K.) — — Having a vehement tread. (M, L, K.) Hence, in a trad., قَدْ كُنْتَ تَمْشِى فَوْقِى فَدَّادًا i. e. [Thou usedst to walk upon me] treading vehemently, as said by the earth, (M, L,) to a dead man buried in it. (L.) — — Proud, (K, TA,) and exulting. (TA.) — — And Possessing camels in number from two hundred (in some copies of the K [and in a copy of the T] from hundreds, TA) to a thousand, (AO, T, Nh, L, K,) and therewithal rude, coarse, or uncivil, and proud. (AO, T.) — — Pl. فَدَّادُونَ. (L, K, &c.) — — The pl. occurs in a trad., in the saying, إِنَّ الجَفَاءَ وَالقَسْوَةَ فِى الفَدَّادِينَ, (T, S, L,) meaning [Verily rudeness, or coarseness, and hardness, are in] the men whose voices are high, or loud, in their corn-fields and among their cattle: (El-Ahmar, As, T, S, L, K:) or (in the K " and ") the tenders of camels, and pastors, and tenders of oxen and of asses: (Th, T, K:) or (in the K " and ") the tillers of the ground; (M, A, Mgh, K, TA;) because they vociferate in their corn-fields: (A, Mgh:) or (in the K " and ") the people of the deserts; (M, K, TA;) the men who dwell in the فَدَافِد [pl. of فَدْفَدٌ, q. v.]; (MF;) because of the roughness of their voices, and their rudeness, or coarseness: (M:) or (in the K " and ") the possessors of many camels. (M, K, TA.) [See also art. فدن.] — — ↓ الفَدَّادَةُ signifies The frog: (A, K:) so called because of its croaking. (A.) — — Also, ↓ فَدَّادَةٌ, (IAar, Th, M, L, K,) and ↓ فُدَادَةٌ, (IAar, L,) or ↓ فَدَادَةٌ, (M, K,) A cowardly man. (IAar, Th, M, L, K.) — — Also, ↓ فَدَّادَةٌ, (L,) or ↓ فُدَادَةٌ, (M, K,) A certain bird: (M, L, K:) n. un. of فَدَّادٌ, (L,) or ↓ فُدَادٌ. (M.) فَدَّادَةٌ: see the last three sentences of the next preceding paragraph. فَدْفَدٌ A desert, or waterless desert, (T, M, L, K,) wherein is nothing: (T, M, L:) or an even tract of land: (S, L, K:) or a spacious and pebbly tract of land: (A:) or a rugged and pebbly tract of land: or a hard place: (M, L:) or a hard and rugged place: (K:) or an elevated place (As, T, L, K) in which is hardness: (As, T, L:) pl. فَدَافِدُ. (L.) فُدفدٌ: see فَدَّادٌ, first sentence. فُدَفِدٌ: see فَدَّادٌ, first sentence. — Also Thick milk: (IAar, T:) or i. q. هُدَبِدٌ, (K,) which signifies very thick milk: (S and L and K in explanation of the latter:) or both signify sour and thick milk. (T and L in explanation of the latter.) فدح 1 فَدَحَهُ, (S, A, K,) aor. فَدَحَ, (K,) inf. n. فَدْحٌ, (TA,) It (a debt, S, A, K, and an affair, and a load, TA) burdened him, burdened him heavily, oppressed him, or overburdened him: (S, A, K:) ↓ افدحهُ [in this sense], said of debt, has not been heard from any one in the correctness of whose Arabic speech confidence is placed. (S.) 4 أَفْدَحَ see the preceding paragraph: — — and that here following. 10 استفدحهٌ He deemed it (i. e. an affair [&c.]) burdensome, heavily burdening, oppressive, or overburdening: (A, TA:) or he found it to be so; as also ↓ افدحهٌ. (K.) افدحهٌ A debt, (A,) or an affair, (S, K,) [or a load, (see 1,)] burdening, burdening heavily, oppressing, or overburdening. (S, A, K.) فَادِحَةٌ A misfortune, an affliction, or a calamity: [pl. فَوَادِحُ:] فَوَادِحُ الدَّهْرِ signifies the afflictions, or calamities, of fortune. (K, * TA.) مُفْدَحٌ: see the following paragraph. مَفْدُوحٌ A man burdened, heavily burdened, oppressed, or overburdened, by debt, or by an affair, or by a load: (S, * L, TA:) ↓ مُفْدَحٌ in this sense is not allowable. (L.) فدخ 1 فَدَخَ رَأْسَهُ, aor. فَدَخَ, (K, TA,) inf. n. فَدْخٌ, (TA,) He broke his head with a stone: (K, TA:) and فَدَخْتُ الشَّىْءَ I broke the thing: (TA:) [but] the verb is not used except in relation to a thing in which is moisture. (K, TA.) فدر 1 فَدَرَ, (Lth, IAar, T, S, M, O, K,) aor. فَدُرَ, (M,) or فَدِرَ, (O, K,) inf. n. فُدُورٌ (Lth, T, S, M, O, K) and فَدْرٌ; (K;) and ↓ فدّر, (IAar, T, O, K,) inf. n. تَفْدِيرٌ; (O;) and ↓ افدر; (IAar, T, O, K;) said of a stallion, (IAar, T, S, &c.,) primarily of a stallion-camel, (IAar, T,) He desisted from covering; (IAar, T, S, O;) or he desisted from covering, being wearied by much indulging therein: (S, O:) or he flagged, or became remiss, or languid, in covering, (Lth, T, M, K,) and desisted therefrom: (M, K:) the و in فَدَرَ, thus used, may be a substitute for the ت in فَتَرَ: (O:) accord. to IAth, it signifies he lacked power, or ability, to cover. (TA.) — — فَدَرَ, inf. n. فُدُورٌ, said of a mountain-goat, He became such as protected himself in the mountain from the hunter: or he became large, or big, and advanced in age, or full-grown; thus says IKtt. (TA.) — — And فَدَرَ said of cooked flesh-meant, (K, TA,) inf. n. فُدُورٌ, (TA,) It became cold. (K, TA.) — فَدِرَ, aor. فَدَرَ, inf. n. فَدَرٌ, He was, or became, foolish, stupid, or unsound in intellect or understanding. (TA.) 2 فَدَّرَ see 1, first sentence. — هٰذِهِ حِجَارَةٌ تُفَدِّرُ means These are

stones that break into small and large pieces. (O, K.) 4 أَفْدَرَ see 1, first sentence. 5 تفدّر, said of a stone, It, being struck, broke in pieces. (TA.) فَدَرٌ: see فَادِرٌ, in two places. فَدِرٌ Foolish, stupid, or unsound in intellect or understanding. (S, M, O, K.) — — And Wood that quickly [or easily] breaks. (O, K.) فِدْرَةٌ A piece of flesh-meat: (M, K:) or a compact piece thereof: (As, T, S, O:) or a piece of cold, cooked, flesh-meat: (T: [mentioned in the TA as from the M:]) and a piece of anything: (TA:) pl. فِدَرٌ. (T, TA.) — — A lump of dates [compacted together]: (M:) or a large lump of dates compacted together; as also فِنْدِيرٌ and فِنْدِيرَةٌ, (TA in art. فندر.) — — A piece of a mountain: (T, K:) or an overtopping, or an overhanging, or a projecting, piece of a mountain. (M.) See also فَادِرَةٌ. — — And A portion of the night. (M, K.) فُدَرَةٌ A man who goes away by himself; (Ibn- 'Abbád, O, K;) like فُرَدَةٌ; formed by transposition. (Ibn-'Abbád, O.) [See also فَادِرٌ, last signification.] فُدُرٌّ Silver. (O, K.) — And also, (K,) or غُلَامٌ فُدُرٌّ, (O,) A boy, or youth, that has nearly attained to puberty: or fat, or plump. (O, K.) فَدُورٌ: see the next paragraph. فَادِرٌ, applied to a stallion, [primarily to a stallion-camel, (see 1, first sentence,)] Desisting from covering; or desisting from covering, being wearied by much indulging therein: (S, O:) or flagging, or becoming remiss, or languid, in covering, and desisting therefrom: (M, K:) [or lacking power, or ability, to cover: (see 1:)] pl. فَوَادِرُ, (S, O,) or فُدْرٌ. (M, K.) — — Also, and ↓ فَدُورٌ, (S, M, O, K,) and ↓ فَدَرٌ, (M, K,) applied to a mountaingoat, Advanced in age, or full-grown: (S, M, O, K:) or youthful, and complete in make: (M, K:) or large, or big: (S, O:) or that protects himself in the mountain from the hunter: (M, K:) فَادِرٌ applied to a mountain-goat as meaning advanced in age is like قَارِحٌ applied to a horse, and بَازِلٌ to a camel, and صَالِغٌ to an animal of the bovine kind and to a sheep or goat: (As, T:) accord. to IAth, it is from فَدَرَ said of a stallion as meaning " he lacked power, or ability, to cover: " (TA: [and the like is said in the O:]) the pl. (of فَادِرٌ, M) is فُدُرٌ, (M, and so in some copies of the K,) or فُدْرٌ, (so in other copies of the K,) or both, (S, O, [see an ex. of the latter plural in a verse cited voce تَدَثَّرَ,]) and فَوَادِرُ and (of ↓ فَدَرٌ, M) فُدُورٌ, and (quasi-pl. n., M) ↓ مَفْدَرَةٌ, (M, K,) like مَشْيَخَةٌ. (M.) — And فَادِرٌ, (O, K,) [thus] without ة, (O,) signifies also A she-camel that goes away alone, apart from the others; (O, K, TA;) like فَارِدٌ. (TA.) [See also فُدَرَةٌ.] فَادِرَةٌ (assumed tropical:) A great, (T, O, K,) hard and solid, (M, K,) mass of rock, (T, M, O, K,) which one sees (T, O) upon the head of a mountain; (T, M, O, K;) likened to the mountain-goat; (M, O;) as also ↓ فِدْرَةٌ. (TA.) [See also what next follows.] فِنْدِيرٌ (S, K) and فِنْدِيرَةٌ (S, M, K) A great mass of rock that projects, or juts out, (تَنْدُرُ,) from the head of a mountain: (S:) what is thus called is short of (دُونَ) what is termed فِدْرَة [in relation to a mountain]; (M, K;) by which may be meant دون in respect of place and projection, not in respect of size. (TA.) [See also فِدْرَةٌ and فَادِرَةٌ: and see more in art. فندر.] طَعَامٌ مُفْدِرٌ, like مُحْسِنٌ [in measure, app. in some one or more of the copies of the K like مُحْصَنٌ, for, as is mentioned in the TA, El-Bedr El-Karáfee says that it is anomalous, like مُسْهَبٌ from أَسْهَبَ, and مُحْصَنٌ from أَحْصَنَ], Food that stops from copulation; (K;) as also ↓ مَفْدَرَةٌ. (Lh, K.) مَفْدَرَةٌ: see what next precedes: — and see فَادِرٌ. — Also A place of the mountain-goats termed فُدُر. pl. of فَادِرٌ: (S, O:) [or] مَكَانٌ مَفْدَرَةٌ signifies a place in which are many of those mountain-goats. (M, K.) فدع 1 فَدِعَ, with kesr, [aor. فَدَعَ, inf. n. فَدَعٌ,] He was, or became, such as is termed أَفْدَعُ [q. v.]. (O.) And فَدِعَتْ قَدَمُهُ, (O, K, TA, in the CK [erroneously] فَدَعَتْ,) [aor. and inf. n. as above,] occurring in a trad., His foot had the affection termed فَدَعٌ [meaning as expl. below; and in like manner the verb may be used in relation to the hand]. (O, K, TA.) — See also فَدْعٌ. 2 فدّعهُ, (O, TA, from a trad.,) inf. n. تَفْدِيعٌ, (O, K,) He caused him (a man, O, TA) to be, or become, such as is termed أَفْدَعُ. (O, K, * TA.) فَدْعٌ [app. an inf. n. of which the verb is ↓ فَدَعَ] A breaking, or crushing, syn. شَدْخٌ [q. v.]: and a slight splitting or cleaving or slitting. (TA.) فَدَعٌ [mentioned above as an inf. n.] Deflection, and distortion: this is [said to be] the primary signification. (TA.) [Generally] A distortion of the wrist or of the ankle-joint, (S, Mgh, O, Msb, K,) so that the hand or the foot becomes turned towards the inner side: (S, O, Msb, K:) or the walking upon the back [i. e. the upper surface] of the foot [from an explanation of أَفْدَعُ by IAar, mentioned in the Mgh and O and Msb and TA; but it seems rather to mean a distortion of the foot that occasions the so walking]: (K: [see also رَوَحٌ:]) or height of the hollow part of the sale of the foot, such that if the person trod upon a sparrow it would not hurt it [from an explanation of أَفْدَعُ by As, mentioned in the O]: (K, TA:) or a distortion (عِوَجٌ, K, TA, [in the O عَرَجٌ,] and مَيْلٌ, TA) in the joints, as though they were dislocated, (Lth, O, K,) mostly in the wrists and ankle-joints, (Lth, * O, * K, * TA,) by nature (Lth, O, K, TA) or by disease, as though the person were unable to extend them: (Lth, O, TA:) or a deflection between the foot and the shank-bone, (O, K, TA,) and the like in the arm, being a state of dislocation of the joints: (TA:) or it is a colliding of the [inner] ankle-bones, and a wide separation of the feet, (Mgh, TA,) to the right and left. (TA. [See, again, رَوَحٌ.]) In the camel, (K,) or in the fore legs of the camel, (ISh, O, TA,) it is The state in which one sees the animal to tread upon the part between the phalanges of his foot, so that the fore part of his foot becomes raised; (ISh, O, K, TA;) and it is nought but a rigidity in the pastern [that occasions this]. (ISh, O, TA.) فَدَعَةٌ The place of what is termed فَدَعٌ, (S, O, Msb,) in the wrist or ankle-joint. (S, Msb.) أَفْدَعُ Having a deflection; and distorted. (TA [in which it is implied that this is the primary signification].) [Generally] Having the affection termed فَدَعٌ [q.v.]; applied to a man; (S, Mgh, O, Msb, K;) and to a he-camel: (O, K:) fem. فَدْعَآءُ; (O, Msb, K;) applied to a woman; (Msb;) and to a she-camel; (O, K;) and to a female slave as meaning whose hand is distorted in consequence of work. (IDrd, O.) And the masc. is applied to a male ostrich, as meaning Having a distortion of the extremities of the fore parts of his feet; in like manner as when it is applied to a he-camel. (Lth, * O, TA.) And hence, الأَفْدَعُ, as an epithet in which the quality of a subst. predominates, signifies The male ostrich. (TA.) And أفدع is applied by Ru-beh to fish (سَمَك) as meaning Bending, crooked, or curving. (O.) And الفَدْعَآءُ is a name of (assumed tropical:) The well-known asterism called الذِرَاعُ [q. v., the Seventh Mansion of the Moon; also called فَدْعَآءُ النَّثْرَةِ, because النثرة is the Eighth Mansion]: a poet says, يَوْمٌ مِنَ النَّثْرَةِ أَوْ فَدْعَائِهَا يُخْرِجُ نَفْسَ العَنْزِ مِنَ وَجْعَائِهَا [A day of the auroral setting of النثرة or of its فدعاء that causes the soul of the she-goat to pass forth from her anus]; meaning, by reason of the intenseness of the cold. (TA.) — — The dim. of أَفْدَعُ is ↓ أُفَيْدِعُ. (TA.) أُفَيْدِعُ: see what next precedes. فدغ 1 فَدَغَهُ, aor. فَدَغَ, inf. n. فَدْغٌ, He broke it, (S, O, Msb, K,) or crushed it; (S, O, K;) or (K) it is said when the object is a hollow thing, (S, O, Msb, K, TA,) or a moist, or soft, thing, (TA,) a person's head, (S, O, TA,) and a grape, and the like: (O, TA:) and he bruised, brayed, or pounded, it coarsely: and he clave, split, or rent, it slightly. (TA.) — — And فَدَغَ الطَّعَامَ He put much clarified butter into the food. (O, * K, * TA.) — — And one says also, فَدَغَ الكَمْأَةَ فِى السَّمْنِ [app. meaning He preserved the truffles in clarified butter]. (O.) 7 انفدغ It (anything dry, or rigid,) became soft, or supple. (O, K. *) فَدَغٌ Distortion in the foot: (Ibn-'Abbád, O, K:) like فَدَعٌ, which is more common. (O.) [See فَدَعٌ.] مِفْدَغٌ An instrument for breaking, or crushing. (K, TA.) And applied to a man; like مِدَقٌّ [q. v.]. (TA.) فدم 1 فَدَمْتُ عَلَى فِيهِ بِالفِدَامِ, [aor. فَدِمَ,] inf.

n. فَدْمٌ, I covered his, or its, mouth with the فِدَام [q. v.]: (S:) or فَدَمَ فَاهُ, and عَلَى فِيهِ, aor. فَدِمَ, and ↓ فدّم, (M, K, TA,) inf. n. تَفْدِيمٌ; (TA;) he put the فِدَام upon his, or its, mouth: (M, K:) [app. used in relation to a man and also to an إِبْرِيق or other vessel: but the latter verb, and as trans. without a particle, seems to be more commonly used in relation to both:] one says of Persians or other foreigners, and of Magians, on the occasion of their giving to drink, ↓ فَدَّمُوا أَفْوَاهَهُمْ They bound the فَدَّام upon their mouths: (T:) and ↓ فدّم الإِبْرِيقَ, (M, K,) inf. n. تَفْدِيمٌ, (K,) He put the فِدَام upon the mouth of the ابريق. (M, K. *) — فَدُمَ, (T, M, K,) inf. n. فَدَامَةٌ (T, S, M, Msb, K) and فُدُومَةٌ, (S, M, Msb, K,) He was or became, such as is termed فَدْم [q. v.]; or he was or became, heavy, sluggish, or dull; and confounded, or perplexed, and unable to see his right course. (TA.) 2 فَدَّمَ see the preceding paragraph, in three places. One says also, فدّم البَعِيرَ, meaning He bound upon the camel's mouth the فِدَامَة, (M,) which means the غِمَامَة [q. v.]. (TA.) فَدْمٌ Impotent (T, S, M, K) in speech, (T, M, K,) and in adducing an argument; (T, M;) [as though his mouth were covered with a فِدَام, for it is said in the S to be from فَدَمْتُ عَلَى فِيهِ بِالفِدَامِ;] heavy, sluggish, or dull; (S;) or with heaviness, sluggishness, or dulness, and softness, and paucity of understanding: (M, K:) or unintelligent: (Msb:) and thick; (M, K;) fat; (M;) foolish, or stupid; rough, rude, or uncivil: (M, K:) accord. to IAar, the heavy, sluggish, or dull; as being likened to blood, which is thus called: (T:) and ثَدْمٌ is a dial. var. thereof, or, accord. to Yaakoob, the ث is a substitute for the ف: (M:) the fem. is with ة: (M, Msb, K:) and the pl. is فِدَامٌ [agreeably with analogy]. (M, K: in a copy of the T فُدُم [which I think a mistranscription].) — — Also Heavy [and app. thick] blood: and, accord. to IAar, blood [itself]. (T.) — — And A garment, or piece of cloth, (T, TA,) saturated with dye, (T,) or saturated with red dye by its being put again into the safflower time after time. (TA.) And Red that is saturated (M, K) with redness: (K:) or of which the redness is not intense. (Thus also in some copies of the K.) [See also مُفْدَمٌ.] فَدَامٌ: see the next paragraph, in two places. فِدَام and ↓ فَدَّامٌ and ↓ فَدَّامُ and ↓ فَدُّومٌ, (K,) or ↓ فَدَّامٌ [only], (S, T, M,) A thing which the Persians or other foreigners, (T, K,) and the Magians, (K,) bind upon their mouths on the occasion of their giving to drink; (T, K;) or a piece of cloth with which the Magian binds his mouth; (S;) or a sort of thing with which the Persians or other foreigners wipe [app. the mouth] when they give to drink; one of which is termed ↓ فَدَّامَةٌ. (M. [In the S it seems to be implied that this last word is syn. with فَدَّامٌ as expl. above.]) — — Also, (K,) or the first, (T, S, M,) and also ↓ فَدَّامٌ, (S,) or and also ↓ فَدَامٌ, (M,) A strainer, or clarifier, (T, S, M, K,) for a mug and an إِبْرِيق and the like; (T;) a thing that is put in, or upon, the mouth of the ابريق, for the straining, or clarifying, of what is in it: (S, M: *) also called ثِدَامٌ. (M.) — — And فِدَامٌ signifies also the same as عِمَامَةٌ: thus in copies of the K [and in a copy of the M]: but the former word is correctly ↓ فِدَامَةٌ [as is implied in one place in the M]; and the word by which it is explained is correctly غِمَامَةٌ, [as in some copies of the K,] meaning A thing that is put upon the mouth of the camel. (TA. [See 2: and see also the first paragraph of art. غم.]) فِدَامَةٌ: see the next preceding paragraph. فَدَّامٌ: see فِدَامٌ, in three places. فَدُّومٌ: see فِدَامٌ. مُفْدَمٌ: n. un. of فَدَّامٌ: see فِدَامٌ, former half. مُفْدَمُ: see مُفَدَّمُ. — — Also A garment, or piece of cloth, saturated with red dye: (Sh, T, S, M, and some copies of the K:) or of which the redness is not intense. (M, and some copies of the K.) It is said in a trad. that he [the Prophet] disliked the مُفْدَمْ for the مُحْرَم, but saw no harm in the مُضَرَّج [q. v.]. (TA.) — — Also Dye thick and saturated. (S.) — — And ذُلٌّ مُفْدُومٌ (tropical:) Deeplystained, intense, vileness or ignominy. (TA.) مُفَدَّمٌ (T, M, K) and ↓ مَفْدُومٌ (T) and ↓ مُفْدَمٌ (M, K) An إِبْرِيق [a vessel for wine] having a strainer, called فِدَام, (T, M, K,) in, or upon, its mouth: (M, K: *) and so مُثَدَّمٌ. (M.) It is said in a trad., إِنَّكُمْ مَدْعُوُّونَ يَوْمَ القِيَامَةِ مُفَدَّمَةً أَفْوَاهُكُمْ بِالفِدَامِ [Verily ye will be summoned on the day of resurrection having your mouths closed with the فدام]; meaning, ye will be withheld from speaking with your mouths, so that your skins will speak. (M.) مُفَدَّمَاتٌ [Vessels of the kinds called] أَبَارِيق and دِنَان [pls. of إِبْرِيقٌ and دَنٌّ]. (S.) مَفْدُومٌ: see مُفَدَّم. فدن 2 تَفْدِينٌ signifies The making a building tall. (K. [See فَدَنٌ.]) — — And (tropical:) The fattening of camels. (K, TA.) One says, فدّنهُ, meaning (tropical:) He (the pastor) fattened him [i. e. a camel]; made him like the فَدَن, i. e. the قَصْر. (TA.) فَدَنٌ A [pavilion, or building of the kind termed] قَصْر, (S, M, A, K,) raised high, or made lofty: (M, K:) pl. أَفْدَانٌ; (M, A;) to which fat camels are likened. (A. [See 2.]) — And A certain red dye. (M, K.) فَدَانٌ: see the next paragraph, in five places. فَدَّانٌ The bull; (M, K;) and so ↓ فَدَانٌ: (K:) the bull with which one ploughs: (IAar, TA:) or, (AA, AHn, S, M, Mgh, Msb, K,) as also ↓ فَدَانٌ, (Mgh, Msb, K,) the oxen, (AA, S,) or the two bulls (AHn, M, Mgh, Msb, K) which are coupled together (AHn, M, K) in [or by means of] the [cord called] قِرَان (Mgh) [and] which plough, (S,) or with which one ploughs; (AHn, M, Mgh, Msb, K; *) and one thereof is not called فَدَّانٌ: (AHn, M, K:) or فَدَّانٌ signifies, (Mgh, K,) and so ↓ فَدَانٌ, (Mgh,) or the former, (S,) or each, (M, Msb,) signifies also, (S, M, Msb,) [the plough; or the apparatus, or gear, thereof; i. e.] the implement, or the apparatus, or gear, (S, Mgh, Msb, K,) of the two bulls, (S, Mgh, K,) for ploughing; (S, Mgh, Msb;) or the whole apparatus, or gear, of the two bulls [which are coupled together] in [or by means of] the [cord called] قِرَان: (M:) but accord. to Abu-l-Hasan Es-Sikillee, ↓ فَدَانٌ, without teshdeed, signifies the implement, or apparatus, with which one ploughs: and فَدَّانٌ, with teshdeed, has a different meaning, expl. in what follows, relating to land: and IAar says the like: (TA:) [see also عِيَانٌ:] the pl. of فَدَّانٌ is فَدَادِينُ, (S, M, Mgh, Msb, K,) meaning oxen with which one ploughs: (M, TA:) the pl. of ↓ فَدَانٌ is أَفْدِنَةٌ [a pl. of pauc.] and فُدُنٌ, (M, Mgh, Msb, TA,) and the vulgar say فِدْن, with kesr. (TA.) — — فَدَّانٌ, with teshdeed, also signifies A certain commonly-known quantity [of land]; (IAar, TA;) said by Abu-l-Hasan Es- Sikillee to signify a limited portion of land, subdivided into four and twenty keerats; (TA;) [loosely reckoned as the quantity of land which a yoke of oxen will plough in one day; thus corresponding to the Latin term jugerum, and our acre; and commonly defined as consisting of 333 kasabehs (or rods) and one third; (the kasabeh being 24 kabdahs; and the kabdah being the measure of a man's fist with the thumb erect, or about 6 inches and a quarter;) but different in different times and in different parts of the same country: hence, perhaps,] it is also expl. as signifying a place of seed-produce. (M, TA.) الفَدَّادُونَ is said to signify أَصْحَابُ الفَدَادِينَ [The possessors of ploughing oxen]; like as جَمَّالُونَ signifies " possessors of camels: " but it has been otherwise expl. in [its proper place, as pl. of فَدَّادٌ, in] art. فد. (K.) بِنَاءٌ مُفَدَّنٌ A building that is [made] tall, or lofty. (M.) — And ثَوْبٌ مُفَدَّنٌ A garment, or piece of cloth, dyed with فَدَن. (TA.) فدى 1 فَدَاهُ, (T, S, M, &c.,) aor. يَفْدِيهِ, (Msb, K,) inf. n. فِدَآءٌ (T, S, M, Mgh, K,) [omitted in my copy of the Msb, probably by inadvertence,]) and فَدًى, (Mgh,) or فِدًى, (so in the M, accord. to the TT,) or also both of these, (Fr, T, S, Msb, K,) the latter of them said by Fr, on one occasion, to be the more common, (T, TA,) [which is the case when it is a subst., like فِدْيَةٌ,] but 'Alee Ibn-Suleymán El-Akhfash [i. e. El-Akhfash El-Asghar] is related to have said that this is not allowable except by poetic license, and El-Kálee says that الفِدَى was used by the Arabs in conjunction with الحِمَى,

[see حِمَآءُ, in art. حمى,] but other forms were used in other cases [among which he seems to mention فَدَآء, with fet-h and the lengthened alif, but the words in which I find this expressed are somewhat ambiguous, and are also rendered doubtful by an erasure and an alteration]; (TA;) and ↓ افتداهُ, (M,) [whence an ex. in a verse which will be found in what follows,] or افتدى ↓ بِهِ (K, TA) and مِنْهُ, (TA,) [but I do not know افتدى in either of these phrases as having any other than the well-known meaning of فَدَى نَفْسَهُ, which is strangely omitted in the K;] and know ↓ فاداهُ, (S, Mgh, Msb, K, TA,) inf. n. مُفَادَاةٌ and فِدَآءٌ; (Msb, TA;) but some explain this differently [as will be shown in what follows]; (T, Mgh, Msb, TA;) He gave his ransom; (S;) he gave a thing, (K, TA, [أعْطاهُ in the CK being a mistake for أَعْطَى, without the affixed pronoun,]) or a captive, for him, (TA,) and so liberated him; (K, TA;) [i. e. he ransomed him;] or he liberated him, or ransomed him, مِنَ الأَسْرِ [from captivity]: (Mgh, Msb:) or ↓ فاداهُ signifies he loosed him, or set him free, and took his ransom: (Mgh, Msb, TA:) or مُفَادَاةٌ signifies the giving a man and taking a man [in exchange]: and فِدَآءٌ, [as inf. n. of فَدَاهُ,] the purchasing him [from captivity or the like]: (Mbr, T, Mgh, Msb, TA:) or the preserving a man from misfortune by what one gives by way of compensation for him; as also فَدًى: (Er-Rághib, TA:) you say, فَدَيْتُهُ بِمَالِى I purchased [i. e. ransomed] him with my property, and بِنَفْسِى with myself: (T:) or, accord. to Nuseyr Er-Rázee, the Arabs say, فَادَيْتُ ↓ الأَسِيرَ [I ransomed the captive], and فَدَيْتُهُ بِأَبِى وَ أُمِى [I ransomed him in a tropical sense with my father and my mother], and بِمَالٍ [with property], as though thou purchasedst him and freedst him therewith, when he was not a captive; and you may say, فَدَيْتُ الأَسِيرَ meaning I freed the captive from the state in which he was, though ↓ فَادَيْتُ is better in this sense: as to the reading تَفْدُوهُمْ [in the Kur ii. 79], Aboo-Mo'ádh says, it means Ye purchase them from the enemy and liberate them; but the reading ↓ تُفَادُوهُمْ, he says, means ye contend with them who are in your hands respecting the price and they so contend with you: (T, TA:) [that ↓ افتداهُ is syn. with فَدَاهُ is shown by what here follows:] a poet says, يُفْتَدَى لَفَدَيْتُهُ فَلَوْ كَانَ مَيتٌ بِمَا لَمْ تَكُنْ عَنْهُ النُّفُوسُ تَطِيبُ [And if a person dead were to be ransomed, assuredly I would ransom him with what minds would not be willing to relinquish]. (M, TA.) — — [The inf. ns. of the first of these verbs are much used in precative phrases:] they said, فَدًى لَكَ [for فَدَاكَ فَدًى, and therefore virtually meaning فُدِيتَ Mayest thou be ransomed; the ل being لِلتَّبْيِينِ i. e. "for the purpose of notifying" the person addressed]: (TA:) and بِى أَ فَدًى لَكَ [for فَدَاكَ أَبِى بِنَفْسِهِ, and therefore virtually meaning simply فَدَاكَ أَبِى بِنَفْسِهِ May my father ransom thee with himself; so that it may be well rendered may my father be a ransom for thee]: (S:) and فِدَآء, with tenween, some of the Arabs pronounce with kesr [to the ء, i. e. they pronounce فِدَآءِ with the tenween of kesr], peculiarly when it is next to [meaning immediately followed by] the preposition ل, saying فِدَآءٍ لَكَ, because it is indeterminate; they intending thereby the meaning of a prayer; and As has cited [as an ex. thereof] the saying of En-Nábighah [Edh-Dhubyánee], مَهْلًا فِدَآءٍ لَكَ الأَقْوَامُ كُلُّهُمُ وَمَا أُثَمِرُ مِنْ مَالٍ وَمِنْ وَلَدِ [Act gently: may the peoples, all of them, and what I make to be abundant of wealth and of offspring, give themselves as a ransom, or be a ransom, for thee: فِدَآءٍ being app. assimilated to an indeterminate imperative verbal noun such as صَهٍ in the phrase صَهٍ يَا رَجُلُ, which is as though one said أُسْكُتْ سُكُوتًا يَا رَجُلُ; thus meaning here لِيَفْدِكَ: but De Sacy mentions, in his " Chrest. Arabe," see. ed., vol. ii., p. 460, three allowable readings (not the foregoing reading) in this verse, namely, فداءٌ and فداءً and فداءِ; and adds that what here follows is said by a commentator to be, of several explanations, that which is the right: والقول الآخر وهو الصحيح ان فدآءِ بمعنى لِيُفدِكَ فبناه كما بنى الامر وكذلك تَراكِ و دَراكِ لانه بمعنى اترك و ادرك: this, it will be observed, is similar to the explanation which I have offered of فِدَآءٍ لك; for لِيُفدِكَ is app. a typographical mistake for لِيَفدِكَ: and I incline to think that فدآءِ, though supposed to be correct and therefore likened to تَراكِ and دَراكِ, is a mistake of a copyist for فدآءٍ; and the more so because I find in Ahlwardt's " Divans of the Six Ancient Arabic Poets " the three readings فِداءٌ and فِداءً and فِداءِ, but not فِداءٍ]. (S, TA.) — — وَفَدَيْنَاهُ بِذِبْحٍ [in the Kur xxxvii. 107] means And we made an animal prepared for sacrifice to be a ransom for him, and freed him from slaughter. (T, TA.) — — فَدَتْ نَفْسَهَا مِنْ زَوْجِهَا and ↓ افتدت [alone] mean She gave property to her husband so that she became free from him by divorce. (Msb, TA.) — — See also what next follows. 2 فَدّاهُ, (S, * K,) or فَدّاهُ بِنَفْسِهِ, (S, * TA,) [or both, for both are correct,] inf. n. تَفْدِيَةٌ; (S, K;) and فَدَاهُ ↓ بنفسه, (S, TA, *) aor. يَفْدِيهِ, inf. n. فِدَآءٌ; (TA;) He said to him ↓ فِدَاكَ جُعِلْتُ [May I be made thy ransom, i. e. a ransom for thee]. (S, K, TA.) 3 فَادَى see 1, former half, in five places. — — In the saying respecting bloodwits, وَإِنْ أَحَبُّوا فَادَوْا, the meaning is, [And if they like,] they free the slayer, or his next of kin who is answerable for him, and accept the bloodwit; because this is a substitute for the blood, like as the ransom is a substitute for the captive. (Mgh.) 4 افداهُ الأَسِيرَ [in the CK (erroneously) الاسيرُ] He accepted from him the ransom of the captive. (M, K.) Hence the saying of the Prophet to Kureysh, when 'Othmán Ibn-'Abd-Allah and El- Hakam Ibn-Keysán had been made captives, لَا نُفْدِيكُمُو هُمَا حَتَّى يَقْدَمَ صَاحِبَانَا [We will not accept from you the ransom of them two until our two companions shall come], meaning [by the two companions] Saad Ibn-Abee-Wakkás and 'Otbeh Ibn-Ghazwán. (M.) — — افدى فُلَانٌ Such a one danced, or dandled, his child: (K, TA:) because of his [often] saying, فَدِى لَكَ أَبِى وَ أُمِى [May my father and my mother be ransoms for thee]. (TA.) — افدى also signifies He made for his dried dates a store-chamber. (K.) — — And (assumed tropical:) He became large in his body; (IAar, T, K, TA;) as though it became like the فَدَآء [q. v.]. (TA.) — — And He sold dates. (IAar, T, K.) 6 تفادوا They ransomed one another. (S, TA.) — — And (assumed tropical:) They guarded themselves, one by another; as though every one of them made his fellow to be his ransom. (Msb, TA.) — — And تفادى مِنْهُ (tropical:) He guarded against it, or was cautious of it, and kept aloof from it. (S, K, * TA.) 8 إِفْتَدَى see 1, first quarter, in two places; and again, near the middle of the paragraph. — — As intrans., افتدى signifies [He ransomed himself;] he gave a ransom for himself. (Er-Rághib, TA.) You say, افتدى مِنْهُ بِكَذَا [He ransomed himself from him with such a thing]. (S.) Hence the usage of the verb in the Kur ii. 229. (TA.) See 1, last sentence but one. فَدًى and ↓ فِدًى and ↓ فِدَآءٌ and ↓ فِدْيَةٌ all signify the same, (S, K,) i. e. [A ransom;] a thing, (K, TA,) or a captive, (TA,) that is given for a man, who is therewith liberated: (K, TA:) [the first three are also inf. ns. (and have been mentioned as such in the first paragraph); therefore when you say فَدًى لَكَ أَبِى and فِدًى لك ابى, the words فَدًى and فِدًى may be either inf. ns. or substs.: as substs., the second and third are more common than the first:] فِدْيَةٌ [is also sometimes expl. as an inf. n., but accord. to general usage] signifies as above; (K, TA;) or property given as a substitute [or a ransom] for a captive: (Mgh, Msb, TA:) and property by the giving of which one preserves himself from evil in the case of a religious act in which he has fallen short of what was incumbent, like the expiation for the breaking of an oath and of a fast; and thus it is used in the Kur ii. 180 and 192: (Er-Rághib, TA:) and its pl. is فِدًى and فِدَيَاتٌ. (Mgh, Msb, TA.) فِدًى: see the next preceding paragraph. [Hence the phrase] جُعِلْتُ فِدَاكَ: see 2. It is also a pl. of its syn. فِدْيَةٌ. (Mgh, Msb, TA.) فَدًى: see — خُذْ عَلَى هِدْيَتِكَ وَ فِدْيَتِكَ, accord. to the K, but in the S, خُذْ فِى هِدْيَتِكَ وَقِدْيَتِكَ, mentioned in art. قدى, is a saying

meaning [Take thou to] that [course] in which thou wast: the author of the K seems to have followed Sgh, who has mentioned it here: (TA in the present art.:) فِدْيَةٌ and قِدْيَةٌ are dial. vars. (TA in art. قدى.) فَدَآءٌ An أَنْبَار, (K, TA,) i. e. (TA) a collection, of wheat: (M, K, * TA:) or it signifies, (K,) or signifies also, (M,) a collection of food, consisting of barley and dates and the like: (M, K:) or an أَنْبَار, i. e. a collection, of food, consisting of wheat and dates and barley: (S:) and it is said to signify a place in which dates are spread and dried, in the dial. of 'Abd-El-Keys. (M.) — — And The حَجْم [or protuberant, or prominent, part, or perhaps the bulk,] of a thing (M, K) of any kind. (M.) فِدَآئٌ: see فَدًى. الفِدَاوِيَّةُ is the appellation of A class, or rect, of the خَوَارِج of the دُرْزِيَّة [or دُرُوز, whom we call the Druses; it is a coll. gen. n., of which the n. un. is فِدَاوِىٌّ; the و being a substitute for ء: it is used to signify those who undertake perilous adventures, more particularly for the destruction of enemies of their party; as though they offered themselves as ransoms or victims; and hence it is applied to the sect called in our histories of the Crusades " The Assassins "]. (TA.) [مَفْدِىٌّ, originally مَفْدُوىٌ. In the saying بِنَفْسِى فُلَانٌ مُفْدِىٌّ With my soul, or myself, may such a one be ransomed, مَفْدِىٌّ is often suppressed; being meant to be understood.] فذ 1 فَذَّ عَنْ أَصْحَابِهِ, [aor. ـِ3, فَذِ, inf. n. فَذٌّ,] He was, or became, apart from his companions, and remained alone. (L.) — And فَذَّ, (TA,) [aor. ـُ3, فَذُ,] inf. n. فَذٌّ, (K, TA.) He drove away (طَرَدَ) vehemently. (K, TA.) 4 افذّهُ He made him, or it, to be single; sole; or one, and no more; syn. أَوْتَرَهُ; (S in art. وتر;) and جَعَلَهُ فَذًّا, i. e. وِتْراً. (TA in that art.) — — And أَفَذَّتْ She (a ewe or goat) brought forth one only, (El-Ahmar, T, S, M, O, L, Msb,) at a breeding; (Msb;) inf. n. إِفْذَاذٌ. (El-Ahmar, T, M, L.) [See مُفِذٌّ.] 5 تَفَذَّ ـَ3 see next following paragraph. 10 استفذّبِهِ He was, or became, alone; inde pendent of others; without any to share, or participate, with him; in it: (K, TA:) you say, استفذَ عَلَىَّ بِاالأَمْرِ He was, or became, alone, or independent, exclusively of me, in the affair: (O:) and ↓ تفذّذ بِهِ also has the former meaning: (K, TA:) or this latter signifies He was, or became, alone with him. (O.) R. Q. 1 فَذْفَذَ He contracted himself (تَقَاصَرَ), to leap, deceiving, or circumventing, (IAar, T, O, K,) or in order to deceive, or circumvent, when leaping; (IAar, T in art. ذف;) said of a man. (IAar, T, O.) — — [And accord. to the K, in art. ذف, i. q. تَبَخْتَرَ; like ذَفْذَفَ: but] accord. to IAar, ذَفْذَفَ has this latter meaning, and فَذْفَذَ signifies as expl. above on his authority. (T in art. ذف.) فَذٌّ Single; sole; only; one, and no more; [and alone, or apart from others; (see 1;)] syn. فَرْدٌ; (S, M, Mgh, O, L, K;) and وَاحِدٌ: (L, Msb:) pl. [of mult.] فُذُوذٌ (M, L, Msb, K) and [of pauc.] أَفْذَاذًا. (M, L, K.) One says, ذَهَبَا فَذَّيْنِ They two went away singly. (S, O, L.) And جَآءَ القَوْمَ أَفْذَاذًا: see فُذَاذَى. — — And تَمْرٌ فَذٌّ Dates that are separate, each one from others; (IAar, S, M, O, L, K;) not sticking together; (IAar, M, L;) as also فَضٌّ; (M;) and فَتٌّ. (T in art. فت.) — — And الفَذُّ is [a name of] The first of the arrows used in the game called المَيْسِر: (S, M, O, L, K:) it has one notch; and for it is gained one share [of the slaughtered camel] when it is successful, and one share is exacted when it is unsuccessful: (Lh, M, O, L:) the arrows are ten: the 2nd is called التَّوْأَم; the 3rd, الرَّقِيبُ; the 4th, الحِلْسُ; the 5th, النَّافِسُ; the 6th, المُسْبِلُ; the 7th, المُعَلَّى; and there are three for which there is no share, namely, السَّفِيحُ and المَنِيحُ and الوَغْدُ. (S, O, L.) [See الرقيب.] — — فَذَّةٌ كَلِمَةٌ: see فَاذَّةٌ. فَذَاذًا: see the next paragraph, in two places. جَآءَ القَوْمُ فُذَاذَ, (O,) or ↓ فُذَاذًا, (Msb,) and ↓ فُذَاذًا, and ↓ أَفْذَاذًا, The people, or party, came one by one; singly. (O, Msb.) And أَكَلْنَا فُذَاذَى, (K, TA,) and فَذَاذَى, (CK,) and ↓ فُذَاذًا, and ↓ فُذَّاذًا, We ate separately. (K.) فُذَاذًا: see the next preceding paragraph, in two places. كَلِمَةٌ فَاذَّةٌ, and ↓ فَذَّةٌ, i. q. شَاذَّةٌ [i. e. A word, phrase, proposition, or sentence, extraordinary, or exceptional, in respect of rule, or of usage]. (M, L.) And آيَةٌ فَاذَّةٌ A verse of the Kur-án that is alone in meaning. (L.) أَفَذُّ An arrow having no feathers upon it; (T, O, K;) opposed to مَرِيشٌ: so says Aboo-Málik: others say أَقَذُّ [q. v.], with ق: but he allowed only the former. (T, O.) مُفِذٌّ A ewe or she-goat bringing forth one only, (El-Ahmar, T, S, M, O, L, Msb, K,) at a breeding: (Msb:) [like مُفْرِدٌ and مُوحِدٌ:] one does not apply this epithet to a she-camel, because she never brings forth more than one. (S, M, O, L, Msb.) مِفْذَاذٌ A ewe or she-goat that usually brings forth one only. (T, S, O, L, K.) فر 1 فَرَّ, aor. ـِ3, فَرِ, inf. n. فِرَارٌ (T, S, M, K, &c.) and فَرٌّ (M, K) and مَفَرٌّ (S, M, K) and مَفِرٌّ, (K,) or the last is a n. of place [and of time], (S, M,) He (a man, T) fled: (T, S:) or he turned away or aside, to elude, and fled, (M, K, TA,) from a thing that he feared. (TA.) أَيْنَ الْمَفَرُّ [in the Kur lxxv. 10] means Whither is the [fleeing or] turning away &c.? (M, TA:) or it may mean when is the time thereof? (TA:) and اين المَفِرُّ, another reading, where is the place of fleeing &c.? (I'Ab, Zj, S, M, TA,) as also المِفَرُّ, (Zj, K, TA,) which is an instrumental noun used as a noun of place: (K, TA:) but the first is the common reading. (TA.) — — فَرَّ مِنْ عَدُوِهِ, aor. as above, inf. n. فَرٌّ, He wheeled about widely from his enemy, to turn again. (Msb.) — — And فَرَّ إِلَى الشَّىْءِ He went, or betook himself, to the thing. (Msb.) — — And [hence] فَرَّتْ يَدُهُ His arm, or hand, fell off; like طَرَّتْ and تَرَّتْ. (O.) — فَرَّ الفَرَسَ, (S, O,) or الدَّابَّةَ, (M, K,) aor. ـُ3, فَرُ, (S, M, O,) i. e. with damm, (O,) [in copies of the K ـِ3, فَرِ, but afterwards in those copies ـُ3, فَرُ, which is the regular and correct form,] inf. n. فَرٌّ (S, M, O, K) and فَرَارٌ and فُرَارٌ and فِرَارٌ, (K,) or فُرَارٌ is a simple subst., and فِرَارٌ is an inf. n., (Meyd, in explanation of the prov. which here follows,) He looked at, or examined, the teeth of the horse, (S, O,) or he exposed to view the teeth of the beast that he might see what was its age. (M, K.) Hence, (TA,) إِنَّ الجَوَادَ عَيْنُهُ فُرَارُهُ (S, M, * Meyd, K, *) and فِرَارُهُ, (M, Meyd, K,) and فَرَارُهُ, (S, K,) sometimes thus pronounced with fet-h, (S,) (tropical:) [Verily the fleet and excellent horse, his aspect (see عَيْنٌ) is (equivalent to) the examination of his teeth, i. e. he is known by his aspect], is a prov., applied to him whose external state indicates his internal qualities; (Meyd, O, K;) meaning that one knows his excellence from his عَيْن [i. e. aspect] like as one knows the age of a beast by examining his teeth; (TA;) his external appearance rendering it needless for thee to test him, (S, Meyd, O, K,) and to examine (أَنْ تَفُرَّ) his teeth: (S, O, K:) and [with the same meaning] one says, فَرُّ الجَوَادِ عَيْنُهُ: (A, TA:) and [in like manner] الخَبِيثُ عَيْنُهُ فُرَارُهُ [The bad, his aspect &c.]; (Meyd, O, TA;) i. e. thou knowest his badness by his عَيْن when thou seest him. (TA.) And one says also, فَرَرْتُ فَمَ الفَرَسِ I opened the mouth of the horse that I might know his age. (Har p. 28.) And فَرَّ عَنْ أَسْنَانِ الدَّابَّةِ, aor. ـِ3, فَرِ, He examined the teeth of the beast. (Har p. 233.) — — [Hence the saying of El-Hajjáj, فُرِرْتُ عَنْ ذَكَآءٍ, expl. in art. ذكو.] And [hence also] one says, فَرَّهُ عَنْ أَشْيَآءَ (tropical:) He examined him respecting things (O, * TA.) And فَرَّ الأَمْرَ, (M, TA,) and فَرَّ عَنِ الأَمْرِ, (S, M, O, K, TA,) (tropical:) He examined, looked into, scrutinized, or investigated, the affair; searched into it; inquired, or sought information, respecting it. (S, M, O, K, TA.) And فَرَّ فُلَانٌ عَمَّا فِى نَفْسِى (tropical:) Such a one interrogated me in order that he might know, from what I should say, what was in my mind. (TA.) — — And فُرَّ الأَمْرُ جَذَعًا (assumed tropical:) The thing returned to its first state; it recommenced. (M, O, K.) And فُرَّ الأَمْرَ جَذَعًا (assumed tropical:) Commence thou the affair from the first thereof. (M, in the TT. [But the MS. has in this case, as in that here immediately preceding, الامرُ: the right reading is evidently الامرَ; as in a similar phrase voce جَذَعٌ, q. v.]) — فَرَّ, aor. يَفِرُّ or يَفَرُّ, (accord. to

different copies of the T,) He became intelligent after being weak [in mind]. (IAar, T, TA.) 3 فَارَرْتُهُ, inf. n. مُفَارَّةٌ, (tropical:) I investigated his state, or condition, he investigating mine. (TA.) 4 افرّهُ He, or it, made him to flee; (S, O;) or made him to turn away or aside, for the purpose of eluding, and to flee: (M, K:) or (O) he did to him a deed that made him to flee; (Fr, AO, T, M, O, K;) as also افرّبِهِ. (TA.) It is related in a trad. that the Prophet said to 'Adee the son of Hátim, مَا يُفِرُّكَ عَنِ الإِسْلَامِ إِلَّا أَنْ يُقَالَ لَا إِلٰهَ إِلَّا اللّٰهُ (T, M, O, TA) i. e. Nothing induces thee to flee from El-Islám except the saying " There is no deity but God: " many of the relaters say يَفُرُّكَ; but Az says that the former is the right. (TA.) — — Hence the saying, افرّاللّٰهُ يَدَهُ God made, or may God make, his arm, or hand, to fall off; like أَطَرَّهَا and أَتَرَّهَا. (O.) — — And أَفْرَرْتُ رَأْسَهُ I split, or clave, his head, with a sword; like أَفْرَيْتُهُ. (Yz, T, O, K.) — أَفَرَّتْ لِلْإِثْنَآءِ, said of camels, (S, M, O, K,) and of horses, (M, K,) They shed their milk-teeth and had others come forth. (S, M, O, K.) 5 تَفَرَّرَ بِى i. q. ضَحِكَ [He laughed at me, derided me, or ridiculed me]; (K, TA;) mentioned by Sgh. (TA.) 6 تفارّوا They fled, one from another. (S, O, K.) 8 افترّ He laughed in a beautiful manner, (M, K,) beyond what is termed إِنْكِلَال [inf. n. of إِنْكَلَّ, q. v.]. (M.) One says, افترّ ضَاحِكًا He showed his teeth laughing; (S;) as also افتر عَنْ ثَغْرِهِ. (T.) It is said of the Prophet, العَمَامِ وَ يَفْتَرُّ عَنْ مِثْلِ حَبِّ meaning And he used to smile so as to show teeth the like of hail-stones, without a reiterated, or a loud, laughing. (T.) — — Hence, (TA,) افترّ البَرْقُ (assumed tropical:) The lightning glistened. (M, K.) And hence the saying, الصَّرْفَهُ نَابُ الدَّهْرِ الَّذِى يَفْتَرُّ عَنْهُ [Es- Sarfeh is the dog-tooth of time, or fortune, which it shows smiling]: for when Es-Sarfeh [which is the Twelfth Mansion of the Moon] rises, [but it should be, when it sets, aurorally, for it so set, in Central Arabia, about the commencement of the era of the Flight, on the 9th of March, O. S.,] the blossoms come forth and the herbage attains its full height. (M, L. [See more in art. صرف.]) — — See also فُرٌّ. — Also He snuffed up a thing into his nose. (M, K.) R. Q. 1 فَرْفَرَهُ, (S, M, K, &c.,) inf. n. فَرْفَارٌ, (M,) or فِرْفَارٌ, (TA,) He put in a state of motion, commotion, or agitation; shook; or shook about; (S, M, K;) it, (S, K,) or him. (M.) One says of a horse, يُفَرْفِرُ اللِّجَامَ فِى فِيهِ He puts in a state of motion, &c., the bit in his mouth. (M. [See also an explanation of the verb as intrans., in what follows.]) — — He broke it, i. e. a thing. (M, K.) — — He cut it. (K.) — — He clave, split, slit, rent, or tore, it. (TA.) [Thus] فَرْفَرَ signifies He rent, or tore, [skins such as are termed] زِقَاق [pl. of زِقٌّ], and other things; (O, K, TA;) and slit, or rent, them much. (TA. [In two copies of the T, instead of الزِّقَاقَ وَغَيْرَهَا, the reading in the O and K and TA, I find الرُقاقَ وغيره.]) — — [He mangled it.] One says, الذِّئْبُ يُفَرْفِرُ الشَّاةَ The wolf mangles the sheep, or goat. (O, * TA.) — — And, (O, K, TA,) hence, (O,) inf. n. فَرْفَرَةٌ, (TA,) (assumed tropical:) He defamed him, and mangled his reputation. (O, K, TA.) — — And (assumed tropical:) He discommended it, [as though] mangling it with discommendation: the verb occurs in this sense in a trad., having for its object الدُّنْيَا [meaning the enjoyments, or good, of the present world]. (TA.) — — Also, (inf. n. فَرْفَرَةٌ, TA,) He called or cried, or called out or cried out, to him. (M, K.) — فَرْفَرَ as intrans., He (a camel) put his body in a state of commotion, or agitation. (M, K.) — — He (a horse) struck his teeth with the فأس [q. v.] of his bit, and moved about his head. (S, O, K.) — — He hastened, or sped, and went with short steps. (M, O, K.) — — He was light, and unsteady, (S, * M, * O, * K, TA,) in mind; (TA;) inf. n. فَرْفَرَةٌ. (S, M, O, TA.) — — He hastened, or was hasty, with foolishness, or stupidity. (IAar, T, TA.) — — And He confounded, or confused, and was profuse, فِى كَلَامِهِ [in his speaking, or talking, or his speech, or talk]. (M, K.) — — And [app. He talked; for] الفَرْفَرَةُ signifies الكَلَامُ [which is often used as a quasi-inf. n. of كلّم]. (M.) — فَرْفَرَ also signifies He made the kind of vehicle called فَرْفَار. (T, K.) — — And He kindled [a fire] with [wood of] the species of tree called فَرفَار. (T, K.) فَرٌّ: see فَارٌّ, in two places. فُرٌّ [The best, or choice, of men &c.]. One says, هُوَ فُرٌّ قَوْمِهِ, (O,) or فُرٌّ القَوْمِ, (K,) and ↓ فُرَّتُهُمْ, (O, K,) He is of the best, or choice, of his people, or of the people, (O, K,) and of the chief persons thereof, (O, K, *) who show him smiling (اَلَّذِينَ عَنْهُ ↓ يَفْتَرُّونَ, perhaps better rendered who withdraw from him so as to render him conspicuous): (O, K:) or ↓ هُوَفُرَّةٌ قَوْمِهِ he is the best, or choice, of his people: (T:) and ↓ هٰذَا فُرَّةٌ مَالِى, (T,) or مَالِهِ, (O,) this is the best, or choice, of my, or his, property, or camels &c. (T, O.) فُرَّةٌ and ↓ أُفُرَّةٌ and ↓ أَفُرَّةٌ The beginning, or first part, of the heat: (T, S, M, O, K:) or they signify, (T, S, M,) or signify also, (O, K,) the vehemence thereof: (S, M, O, K:) but [Az says,] the second and third are in my opinion from أَفَرَ, the أ being the first radical letter: and Ks states that some change the أ into ع, saying عُفُرَّة and عَفُرَّة. (T.) شَرِّمِنْ فُلَانٍ ↓ مَا زَالَ فُلَانٌ فِى أُفُرَّةٍ is a saying mentioned by Lth, (T, TA,) meaning [Such a one ceased not to be] in a vehement state of evil or mischief [proceeding from such a one]. (TA.) — — Also Confusion and difficulty. (M, K.) One says, وَقَعَ القَوْمُ فِى فُرَّةٍ and ↓ أُفُرَّةٍ and ↓ أَفُرَّةٍ The people, or party, fell into confusion and difficulty. (M.) — — See also the next preceding paragraph, in three places. فِرَّةٌ A smiling: [or rather a manner of smiling:] one says, إِنَّهَا لَحَسَنَةُ الفِرَّةِ [Verily she is beautiful in respect of the manner of smiling]. (TA.) فُرُرٌ: see فُرَارٌ. فُرَرَةٌ: see فُرَارٌ. فَارٌّ. فُرَارٌ and ↓ فَرِيرٌ The young one of the ewe, and of the she-goat, (M, K,) and of the cow, (M,) or of the wild cow, (A 'Obeyd, T, S, M, O, K,) as also, in this last sense, (O, K,) and in the first and second senses, (K,) ↓ فُرْفُرٌ and ↓ فُرْفُورٌ (O, K) and ↓ فُرُورٌ and ↓ فُرَافِرٌ: (K:) or they [app. referring to all the foregoing words] signify lambs: (K: [but see what follows:]) the female is termed فُرَارَةٌ: (M:) and فُرَارٌ is pl. also; (T, M, K;) i. e. it is applied to a pl. number as well as to one; (TA;) it is said to be pl. of ↓ فَرِيرٌ; (T, S, M, O;) and is of a rare form of pl.; (A 'Obeyd, S, O, K; *) and it signifies the small in body of the young ones of the goat-kind; (M;) or ↓ فَرِيرٌ, as some say, signifies thus: (TA: [but this I think doubtful:]) this last word is said by IAar to signify the young one of the wild animal, of the gazelle and of the bovine kind and the like; and in one instance he says that it signifies lambs: (M:) and, (T, A,) as Aboo-l-'Abbás [i. e. Th] states on the authority of IAar, (T,) فُرَارٌ (T, M) and فُرَارَةٌ (T) and ↓ فَرِيرٌ (M) and ↓ فُرُرٌ and ↓ فُرْفُورٌ and ↓ فُرَافِرٌ (T, M) signify the lamb when it is weaned, (T, M,) and has become what is termed جَفْرٌ [q. v.], and obtained plenty of herbage, (M,) and has become fat: (T, M:) accord. to Ibn-'Abbád, (O,) the last two signify a lamb (حَمَل, O, TA, in the K جَمَل, a mistranscription, TA) when it eats, and chews the cud: (O, K: [see also فُرْفُورٌ below:]) and [it is also said that] فُرَارٌ signifies great بَهْم [app. as meaning lambs or kids], and one thereof is termed ↓ فُرْفُورٌ. (TA.) It is said in a prov. نَزْوُ الفُرَارِ اسْتَجْهَلَ الفُرَارَا [The leaping of the wild calf, or with equal propriety الفرار may be here rendered the kid, excited to lightness the other wild calf, or kid]: (T, S, O, K:) A 'Obeyd says, on the authority of El-Mu- ärrij, [and so says Meyd, and the same is implied in the S and O,] that الفرار here means the young one of the wild cow: (T:) i. e., when the فرار attains to youthful vigour it takes to leaping, and when another sees it [do so] it leaps in like manner: (T, S, K:) the prov. is used in relation to him of whose companionship one should be cautious; meaning, if thou become his companion thou wilt do as he does: (T, O, K:) some relate it otherwise, saying نَزْوَ, meaning نَزَا نَزْوَ الفُرَارِ. (O.) [See also a similar prov. in art. سفه, conj. 5.] فُرُرٌ: see فَارٌّ. It is applied to a woman as

meaning Wont to flee from that which induces doubt, or suspicion, or evil opinion. (S.) — — See also the next preceding paragraph. فَرِيرٌ: see فُرَارٌ, in four places. — Also The place of the مَحَسَّة [thus in a copy of the M (app. مِحَسَّة i. e. currycomb, as though meaning the part that is currycombed), in the K of the مجَسَّة (i. e. مَجَسَّة, q. v.), and in the O of the مجمّ, which last I think to be a mistranscription,] of the مَعْرَفَة [or part, or flesh, upon which grows the mane] of the horse: (M, O, K:) or the base (أَصْل) of the مَعْرَفَة of the horse. (T; and accord. to the TA, mentioned by Sgh, and there said to be tropical.) — — And The mouth: (O, K, TA:) mentioned by Z in a manner indicating that it is of the horse or the like. (TA.) فَرُورَةٌ: see فَارٌّ. كَتِيبَةٌ فُرَّى [A military force, or troop, &c.,] defeated: (T, O, K:) as also فُلَّى. (T.) فَرَّآءُ, applied to a woman, i. q. غَرَّآءُ, (O, K, TA,) meaning Beautiful in the front teeth. (TA.) فَرَّارٌ: see فَارٌّ. — — [Hence,] Quicksilver; so called because flowing quickly, and not remaining in a place: thus says Esh-Shereeshee. (Har p. 139.) فُرَّيْرَةٌ, in the dim. form, with tesh-deed, [A spinning-top;] a thing with which children play. (TA.) فَارٌّ (S, M) and ↓ فَرٌّ (T, S, O, K) and ↓ فَرُورٌ (M, O, K) and ↓ فَرُورَةٌ (M, K) and ↓ فَرَّارٌ (M, O, K) and ↓ فُرَرَةٌ (K) are epithets from فَرَّ signifying as expl. in the first sentence of this art.: (S, T, M, O, K:) [the first and second meaning Fleeing; or turning away or aside, to elude, and fleeing: the third, fifth, and sixth, fleeing, &c., much: and the fourth, fleeing, &c., very much:] but ↓ فَرٌّ is applied to one and to two and to more, and to a female; (S, O;) it has no dual nor pl. [nor fem. form]; (T;) the sing. [and dual] and pl. [and mase. and fem.] are alike; (M;) as it is an inf. n. used as an epithet; (M, O;) and it may be a pl. [or rather a quasi-pl. n.] of فَارٌّ, (S, M, O,) like as رَكْبٌ is of رَاكِبٌ, (S, O,) and صَحْبٌ of صَاحِبٌ, (S, O, K, *) or شَرْبٌ of شَارِبٌ: (M:) it is related in the trad. respecting the Flight that Surákah Ibn-Málik, when he saw the Prophet and Aboo-Bekr fleeing to El-Medeeneh, and they passed by him, said, هٰذَانِ فَرُّ قُرَيْشٍ أَفَلَا أَرُدُّ عَلَى قُرَيْشٍ فَرَّهَا, (T, * S, * O, * TA,) meaning [These two are] the two fugitives [of Kureysh: shall I not turn back to Kureysh their fugitives?]. (A 'Obeyd, T, TA.) فُرْفُرٌ: see فَرْفَارٌ: — — and فُرَارٌ: — — and فُرْفُورٌ, in three places. فِرْفِرٌ: see فُرْفُورٌ, in two places. فُرَفِرٌ: see the next paragraph. فَرْفَارٌ A breaker [or mangler] of everything; as also ↓ فُرَافِرٌ. (M, K.) — — And The lion; because he mangles his antagonist: (Z, TA:) or the lion that mangles his antagonist (O, K *) and everything; (O;) as also ↓ فِرفَار and ↓ فُرْفُرٌ, (K,) or ↓ فُرَفِرٌ, (O,) and ↓ فُرَافِرٌ and ↓ فُرَافِرَةٌ. (O, K.) — — And Light and unsteady in mind: (Lth, T, M, O, K:) fem. with ة. (Lth, T, M, O.) — — And Loquacious; talkative; a great talker; (M, K;) like ثَرْثَارٌ: (M:) fem. with ة. (K.) — Also A species of tree, (T, M, O, K,) hard, having much endurance of fire, (T, O,) of which are made [bowls such as are termed] قِصَاع (M, O, K) and عِسَاس: (M, O:) AHn says, it is a great kind of tree; (O;) it becomes tall like the دُلْب [q. v.]; its leaves are like those of the almondtree; it has blossoms like the red rose; (O, TA;) and it becomes thick so that great [bowls such as are termed] عِسَاس, and أَقْدَاح, are turned from it: (O:) when its tree becomes old, its wood becomes black like ebony: (O, TA:) it is a hard wood, that blunts iron; and the bowls thereof are thin and light, and of pleasant odour: small saddles, called مَخَاصِر, pl. of مِخْصَرَةٌ, for excellent she-camels, were also made of it, and the curved pieces of wood (أَحْنَآء) thereof amounted [in price] to two hundred dirhems. (O.) — And A sort of vehicle, or saddle, for women (T, O, K) and for pastors, resembling the حَوِيَّة and سَوِيَّة [described in arts. حوى and سوى]. (T.) فِرْفَارٌ: see the next preceding paragraph. فُرْفُورٌ: see فُرَارٌ, in three places. [It is said that] it signifies A fat جَمَل (Thus in copies of the K [an evident mistranscription for حَمَل, i. e. lamb, as is indicated in the TA by the addition such as has become what is termed جَفْرٌ].) — — And (assumed tropical:) A youth, or young man; (O, K, TA;) as being likened to the lamb (حَمَل) that has obtained plenty of herbage and has become fat; (TA; [see فُرَارٌ;]) and so ↓ فُرَافِرٌ. (O, K, TA.) — — And A certain bird; (S, O, K;) as also ↓ فُرْفُرٌ (O, K) and ↓ فِرْفِرٌ: (K:) a small عُصفُور [i. e. sparrow, or passerine bird]: (ISh, T, M:) so it is said: (M:) and ↓ فُرْفُرٌ signifies the عُصْفُورٌ [in an absolute sense]; (M, K;) as also فُرْفُورٌ: (K:) accord. to AHát, Et-Táïfee says that ↓ الفُرْفُرُ, of which the pl. is الفَرَافِرُ, signifies the نَقَاقِير; thus he says, [using the pl.,] not the نُقَّار [or نَقَّار? (see عُصْفُورٌ)]; and he adds that sometimes it is said that the فُرْفُر is the صِرّ [q. v.]; and some say ↓ الفِرْفِرُ, with kesr, but he says, I am not confident of its chasteness: (O:) [accord. to Ed-Demeeree, as stated by Freytag, فُرْفُر is the name of a small aquatic bird like the dove or pigeon: SM says, app. relying upon the correctness of a modern application of the word,] I have seen the فُرْفُور in Egypt, and it is smaller than the إِوَزّ [which is applied to the goose and sometimes to the duck]. (TA.) — Also, and ↓ فُرَافِرٌ, Parched meal (سَوِيق) prepared from the يَنْبُوت [a tree described in art. نبت, which see, and see also غَافٌ], (M, O, K,) i. e. from the fruit thereof; (O, K;) as some say, from the ينبوت of 'Omán. (TA.) فِرْفِيرٌ [Purple;] a certain sort of colour. (K.) — — And The violet: or violet-colour: syn. in Pers. بنفشه [i. e. بَنَفْشَه, which is said to have both of these significations]. (KL.) — — [And Purslane, or purslain. (Golius, on the authority of Ibn-Beytár.)] فِرْفِيرِىٌّ [Of a purple colour]. (TA: there applied as an epithet to the flower of the فَاوَانِيَا [or peony].) فُرَافِرٌ A horse that moves about, or agitates, the bit in his mouth, (M, O, K, TA,) to which Z adds, in order that he may disengage it [therefrom, or] from his head. (TA.) — — And i. q. أَخْرَقُ [Rough, ungentle, &c.]; (M, O, K;) applied to a man. (O, K.) — — See also فَرْفَارٌ, in two places: — — and فُرَارٌ, likewise in two places: — — and فُرْفُورٌ, also in two places. فُرَافِرَةٌ: see فَرْفَارٌ, second sentence. أُفُرَّةٌ and أَفُرَّةٌ: see فُرَّةٌ, in five places. مَفَرٌّ an inf. n. of فَرَّ. (S, M, K. [See the first and second sentences of this art.]) — — Also A time [and a place] of fleeing: (TA:) and ↓ مَفِرٌّ signifies a place of fleeing: (I'Ab, Zj, S, M, TA:) and so does ↓ مِفَرٌّ; (Zj, K, TA,) an instrumental noun used as a noun of place. (K, TA.) [See 1, second sentence.] مَفِرٌّ: see the next preceding paragraph. مُفِرٌّ [Making to flee: &c. See its verb, 4]. — — [Hence, app.,] الأَيَّامُ المُفِرَّاتُ (assumed tropical:) The days that reveal, or make manifest, [or cause to fly abroad,] news, or tidings. (O, K.) مِفَرٌّ [originally an instrumental noun: and hence,] A horse fit for one's fleeing upon him: (S, O, K:) or excellent in fleeing. (K.) One says فَرَسٌ مِكَرٌّ مِفَرٌّ A horse well trained, willing, and active, ready to return to the fight and to flee. (TA in art. كر.) — — See also مَفَرٌّ. مُفَرَّرٌ: see what follows. مَفْرُورٌ and ↓ مُفَرَّرٌ Examined, looked into, searched into, inquired respecting, or interrogated. (TA. [See 1.]) فرأ فَرَأٌ (T, S, M, O, K) and ↓ فَرَآءٌ, (K,) both of these forms authorized by the Koofees, (TA,) A wild ass: (ISk, T, S, M, O, K:) or a youthful wild ass: (M, K:) but the absolute [i. e. the former] meaning is that which is commonly known: (TA:) pl. (of mult., TA) فِرَآءٌ (T, S, M, O, K) and (of pauc., TA) أَفْرَآءٌ. (M, K.) Hence the saying, كُلُّ الصَّيْدِ فِى جَوْفِ الفَرَا [Every kind of game is in the belly (or might enter into the belly) of the wild ass]; (T, S, M, O, K;) meaning that every kind of game is inferior to the wild ass: (T, O, K:) a prov., (T, S, M, K,) and therefore [the last word is] without hemz, on account of the final pause; (K;) but some write it with hemz: (TA:) it is said to have originated from the fact that three men went forth to hunt; and one caught a hare; and another, a gazelle; and the third, a wild ass; and the first and second boasted against the third,

who thereupon said as above: it is applied to him who excels his fellows: (Meyd:) or to a man who is, with respect to other men, as the wild ass with respect to other kinds of game: or to the case of a man who, having several wants, one of which is a great one, accomplishes that great want, and cares not for the others' being unaccomplished. (T, TA. [See also Har pp. 468-9.]) And أَنْكَحْنَا الفَرَا فَسَنَرَى [We have married our daughter to the wild ass, and we shall see,] (T, S, M, O) is another prov.; (T, Meyd;) in which alif is substituted for the hemzeh, (S, M, * O,) for the purpose of the agreement [of الفَرَا in rhyme] with سَنَرَى: (M:) said by a man to his wife when a man demanded in marriage his daughter and he refused, but his wife consented, and overcame the father so that he gave her in marriage to him against his wish; then the husband made the intercourse [with her] to be evil, and divorced her: it is applied in cautioning against an evil consequence: (Meyd:) or it is applied to a man when his affair has been endangered and he has seen what he does not like; and it means we have wasted our precaution, and the affair has brought us to an evil result; (As, T;) or we have considered the affair, and we shall see what it will disclose; (T;) or we have sought after high things, and we shall see what our case will be afterwards. (Th, M.) فَرَآءٌ: see above, first sentence. شَىْءٌ فَرِىْءٌ i. q. فَرِىٌّ [q. v.] (O, K. * See art. فرى.) فريج Q. 3 اِفْرَنْبَجَ, said of a lamb, (Lth, O,) or of the skin of a lamb, (S, K, [some of the copies of the latter of which have الجَمَل in the place of الحَمَل,]) and of the skin of a kid, (O,) It was roasted so that the upper parts of it became dried up. (Lth, S, O, K.) مُفْرَنْبِجٌ [part. n. of the verb above]. A man said, describing a roasted female kid, فَأَكَلْتُ مِنْ مُفْرَنْبِجِ جِلْدِهَا [And I ate of such as was roasted so that the upper parts were dried up, of its skin]. (O.) فربيون فَرْبِيُونٌ, (K, TA, [in several copies of the K فَرْفَيُون,]) also called ↓ أَفَرْبِيُونٌ, (TA,) [Euphorbium; an inspissated sap of a certain African plant;] i. q. لُبَانَةٌ مَغْرِبِيَّةٌ; the best of which is that which dissolves quickly in water; (TA;) an attenuant medicine, beneficial as a remedy for sciatica, and for cold of the kidneys, and for colic, and for the sting, or bite, of venomous or noxious reptiles or the like, and for the bite of the mad dog, and it causes abortion, and attenuates viscous phlegm. (K.) أَفَرْبِيُونٌ: see the preceding paragraph. فرت 1 فَرُتَ, aor. فَرُتَ, inf. n. فُرُوتَةٌ [said in the M to be a subst.], It (water, T, Msb) was, or became, sweet [or very sweet or most sweet (see فُرَاتٌ)]. (T, O, Msb, K.) — فَرَتَ, (M, K,) aor. فَرِتَ, (M,) or فَرُتَ, (K,) inf. n فَرْتٌ, (M,) He acted viciously, or unrighteously; or committed adultery, or fornication; syn. فَجَرَ. (M, K.) — فَرِتَ, [aor. فَرَتَ,] He became weak in his intellect, after having possessed ample intelligence. (IAar, T, O, K.) فِرْتٌ i. q. فِتْرٌ [The space measured by the extension of the thumb and fore finger]; (IJ, M, K;) a dial. var. of the latter word; as though formed by transposition. (M.) فُرَاتٌ, applied to water, (T, S, M, &c.,) and فُرَاةٌ, both chaste forms, and well known, like تَابُوتٌ and تَابُوهٌ, (Towsheeh, MF, TA,) Sweet: (S, O:) or very sweet: (K:) or of the sweetest kind: (T, M, L:) or that subdues thirst by its excessive sweetness: (Bd in xxv. 55:) so called, accord. to Z, because it breaks the vehemence of thirst, and allays it; as though from رَفَتَ, and formed by transposition: (TA:) you say مَآءٌ فُرَاتٌ, (S, M, O, K,) and in a copy of the K فِرَاتٌ also, (TA,) and مِيَاهٌ فُرَاتٌ, (S, M, O, K,) and فِرْتَانٌ, (M, Msb, in copies of the K فُرْتَانٌ, and in the CK فَرْتَانٌ,) like غِرْبَانٌ [pl. of غُرَابٌ], when فُرَاتٌ is pluralized, but this is rarely the case. (Msb.) — — الفُرَاتُ signifies also [The Euphrates;] the river of ElKoofeh; (S, Mgh, O, * K; *) a great, celebrated river, which issues from the limits of Er-Room, then passes by the borders of Syria &c., and, after meeting with the Tigris, forms therewith one river, and pours forth into the Sea [or Gulf] of Persia. (Msb, TA.) And الفُرَاتَانِ is an appellation applied to [The Euphrates and Tigris; i. e.] الفُرَاتُ and دِجْلَةُ: or, accord. to the S [and O] الفُرَاتُ and دُجَيْلٌ [The Euphrates and Dujeyl, which latter is a branch of the Tigris]. (TA.) — — Also The sea: (M, K:) so in a verse of Aboo-Dhu-eyb describing pearls as found therein. (M.) فَرْتَنَا, (M, K,) accord. to Ibn-Habeeb from فَرَتَ [q. v.], but accord. to Sb the ن is radical, (M,) or الغَرْتَنَا accord. to IB, (TA in art. فرتن,) The fornicatress, or adultress. (M and K in this art. * and in art. فرتن.) And The female slave: (Th, and S and K in art. فرتن:) or so الفَرْتَنَا: and اِبْنُ الفَرْتَنَا The son of the female slave that is a fornicatress. (IAar, TA in that art.) And اِبْنُ فَرْتَنَا The low, ignoble, mean, or sordid. (El-Ah wal, IB, TA.) — — Also, فَرْتَنَا, the name of A certain woman. (M and K in art. فرتن.) — — And الفَرْتَنَا The young one of the hyena. (K in art. فرتن.) فرتن Q. 1 فَرْتَنَ, (T, K, TA,) inf. n. فَرْتَنَةٌ, (T, TA,) signifies شَقَّقَ كَلَامَهُ وَاهْتَمَشَ فِيهِ [app. meaning He uttered, or endeavoured with repeated efforts to utter, his speech in the best manner, and proceeded slowly therein]: (T, K, * TA:) in the copies of the K, اهتمس, with the unpointed س, is put for اهتمش, which is the right reading. (TA.) — — And He went along with short steps. (K.) — And He (a man) became angry, and in a state of excitement: from what here follows [and therefore, app., post-classical]. (TA.) فُرْتُنَةٌ, with damm, [meaning with two dammehs,] A state of commotion of the sea arising from the violence of the winds: app. post-classical. (TA.) فَرْتَنَا, in which the ن is held by some to be radical, and by others to be augmentative, see in art. فرت. فرث 1 فَرَثْتُ الكَرِشَ: see 4. — — فَرَثَ الجُلَّةَ, (ISk, T, S, M, O, K,) aor. فَرُثَ, (T, O,) or فَرِثَ, (M,) or both, (ISk, S, K,) inf. n. فَرْثٌ, (T, M,) He scattered, or dispersed, [the contents of] the جُلَّة [or receptacle made of palm-leaves, for dates]: (T, * K:) or ripped the جُلَّة, and then scattered, or dispersed, its contents, (ISk, S, M, O,) entirely, (M,) لِلْقَوْمِ [for the people, or party]. (ISk, S, O.) — — And in like manner, (M,) فَرَثَ كَبِدَهُ, (ISk, T, S, M, O, K,) aor. فَرُثَ, (ISk, S, and so in some copies of the K,) or فَرِثَ, (O, and so in other copies of the K,) inf. n. فَرْثٌ; (S, O;) and ↓ فَرَّثَهَا, (ISk, S, M, O, K,) inf. n. تَفْرِيثٌ; (ISk, S, O, K;) He struck, or smote, him, (ISk, T, S, O,) or his liver, (K,) he being alive, (ISk, S, O, K,) so that his liver became scattered. (ISk, T, S, O, K.) And [hence] one says, فَرَثَ الحُبُّ كَبِدَهُ, and ↓ فَرَّثَهَا, and ↓ افرثها, meaning (assumed tropical:) Love crumbled [or crushed] his liver: [like as we say " it broke his heart: "] (M, TA:) and فَرْثٌ is used in like manner of men, as meaning the crumbling of the liver by grief and molestation. (TA.) — See also 7. — — فَرِثَ, aor. فَرَثَ, (K,) inf. n. فَرَثٌ, (M, O,) He was, or became, satiated. (M, * O, * K.) You say, شَرِبَ عَلَى فَرَثٍ He drank on an occasion, or in a state, of satiety. (M, TA.) — — فَرِثَ القَوْمُ The people, or party, became scattered, or dispersed. (O, K.) 2 فَرَّثَ see the next following paragraph: — — and see also the preceding paragraph, in two places. 4 افرث الكَرِشَ He scattered the contents of the كرش [or stomach of a ruminant animal]: (T:) or he ripped the كرش, and threw away what was in it: (ISk, S, O:) or ↓ فَرَثْتُ الفَرْثَ عَنِ الكَرِشِ, aor. فَرُثَ, inf. n. فَرْثٌ; and أَفْرَثْتُهَا, and ↓ فَرَّثْتُهَا; I ripped the كرش, and scattered what was in it. (M, TA.) Accord. to the K, one says, افرث الكَبِدَ, meaning He ripped the كبد [or liver], and threw away the فُرَاثَة, i. e., what was in it: but this is taken from two passages in the M and T, which the author of the K has confounded. (TA.) — — And [hence, app.,] افرث أَصْحَابَهُ (assumed tropical:) He exposed his companions (T, S, M, O, K) to the ruling power, (T,) or to the censure of men: (T, S, M, O, K:) or he pronounced them to be liars, in the presence of a people, or party, in order to lessen them in their estimation: or he exposed to reproach their secret: (M:) or he calumniated, or slandered, them. (IF, O.) And افرث الرَّجُلَ (assumed tropical:) He reviled, vilified, or vituperated, the man; charged him with a vice, fault, or the like; defamed him; or detracted from

his reputation. (M, O.) — — See also 1. 5 تَفَرَّثَ see the paragraph here following. 7 انفرثت كَرِشُهُ His (a ruminant animal's) stomach became ripped and its contents became scattered, or dispersed. (M.) — — And انفرثت كَبِدُهُ His liver became scattered by a blow, (ISk, T, S, O, K,) he being alive. (ISk, S, O, K.) — — اِنْفَرَثَتْ said of a pregnant woman; as also ↓ تَفَرَّثَتْ; (O, K, but only the inf. ns. are mentioned in the K;) and ↓ فَرِثَتْ; (T, A, O, K, but only the inf. n. is mentioned; in a copy of the T written فَرَث; in the K, فَرْث, and so in a copy of the A; [accord. to the TK, the pret. is فَرَثَتْ, and the aor. تَفْرُثُ; but is probably only inferred from the form of the inf. n. in the K;]) She had a heaving of the soul [or stomach], or a tendency to vomit. (T, A, O, K. *) [And] أُنْفُرِثَ بِهَا She (a woman, in the beginning of her pregnancy,) was affected with a spitting, and with a heaving of the soul [or stomach], or a tendency to vomit. (M.) [See also the last of the following paragraphs.] فَرْثٌ The سِرْجِين [here meaning feces] (S, A, O, K) while remaining (S, O) in the كَرِش [or stomach of a ruminant animal]; (S, A, O, K;) the dregs in the كرش: (Jel in xvi. 68:) or i. q. سِرْقِين [a dial. var. of سرجين]: and the سرقين of the كرش; as also ↓ فُرَاثَةٌ, (M,) [i. e.] الفُرَاثَةُ signifies what is extracted from the كرش [like الفَرْثُ: it is erroneously expl. in the K: see 4]: (O:) the pl. of فَرْثٌ is فُرُوثٌ. (S, O.) — — And Anything that is scattered from a bag or other receptacle for travelling-provisions &c. (M.) — Also A small [leathern vessel for water, of the kind called] رَكْوَة [q. v.]; (T, K;) a dial. var. of قَرْثٌ: (K:) or the small رَكْوَة is called القَرْثُ [only], with ق. (O.) — See also the last of the following paragraphs. فُرَاثَةٌ: see the next preceding paragraph. مَفَارِثُ [a pl. of which the sing. is app. مَفْرَثٌ or مَفْرِثٌ] The places in which [slaughtered] sheep and other animals are ripped [and eviscerated] and skinned. (O.) مُتَفَرِّثَةٌ: see the following paragraph, in two places. إِنَّهَا لَمُنْفَرِثٌ بِهَا, said of a pregnant woman, Verily she is affected with a heaving of the soul [or stomach], or a tendency to vomit, (O, K, * TA, *) by reason of the heaviness of pregnancy: (O:) [or] one says of a woman in the beginning of her pregnancy, ↓ إِنَّهَا لَمُتَفَرِّثَةٌ, meaning [Verily] she is affected with a heaving of the soul [or stomach], or a tendency to vomit, and the phlegm at the head of her stomach is much in quantity: so says ISk, on the authority of AA: but [Az, after citing this, adds,] I know not whether it be مُنْفَرِثَةٌ or ↓ مُتَفَرِّثَةٌ: (T, TA: *) and ↓ اِمْرَأَةٌ فَرِثٌ, (M, TA, [in the former, as given in the TT, the latter word is written فرثٌ, without any vowel-sign to the ف,]) it is said, (TA,) means A woman who spits, [or expectorates phlegm,] and has a heaving of the soul [or stomach], or a tendency to vomit, in the beginning of her pregnancy. (M, TA.) فرج 1 فَرَجَ بَيْنَ الشَّيْئَيْنِ, aor. فَرِجَ, inf. n. فَرْجٌ, He made an opening, or intervening space, [or a gap, or beach,] between the two things; or he opened the interstice, or interval, between the two things: (Msb:) [and فَرَجَ الشَّىْءَ He opened the thing; and particularly by diduction, or so as to form an intervening space, or a gap, or breach; he unclosed it: and in like manner ↓ فرّج, inf. n. تَفْرِيجٌ; for ex.,] you say, حَلُوبَتِهِ فَرَّجَ مَا بَيْنَ رِجْلَىْ [He made an opening, or intervening space, between the hind legs of his milch camel; i. e. he parted her hind legs]; (S and O and K in art. فحج, &c.;) and فرّج بَيْنَ أَصَابِعِهِ He made openings, or intervening spaces, between his fingers. (MA.) — — The saying in the Kur lxxvii. 9 وَإِذَا السَّمَآءُ فُرِجَتْ means [And when the sky] shall be opened so that it shall become portals: (Ksh:) or shall become cloven, or split, or rent. (Bd and Jel.) — — And you say, فَرَجَ البَابَ He opened the door. (A, TA.) And فَرَجَ فَاهُ He opened his mouth to die. (TA.) — — And فَرَجَ القَوْمُ لِلرَّجُلِ, aor. فَرِجَ, inf. n. فَرْجٌ, [and فَرَجَ لَهُ, aor. فَرُجَ, inf. n. فَرْجٌ and فُرْجَةٌ, seems from the context to be mentioned in this sense in the L,] The people, or party, made room, or ample space, for the man, in the place of standing or of sitting. (Msb.) — — And فَرَجَ, aor. فَرِجَ, (O, Msb, K,) inf. n. فَرْجٌ; (O, Msb;) and ↓ فرّج, (O, Msb, K,) inf. n. تَفْرِيجٌ; (S, O;) signify also He (God) removed, cleared away, or dispelled, grief, or sorrow; syn. كَشَفَهُ. (Msb, K.) You say, فَرَجَ اللّٰهُ عَنْكَ غَمَّكَ and ↓ فَرَّجَ اللّٰهُ غَمَّكَ [May God remove, or clear away, from thee thy grief, or sorrow; and in like manner, suppressing the objective complement but meaning it to be understood, فَرَجَ عَنْكَ and ↓ فَرَّجَ عَنْكَ]. (S.) — See also 7, in two places. — فَرِجَ, [aor. فَرَجَ,] inf. n. فَرَجٌ, He had his pudendum (فَرْج) constantly uncovered (S, TA) when he sat. (TA.) — — [And, app., He had buttocks which did not meet, or which scarcely met, by reason of their bigness. (See فَرِجٌ and أَفْرَجُ.)] — — فَرِجَتْ said of a she-camel: see 4. — — [Freytag adds, as from the S, another signification of فَرِجَ, " Liberatus fuit curis, tristitia, laetatus fuit: " but for this I do not find any authority.] 2 فرّج: see the preceding paragraph, first sentence: — — and again, in the latter half, in three places. — Also, (O, K,) inf. n. تَفْرِيجٌ, (K,) He was, or became, extremely aged, or old and weak. (O, K.) [From فرّج لَحْيَيْهِ, which see expl. voce فَكَّ.] 4 افرج النَّاسُ عَنْ طَرِيقِهِ The people cleared themselves away from his road, or path; removed out of his way. (S, O, K. *) And افرجوا عَنِ القَتِيلِ [as also ↓ انفرجوا (occurring thus in the S and Msb and TA in art. جلو)] They cleared themselves away, or removed, from the slain person: (Mgh, O, Msb, K:) implying that it was not known who had killed him. (Msb.) And افرجوا عَنِ المَكَانِ They left, abandoned, or quitted, the place. (O, K.) — — افرج الغُبَارُ The dust became dispersed. (TA.) — — And افرج signifies also His shooting, or casting, became altered [for the worse], having been good. (TA.) — افرج الوَلَدُ النَّاقَةَ The young one caused the she-camel to be in the state in which one says of her ↓ فَرِجَتْ, i. e. ↓ اِنْفَرَجَتْ فِى الوِلَادَةِ [app. meaning She became unknit, or loosened, in the joints of the hips in parturition (see explanations of فَرِيجٌ as applied to a ewe and to a woman)], when bringing forth for the first time; whereby she was caused to suffer extreme distress: whence ↓ فَارِجٌ signifies Distressed. (Mgh.) 5 تفرّج: see 7, in two places. — — [It also signifies He diverted, amused, or cheered, himself; or became diverted, &c.; often followed by عَلَى شَىْءٍ, meaning by viewing a thing, i. e., some rare, or pleasing, object: but thus used, it is app. postclassical. (See also the next paragraph.)] 7 انفرج It opened; [and particularly by diduction, or so as to form an intervening space, or a gap, or breach; it gaped; it became unclosed; and so ↓ تَفَرَّجَ; (see exs. in art. فيض, voce أَفَاضَ, in three places;) and it became unknit, or loosened, said of a bone, and of a limb or member, and of a joint; (see فَرِيجٌ, in two places; and see also فَكَكْتَ, and اِنْفَكَّ in three places, and فَكَكٌ;)] syn. انفتح. (Msb in art. فتح; &c. [See also فُرْجَةٌ.]) — — اِنْفَرَجَتْ سِيَتَاهَا is said of a bow such as is termed ↓ فَرُوجٌ, (O, K, TA,) as also اِنْفَجَّتْ [i. e. انفجّت هِىَ, which shows that the meaning is, Its two curved extremities were such as to have an open space between them and between the intermediate portion and the string]. (TA.) — — See also 4, second sentence: — — and the same, last sentence; and فَرِيجٌ, in two places; and فَارِجٌ. — — [اِنْفَرَجْتُ عَنِ الكَلَامِ occurs in the L, in art. فص, app. meaning I broke off from, or intermitted, speaking.] — — انفرج said of grief, or sorrow, or anxiety, [and the like,] signifies It was, or became, removed, cleared away, or dispelled; (A, O, TA;) as also ↓ تفرّج; (S, * O, * TA;) and so ↓ فَرَجَ, aor. فَرُجَ, inf. n. فُرُوجٌ. (TA.) Aboo-Dhu-eyb says, ↓ وَلِلشَّرِّ بَعْدَ القَارِعَاتِ فُرُوجُ meaning [And to evil, after striking and agitating calamities, there is, or shall be,] a removing, clearing away, or dispelling: (S, O, TA:) the last word being the inf. n. of the last of the verbs above mentioned; or it may be a pl. of ↓ فَرْجَةٌ, like as صُخُورٌ is of صَخْرَةٌ. (TA.) — — Also He was, or became, happy, or

cheerful. (KL. [See also 5.]) فَرْحٌ: see فُرْجَةٌ. — — The space between the hind legs of a horse or mare: (S, O, K:) so in the saying of Imra-el-Keys, لَهَا ذَنَبٌ مِثْلُ ذَيْلِ العَرُوسِ تَسُدُّ بِهِ فَرْجَهَا مِنْ دُبُرٌ [She has a tail like the skirt of the bride, with which she fills up the space between her hind legs, from behind]. (S, O.) And The space between the fore and hind legs of a horse or the like. (L.) [Hence, app.,] one says, مَلَأَ فَرْجَهُ and فُرُوجَهُ, and سدَّ فُرُوجَهُ [in which phrase مَدَّ is erroneously put for سَدَّ in one place in the TA], and جَرَى مِلْءَ فُرُوجِهِ, meaning (assumed tropical:) He (a horse) ran swiftly. (TA.) And مَلَأَ فُرُوجَ فَرَسِهِ (assumed tropical:) He made his horse to run at the utmost rate of the pace termed حُضْر. (TA in art. ملأ.) — — The pudendum, or pudenda; the part, or parts, of the person, which it is indecent to expose; (S, O, Msb, K, &c.;) applied to the pudenda of men and of women and of youths, with what is around them; and so of horses and the like: (TA:) or the anterior pudendum [i. e. the external portion of the organs of generation] of a man and of a woman, by common consent of the lexicologists; and applied to this and the posterior pudendum [in the conventional language of the law] because both belong to the same [legal] predicament [in certain cases]; (Mgh, Msb;) or because each of them is a place of opening; (Msb;) or because between the legs: (TA:) but in common parlance it is mostly applied to the anterior pudendum: (Msb:) or peculiarly, accord. to some, the anterior pudendum of a woman [i. e. the vulva, or external portion of the organs of generation of a woman: and the vagina]: (MF, TA:) pl. فُرُوجٌ. (Msb.) فُلَانٌ ابْنُ فَرْجِهِ means (assumed tropical:) Such a one is solicitous for his فَرْج. (Er-Rághib, TA in art. بنى.) — — And i. q. فَتْقٌ [app. as meaning An open, wide, place]: pl. فُرُوجٌ: (Msb:) which latter also signifies The sides, or lateral parts, quarters, or tracts, of a land. (TA.) And The part between the two sides, i. e. the بَطْن, of a valley: and hence used in relation to a road, as meaning its entrance: and a فَجّ [or wide, or depressed, road,] of a mountain. (ISh, TA.) And A frontier-way of acces to a country; and [particularly such as is] a place of fear; (S, O, K, TA;) so called because not obstructed; (TA;) and so ↓ فُرْجَةٌ, (Msb,) [pl. فُرَجٌ, whence] one says, فُلَانٌ تُسَدُّ بِهِ الفُرَجُ, (A,) or الفُرُوجُ, which is the pl. of فَرْجٌ, (TA,) meaning [Such a one, by him are obstructed] the frontier-ways of access [to the enemy's country]. (A, TA.) فُرْجٌ: see فُرُجٌ; the latter in two places. فِرْجٌ: see فُرُجٌ; the latter in two places. فَرَجٌ inf. n. of فرِجَ [q. v.]. (S, TA.) — — And [app. as such also, or] as a simple subst., The having the pudendum (الفَرْج) constantly uncovered, (K, TA,) when sitting. (TA.) — — Also a subst. [or quasi-inf. n.] from فَرَجَ الغَمَّ; (Msb;) [as such signifying] The removal, or clearing away, of grief, or sorrow: or freedom from grief, or sorrow: (S, * O, * KL:) or i. q. رَاحَةٌ [i. e. rest, repose, or ease; or cessation of trouble, or inconvenience, and of toil, or fatigue; or freedom therefrom]: (MA:) and ↓ فَرْجَةٌ and ↓ فُرْجَةٌ accord. to ISk, and ↓ فِرْجَةٌ: also accord. to Az, signify the same as فَرَجٌ: (Msb:) one says, مَا لِهٰذَا الغَمِّ مِنْ ↓ فُرْجَةٍ and ↓ فَرْجَةٍ and ↓ فِرْجَةٍ [There is not for this grief any removal, or clearing away]: (T, TA:) and لِكُلِّ غَمٍّ ↓ فُرْجَةٌ i. e. كَشْفَةٌ [For every grief there is a removal, clearing away, or dispel-ling]: (A:) or ↓ فَرْجَةٌ, of which فُرُوجٌ may be a pl., (see 7, in two places,) signifies rest from grief, or mourning, or from disease: (TA:) or freedom from difficulty, distress, or straitness; as also ↓ فُرْجَةٌ: (Msb:) or freedom from anxiety; (S, O, K;) as also ↓ فُرْجَةٌ and ↓ فِرْجَةٌ: (O, K:) or ↓ فَرْجَةٌ, with fet-h, is an inf. n. [app. of unity]; and ↓ فُرْجَةٌ, with damm, is a simple subst.: (IAar, Msb:) or ↓ فَرْجَةٌ relates to an affair or event; and ↓ فُرْجَةٌ, [which see expl. below,] to a wall, and a door; but the two [primary] significations are nearly the same: the authority for the three [syn.] forms of the word is taken by the author of the K from the statement in the T, cited above, that one says, مَا لِهٰذَا الغَمِّ مِنْ فَرْجَةٍ and فُرجَةٍ and فِرْجَةٍ. (TA.) — — [Hence,] أُمُّ الفَرَجِ is a name of The جُوذَابَة [n. un. of جُوذَابٌ: see art. جذب]. (Har p. 227.) فَرِجٌ (S, O, TA) and ↓ أَفْرَجُ (K, TA) A man whose pudendum (فَرْج) is constantly uncovered (S, O, K, TA) when he sits. (TA.) — — مَكَانٌ فَرِجٌ A place in which is تَفَرُّج [app. as meaning diversion, amusement, or cheering pastime; such a place as is termed in Pers. تَفَرُّج گاهْ]. (A, TA.) فُرُجٌ (S, O, K) and ↓ فِرْجٌ, with kesr, (O,) or ↓ فُرْجٌ, (K,) and ↓ فَارِجٌ and ↓ فَرِيجٌ, (S, O, K,) [like فَرُوجٌ (see 7) and فَجَّآءُ,] A bow wide apart from the string; (S, O, K;) or of which the string is distant from its كَبِد [q. v.]. (TA.) — — And the first, A woman wearing a single garment; (O, L, K;) of the dial. of El-Yemen; (O, L;) like فُضُلٌ in the dial. of Nejd; (L;) as also ↓ فُرْجٌ. (K.) — — And, as also ↓ فِرْجٌ, One who will not conceal a secret: (O, K:) and ↓ فُرَجَةٌ a man wont to reveal his secrets. (Ham p. 49.) فَرْجَةٌ: see فَرَجٌ, in five places. — — It is said in the T, that أَدْرَكُوا القَوْمَ عَلَى فَرْجَتِهِمْ or ↓ فُرْجَتِهِمْ occurs in a trad. as meaning على هزيمَتِهِمْ [i. e. They overtook the people, or party, in their state of defeat]: but it is also related as with قاف and حآء [app. قَرْحَتِهِمْ]. (TA.) فُرْجَةٌ An opening, or intervening space, [or a gap, or breach,] between two things; (Msb, TA;) as also ↓ فَرْجٌ, (A,) of which the pl. is فُرُوجٌ only; (TA;) [and so ↓ مَفْرَجٌ, lit. a place of opening, occurring in the K in art. ودى, &c.;] and ↓ مُنْفَرَجٌ: (JK and K voce خَلَّلٌ, &c.:) the pl. of the first is فُرَجٌ (Msb, TA) and فُرُجَاتٌ: (TA:) and it is also in a wall, (S, Msb, K,) and the like: (S, Msb:) and signifies also an opening, or a space, or room, made by persons for a man entering among them, in a place of standing or of sitting. (Msb.) One says, بَيْنَهُمَا فُرْجَةٌ, meaning انْفِرَاجٌ [i. e. Between them two is an opening, or intervening space, &c.]. (S.) فُرَجُ الشَّيْطَانِ [The Devil's gaps], occurring in a trad., means the gaps, or unoccupied spaces, in the ranks of men praying [in the mosque]. (L.) — — See also فَرْجٌ, last sentence: — — and see فَرَجٌ, in seven places: — — and فُرَجَةٌ. فِرْجَةٌ: see فَرَجٌ, in three places. فُرَجَةٌ: see فُرُجٌ, last sentence. فَرُوجٌ, applied to a bow [like فُرُجٌ &c.]: see 7. فَرِيجٌ: see فُرُجٌ. — — Also A ewe whose hips are unknit, or loosened, [in the joints], (وَرِكَاهَا ↓ اِنْفَرَجَ [see 4],) when she brings forth. (TA.) And A woman whose bones are unknit, or loosened, (عِظَامُهَا ↓ اِنْفَرَجَتْ) in consequence of parturition: and hence, as likened thereto, (tropical:) a camel that is fatigued, and drags his feet, or stands still: (Skr, O:) or a woman fatigued in consequence of parturition: and hence, as being likened thereto, (tropical:) a she-camel that is fatigued. (Kr, TA.) And A she-camel that has brought forth her first offspring. (O, K.) [See also فَارِجٌ.] — — Also, accord. to the K, [and the O as on the authority of Ibn- 'Abbád,] i. q. بَارِدٌ: but [SM says that] this is a mistake for بَارِزٌ, meaning Uncovered, appearing, or apparent; in which sense it is applied also to a fem. noun: (TA:) it is applied, in a verse of Aboo-Dhu-eyb, to a pearl (دُرَّة), as meaning uncovered, and exposed to view, for sale. (O, TA.) فَرَّاجٌ One who often removes, clears away, or dispels, grief, or anxiety, from those affected therewith; or who does so much. (O.) فَرُّوجٌ The young of the domestic hen; [the chicken, and chickens;] (S, Mgh, O, K; [but the explanation is omitted in one of my copies of the S;]) as also فُرُّوجٌ, (S, O, K,) like سُبُّوحٌ [q. v.], (K,) a dial. var., (S, O, TA,) mentioned by Lh: (TA:) n. un. with ة: (S:) pl. فَرَارِيجُ. (S, Mgh, O.) — — And hence, app., by a metaphorical application, (Mgh,) it signifies also A [garment of the kind called] قَبَآءِ, (S, Mgh, O, K, [but omitted in one of my copies of the S,]) having a slit in its hinder part: (Mgh, O, K:) or the shirt of a child: (O, K:) [but] the Prophet is related to have prayed in a فرّوج (Mgh, TA) of خَزّ (Mgh) or of silk; (TA;) or he pulled off one that he had put on. (O.) فَارِجٌ: see فُرُجٌ. — — Also A she-came that has become unknit, or loosened, [app. in the joints of the hips,] (↓ اِنْفَرَجَتْ [see 4],) in consequence of parturition, and therefore hates

the stallion, (O, K,) and dislikes his being near. (O.) [See also فَرِيجٌ.] And see 4, last sentence. أَفْرَجُ, in the phrase أَفْرَجُ الثَّنَايَا, i. q. أَفْلَجُ [q. v.]. — — And A man whose buttocks do not meet, (S, O, K,) or scarcely meet, (TA,) by reason of their bigness: (S, O, K:) fem. فَرْجَآءُ: it is mostly the case among the Abyssinians. (S, O.) — — See also فَرِجٌ. تِفْرِجٌ, accord. to Akh, A beater and washer and whitener of clothes; syn. قَصَّارٌ. (O.) — — See also the next paragraph. تِفْرِجَةٌ and ↓ تِفْرَاجٌ are sings. of تَفَارِيجٌ, (O,) which signifies, (IAar, O, K,) as pl. of the first, (K,) or of the second, (IAar, O,) The openings [or interstices] of the fingers: (IAar, O, K:) and the apertures, (IAar, O,) or clefts, (K,) of a railing: (IAar, O, K:) and also, (O, K,) accord. to IDrd, as pl. of تِفْرِجَةٌ, (O,) the slits of the [kind of garment called] قَبَآء [and فَرُّوجٌ]. (O, K.) — تِفْرِجَةٌ as an epithet, applied to a man, signifies Cowardly and weak; as also ↓ تِفْرَاجَةٌ; (O, K;) and نِفْرَاجَاءُ, with ن, (O, * K,) mentioned by IAmb, as imperfectly decl., and as signifying cowardly; (O;) or so, accord. to the T and L, ↓ تِفْرِجٌ and تِفْرِجَةٌ, and نِفْرِجٌ and نِفْرِجَةٌ: and the last two, and نِفْرَاجٌ and نِفْرِجَآءٌ, all with ن, signify one who becomes defeated, or put to flight, (يَنْكَشِفُ,) on the occasion of war, or battle. (TA.) تِفْرَاجٌ and تِفْرَاجَةٌ: see the next preceding paragraph. مَفْرَجٌ: see فُرْجَةٌ. [Hence] مَفْرَجُ الغَمِ [The place of opening of the mouth]. (TA in art. شجر.) مَفَارِجُ [is its pl.; and] signifies Places of exit, or egress. (TA.) مُفْرَجٌ, occurring in the saying, in a trad., لَا يُتْرَكُ فِى الإِسْلَامِ مُفْرَجٌ, [meaning that he who is thus termed shall not be left unbefriended among the Muslims,] is variously explained: As used to say that it is with ح; and disapproved of the saying مفرج, with ج: A'Obeyd says, I heard Mohammad Ibn-El-Hasan say, it is related with ح and with ج; and he who says مفرج, with ج, means A slain person found in a desert tract, not by a town or village, [which signification is mentioned in the K,] the fine for whose blood is to be paid from the government-treasury: AO says that it means one who becomes a Muslim and has no alliance of friendship with any one [among the Muslims]; wherefore, if he commits a crime, [such as maiming another, &c.,] the governmenttreasury must make amends for it, because he has no relations or others bound to aid him by paying a bloodwit [or the like]: (S, O: and the like is also said in the Mgh and in the K:) or, accord. to Jábir El-Joafee, it means a man who is among a people to whom he does not belong; wherefore they are bound to pay for him a bloodwit [or the like]: (O, TA:) or it means one who has no kinsfolk, or near relations: so accord. to IAar: (Mgh, TA:) or one who has no offspring: or one who has no wealth, or property: and it is also said to mean one burdened by the obligation to pay a bloodwit, or a ransom, or a debt that must be discharged: and [in like manner] ↓ مَفْرُوجٌ is said to mean one who is burdened with a debt: but it is correctly with ح [unpointed]; (TA;) [i. e.] such is termed مُفْرَحٌ, with ح: (As, Mgh:) and مُفْرَجٌ means one burdened by his family, although he be not in debt. (Az, TA voce مُفْرَحٌ [q. v.].) مُفْرِجٌ One whose shooting, or casting, has become altered [for the worse], having been good. (AA, O, * K.) — And thus, without ة, A hen having chickens. (S, O, K.) مُفَرَّجٌ A camel (O) whose elbow is distant from his armpit: (O, K:) or wide in step: (O:) or, with ة, a she-camel whose elbows are far from her chest, and whose armpits are [therefore] wide. (Ham p. 783.) — — And A comb. (O, K.) مَفْرُوجٌ An opened door. (TA.) — — See also مُفْرَجٌ, near the end. مُنْفَرَجٌ: see فُرْجَةٌ. فرجن Q. 1 فَرْجَنَ الدَّابَّةَ He curried the beast; removed the dust from it with the فِرْجَوْن. (S, K.) But the etymologists assert that the ن is augmentative. (TA.) فِرْجَوْنٌ A currycomb; syn. مِحَسَّةٌ [q. v.]. (S, K.) فرح 1 فَرِحَ, (S, A, L, Msb, K, &c.,) [aor. فَرَحَ,] inf. n. فَرَحٌ, (S, * L, * Msb, &c.,) He rejoiced; was joyful, or glad; or was happy; (S, A, L, Msb, K, &c.;) syn. سُرَّ: (S, A, Msb, * &c.:) or he experienced a sensation of lightness in his heart: (Th, TA:) or his bosom became dilated with delight, or pleasure, of short continuance, transitory, or fleeting, not lasting, as is the case in bodily and worldly pleasures; فَرَحٌ differing from سُرُورٌ in the manner expl. below, though each is sometimes used as syn. with the other. (Er-Rághib, TA.) You say, فَرِحَ بِهِ He rejoiced, was joyful, or glad, or was happy, by reason of him, or it; syn. سُرَّ. (S, A, Msb. *) — — And He was, or became, well pleased, or content. — — And He exulted, or rejoiced above measure; or he exulted greatly, and behaved insolently and unthankfully, or ungratefully. (S, Msb, K.) The verb is used in this sense in the Kur xxviii. 76. (TA.) 2 فَرَّحَ see the paragraph here following. 4 افرحهُ, (S, A, Msb, K,) inf. n. إِفْرَاحٌ; (S;) and ↓ فرّحهُ, (Msb, K,) inf. n. تَفْرِيحٌ; (S;) He, or it, rejoiced him; gladdened him; made him joyful, or glad; or made him happy: (S, A, Msb, K:) [or occasioned him a sensation of lightness of heart: or made his bosom to become dilated with delight, or pleasure, of short continuance, transitory, or fleeting, not lasting, as is the case in bodily and worldly pleasures. See فَرَحٌ.] — — And He, or it, made him to be well pleased, or content. (Msb.) — — And He, or it, made him to exult, or rejoice above measure; or to exult greatly, and to behave insolently and unthankfully, or ungratefully. (Msb, K.) — Also He, or it, grieved him; or made him unhappy; lit. deprived him of joy; or of happiness: like as أَشْكَاهُ signifies " he made his complaint to cease. " (L.) [Thus it has two contr. meanings.] — — And It (a debt, AA, S, TA, or a thing, TA) burdened him, burdened him heavily, or overburdened him. (AA, S, K, TA.) فَرَحٌ [inf. n. of فَرِحَ, q. v.: as a simple subst.,] Joy, mirth, or gladness; or happiness; (S, L, Msb, K;) syn. سُرُورٌ; (Msb, K;) contr. of حُزْنٌ, (L,) and of تَرَحٌ: (S and A in art ترح:) or a sensation of lightness of the heart: (Th, TA:) or dilatation of the bosom with delight, or pleasure, of short continuance, transitory, or fleeting, not lasting, as is the case in bodily and worldly pleasures; whereas سُرُورٌ is dilatation of the bosom with delight, or pleasure, wherein is quiet or tranquillity or rest of mind, of short or of long continuance; but each is sometimes used as syn. with the other. (Er-Rághib, TA.)– — And A state of being well pleased, or content, with a thing. (Msb.) — — And Exultation, or a rejoicing above measure; or a state of exulting greatly, and behaving insolently and unthankfully, or ungratefully. (S, Msb, K.) — — [Also A festivity, or merry-making; particularly, as used in the present day, on the occasion of a marriage. — — Pl. أَفْرَاحٌ.] — — In the saying of Muteea Ibn-Iyás, قَدْ ظَفِرَ الحُزْنُ بِالسُّرُورِ وَقَدْ أُدِيلَ مَكْرُوهُنَا مِنَ الفَرَحِ [Sorrow, or sadness, has overcome happiness, and the object of our dislike, or hatred, has been given a turn to prevail over the object of our love], by مِنَ الفَرَحِ he means مِنَ المَفْرُوحِ بِهِ, i. e. المَحْبُوبِ. (Ham p. 391.) فُرَحٌ: see the paragraph here following. فَرِحٌ and ↓ فَرْحَانُ (Msb, K) and ↓ فُرُحٌ, as in some copies of the K and in the L and other lexicons, or ↓ فَرُوحٌ, as in other copies and mentioned by IJ, (TA,) and ↓ فَارِحٌ and ↓ مَفْرُوحٌ, (K,) the last mentioned by IJ; (TA;) fem. [of the first] فَرِحَةٌ and [of the second] فَرْحَى (Msb, K) and فَرْحَانَةٌ, (K,) but of the correctness of this last ISd was not certain: (TA:) pl. [of the first] فَرِحُونَ (S, Msb) and [of the second] فَرَاحَى and فَرْحَى: (K, TA:) Rejoicing, joyful, or glad; or happy: (Msb, K:) [or experiencing a sensation of lightness in the heart: or having the bosom dilated with delight, or pleasure, of short continuance, transitory, or fleeting, not lasting, as is the case in bodily and worldly pleasures. See فَرَحٌ.] Hence, in the Kur [iii. 164], فَرِحِينَ بِمَا آتَاهُمُ اللّٰهُ مِنْ فَضْلِهِ [Rejoicing by reason of that which God has given them of his bounty]. (Msb.) — — And Well pleased, or content: whence, in the Kur

[xxiii. 55 and xxx. 31], كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ [Every sect is well pleased, or content, with that religion which it has]. (Msb.) — — And Exulting, or rejoicing above measure; or exulting greatly, and behaving insolently and unthankfully, or ungratefully: (S, Msb, K:) whence, in the Kur [xxviii. 76], إِنَّ اللّٰهَ لَا يُحِبُّ الفَرِحِينَ [Verily God does not love those who exult, or rejoice above measure; &c.]. (S, Msb.) فَرْحَةٌ [A joy, or gladness; or a happiness]: see an ex. voce تَرْحَةٌ. — — See also the next paragraph, in two places. فُرْحَةٌ A cause of joy or gladness, or of happiness; a thing whereby one is made joyful or glad, or happy; as also ↓ فَرْحَةٌ; syn. مَسَرَّةٌ. (K.) — — And A thing that thou givest to him that rejoices thee; (L, K;) a recompense that thou givest him; (L;) [as also ↓ فَرْحَةٌ; for] you say, لَكَ عِنْدِى فَرْحَةٌ إِنْ بَشَّرْتَنِى, (S, A, [in one of my copies of the S أَىْ بَشَّرْتَنِى, as though this were an explanation, but the former is the right reading,]) and فُرْحَةٌ, (S,) meaning بُشْرَى [i. e. There is for thee, with me, a gift for announcing a joyful event, if thou announce to me such an event]. (A.) فَرْحَانُ; fem. فَرْحَى, and accord. to the K فَرْحَانَةٌ also: see فَرِحٌ. فَرْحَانَةٌ White كَمْأَة [or truffles]: (K:) from Kr: but ISd states the word transmitted to him to be with ق [i. e. قُرْحَانٌ, of which قُرْحَانَةٌ is mentioned as a n. un.]. (L, TA.) فَرُوحٌ: see فَرِحٌ. فَارِحٌ: see فَرِحٌ. مُفْرَحٌ A man burdened, or burdened heavily, or overburdened, by debt, (A'Obeyd, S, TA,) or by a fine, or the like, and unable to pay it: (A'Obeyd, TA:) or needy, or in want; overcome; and poor: (K:) or poor, possessing no property: (TA:) one who is not known to have any kinsfolk or near relations; (K, TA;) but in a trad. in which it occurs in this sense as related by some, it is, as others relate the trad., with ج; and so in the sense next following: (TA:) and a slain person found between two towns or villages. (K.) In the trad. in which it is said لاَ يُتْرَكُ فِى الإِسْلَامِ مُفْرَحٌ it has the first of the significations mentioned above accord. to A'Obeyd [i. e. the saying means One who is burdened, or burdened heavily, or overburdened, by debt, &c., shall not be left unbefriended among the Muslims]. (TA.) And in the writing that the Apostle of God wrote [as a covenant] between the Muhájirs and the Ansár were the words, لاَيَتْرُكُوا مُفْرَحاً حَتَّى يُعِينُوهُ عَلَى مَا كَانَ مِنْ عَقْلٍ أَوْ فِدَاءٍ, in which مُفْرَحاً means مَفْدُوحاً, (Ez-Zuhree, As, S,) i. e. [They shall not leave] one who is burdened, or burdened heavily, or overburdened, by debt, [until they aid him to acquit himself of what has become incumbent on him, of a bloodwit or a ransom,] meaning that his debt shall be paid for him from the treasury of the state: so says As; and he disallowed the saying [in this case] مُفْرَجٌ, [q. v.,] with ج. (S.) مُفْرِحٌ A thing that makes joyful or glad, or that makes happy: (T, L:) [and مَفْرُوحٌ ↓ بِهِ a thing by which one is made joyful or glad, or by which one is made happy:] one says, مَا يَسُرُّنِى بِهِ مُفْرِحٌ, (As, T, S, L,) and مَفْرُوحٌ ↓ بِهِ, for which one should not say مَفْرُوحٌ [alone], (As, S,) [i. e. Nothing that makes joyful &c., and by which one is made joyful &c., renders me happy by means of it,] relating to an affair, or event. (S.) [See also فُرْحَةٌ.] مُفَرِّحٌ A certain well-known [exhilarating] medicine; (S, K;) a certain medicine which is given to drink to him who is in grief, and in consequence of which he becomes happy; thus called by the physicians, and by others called سُلْوَانٌ. (S in art. سلو.) مِفْرَاحٌ One who rejoices much, or often: (K:) or one who rejoices [app. much] whenever fortune renders him happy. (S.) مَفْرُوحٌ: see مُفْرِحٌ, in two places: — and see فَرِحٌ. فرخ 1 فَرِخَ, aor. فَرَخَ, (K,) inf. n. فَرَخٌ, (TK,) He (a man, TA) became free from fright, or fear, and at ease, or calm. (K.) [See also 4.] — — And فَرِخَ إِلَى الأَرْضِ He clave to the ground; (K, TA;) as also ↓ فرّخ. (TA.) 2 فَرَّخَتْ, and ↓ أَفْرَخَتْ, said of a bird, (S, A, Msb, K, but in the S and Msb the verbs are in the masc. forms,) [inf. n. of the former تَفْرِيخٌ,] She had [or she produced by hatching] a young one, (Msb, K,) or young ones. (A.) [In the L, in one place, and so, accord. to the TA, in other lexicons, for صَارَ in the explanatory phrase صَارَ لَهَا فَرْخٌ, is put طَارَ; as though the verbs signified She had a young one that flew.] — — And both verbs, said of an egg (بَيْضَةٌ), It had [or produced] a young one: (L, K:) or افرخت said of an egg, it had in it a young bird: (ISh, TA in art. بيض:) or it broke open from over the young bird, which thereupon came forth from it. (AHeyth, TA in art. روع; and Msb.) — — See also the next paragraph, in two places. — — فرّخ الزَّرْعُ, (S, A, L, K,) inf. n. تَفْرِيخٌ, (S, L,) (tropical:) The seed-produce, or corn, was ready to cleave open, when it had come up: (S:) or produced many shoots: (A:) or put forth its shoots: (K:) or shot forth into leaf from the grain, when the latter had cloven asunder; as also ↓ افرخ. (L.) [See also قَصَّبَ.] And فرّخ شَجَرُهُمْ فِرَاخاً كَثِيرَةً (tropical:) Their trees produced many offsets, or shoots from their roots or stems. (A.) — — See also 1. — — [Hence,] وَفَرَّخَ ◌َبَاضَ فِيهِمُ الشَّيْطَانُ, occurring in a trad., means (tropical:) The devil made his fixed abode among them; like as a bird keeps to the place of its eggs and young ones. (L.) And [in like manner] one says, فرّخ الشيطان فِى رَأْسِهِ (tropical:) The devil took up an abode in his head. (TA in art. فحص.) — — فرّخ القَوْمُ means (assumed tropical:) The people, or party, became weak; i. e., became like young birds. (K.) And فرّخ said of a man, (assumed tropical:) He was, or became, base, vile, or abject. (T, TA.) And (assumed tropical:) He (a man) was frightened; or he feared, or was afraid. (K.) And فُرِّخَ, in the pass. form, said of a coward, and of a weak old man, inf. n. تَفْرِيخٌ, (assumed tropical:) He was frightened, and made to tremble. (L.) 4 أَفْرَخَتْ said of a bird: — — and of an egg: see 2. — — [Hence,] one says, أَفْرَخَ بَيْضَةُ القَوْمِ, meaning (assumed tropical:) What was hidden, of the affair, or case, of the people, or company of men, became apparent. (ISh, TA in art. بيض. [See also a similar phrase in what follows.]) And افرخ فُؤَادُهُ (tropical:) His heart became free from fear: fear in the heart being likened to a young bird in the egg. (L.) And افرخ الرَّوْعُ (tropical:) Fright, or fear, departed; (S, K, TA;) as also ↓ فرّخ, inf. n. تَفْرِيخٌ: (K, TA:) and one says, لِيُفْرِخْ رَوْعُكَ (tropical:) Let thy fright, or fear, depart; like as the young bird goes forth from the egg. (S, TA. [But see رَوْعٌ: and see also a phrase similar to this in what follows.]) And أَفْرَخَ الأَمْرُ The affair, or case, became manifest, or plain, (S, A, L, K,) as to its issue, or result, (L,) after having been confused, or dubious; (S, A, L, K;) as also ↓ فرّخ. (L.) — — افرخ القَوْمُ بَيْضَتَهُمْ, (S, L, K,) or بَيْضَهُمْ, (as in some copies of the K,) meaning (tropical:) The people, or party, disclosed their secret, (S, L, K, TA,) is said of those whose case has become apparent. (L.) [Hence it seems that افرخ البَيْضَةَ properly signifies It (a bird) hatched the egg, and produced the young bird.] أَفْرِخْ رَوْعَكَ (tropical:) Calm thy mind, (S, L, K, TA,) is a prov., mentioned by Az, from A'Obeyd, as said, on occasions of fear, to him who is cowardly. (L, TA.) And أَفْرَخَ رَوْعَهُ means (assumed tropical:) He prayed for him that his fright, or fear, might become calmed, and depart. (AO, TA.) — — See also 2, latter half. 10 استفرخ الحَمَامَ He took for himself the pigeons (S, K) for their young ones, (S,) or for [the purpose of their producing] young ones. (K.) فَرْخٌ The young one of a bird: (S, A, Mgh, L, K:) this is the primary signification: (L:) or, of any creature that lays eggs: (Msb:) fem. with ة: (S, A:) and, (L, K,) sometimes, (L,) the young one of any animal: (L, K:) pl. (of pauc., S, L) أَفْرُخٌ and أَفْرَاخٌ (S, Mgh, L, Msb, K) and أَفْرِخَةٌ, (L, K,) the last of which is extr. [with respect to rule], (IAar,) and (of mult., S, L) فِرَاخٌ (S, L, Msb, K) and فِرْخَانٌ (L, Msb, K) and فُرُوخٌ (Msb, K) and فُرُخٌ. (L.) [See an ex. (from a poet) in which فِرَاخ is treated grammatically as a sing. in the first paragraph of art. خلف.] — — [Hence,] (assumed tropical:) A base, a vile, or an

abject, man, who is driven away. (K.) And one says, فُلَانٌ فَرْخٌ مِنَ الفِرَاخ, (TA,) or من الفُرُوخ, (so in two copies of the A,) meaning (tropical:) Such a one is a bastard: (A, TA:) said by El-Khafájee to be a phrase of the people of El-Medeeneh, peculiarly; but accord. to MF, it is a post-classical phrase common in El-Hijáz. (TA.) — — And (tropical:) A sucker, an offset, or a sprout, of any plant (L, K) or tree &c.: (L:) or a branch of a tree: or, as some say, a branch that is in the middle of a tree: (Ham p. 347:) or [its pl.] فِرَاخٌ signifies offsets, or shoots, from the roots or stems of trees: (A:) and this is also said to signify worms that are in herbs. (Ham p. 491.) And (tropical:) Seed-produce, or corn, shooting forth into leaf from the grain, when the latter has cloven asunder: (Lth, TA:) or, ready to cleave open, (S, K,) when it has come up: (S:) or, when it has shoots. (L.) — — And الفَرْخُ signifies (tropical:) The fore part of the brain; (K, TA;) thus called by way of comparison [to the young one of a bird], in like manner as it is called العُصْفُورُ; (TA;) or the عصفور is beneath the فَرْخ: (TA in art. عصفر:) the pl. is فِرَاخٌ: and الفَرْخُ signifies [also, particularly,] the fore part of the brain of the horse. (TA in the present art.) In the saying of ElFarezdak, وَيَوْمَ جَعَلْنَا البِيضَ فِيْهِ لِعَامِرٍ مُصَمِّمَةً تَفْأَى فِرَاخَ الجَمَاجِمِ he means [And a day in which we made the swords, penetrating into that which they smote, cleave] the brains [lit. brain (الدِّمَاغ) of the tribe of 'Ámir]. (S, TA.) فَرِخٌ, like كَتِفٌ, (assumed tropical:) A man whose grounds of pretension to respect, or honour, are suspected. (TA.) فَرْخَةٌ fem. of فَرْخٌ [q. v.]. (S, A.) — — Also (assumed tropical:) A broad سِنَان [or spear-head]. (K.) — — فَرْخَةُ الدَّيْلَمِ: see ذُرَّاحٌ. فُرَيْخٌ a dim. [of فَرْخٌ]: hence the saying, فُلَانٌ فُرَيْخُ قُرَيْشٍ (tropical:) [Such a one is the honoured and cherished of Kureysh]: فريخ being here a dim. (S, K) denoting magnification (K) [i. e.] denoting commendation: (S:) and فُلَانٌ فُرَيْخُ قَوْمِهِ (tropical:) Such a one is the honoured [and cherished] of his people; like a little young bird in the house of a people who rear it and treat it with kindness. (A.) فُرَيْخِيَّةٌ [or, probably, فُرَخِيَّةٌ, agreeably with analogy,] an epithet applied to نِصَال [meaning "arrow-heads," &c., but app. a mistranscription for نِبَال i. e. "arrows"], which were so called in relation to الفُرَيْخ, a certain blacksmith in the Time of Ignorance: (TA:) or الفُرَيْخ was a man who used, in the Time of Ignorance, to pare, or shape, arrows: (S:) mentioned by a poet in the saying, وَمَقْذُوذَيْنِ مِنْ بَرْىِ الفُرَيخ [And two feathered arrows of the paring, or shaping of El-Fureykh]. (S, TA.) [Freytag mentions فُرَخِيٌّ, as applied to an arrow, meaning "ad virum فريخ appellatum referendus: " but he names no authority: and it has been shown above that the name of the man is without teshdeed; and so, therefore, is its rel. n.] فَرُّوخٌ Ears of wheat of which the final condition has become apparent, and of which the grain has become organized and compact: occurring in a trad., in which the selling of such for measured wheat is forbidden. (IAth, TA.) مُفْرِخٌ: see مَفَارِخُ. مُفْرِخٌ A hen-bird having [or producing by hatching] a young one [or young ones (see 2)]; (L, K;) as also ↓ مُفَرِّخٌ. (L.) مُفَرِّخٌ: see مَفَارِخُ. مُفَرَّخٌ: see مُفْرِخٌ. مَفَارِخُ, a pl. of which the sing. is not mentioned, (TA,) Places where birds have [or produce by hatching] young ones. (K.) [Such a place may be called, accord. to analogy, ↓ مُفْرَخٌ (which may be the sing. of مَفَارِخُ) and ↓ مُفَرَّخٌ.] فرد 1 فَرَدَ, aor فَرُدَ, [inf. n. فُرُودٌ,] He, or it, was, or became, single; sole; or one, and no more. (Msb.) — — See also 7, (with which two other forms of the unaugmented verb, namely, فَرِدَ and فَرُدَ, are also mentioned,) in four places. 2 فرّد, inf. n. تَفْرِيدٌ, He applied himself to the study of practical religion, or the law, and withdrew from [the rest of] mankind, and attended only to the observance of the commands and prohibitions [of religion]. (IAar, T, L, K.) [See also the part. n., below.] 4 افرد as intrans.: see 7. — — أَفْرَدَتْ She (a female, S, L, a pregnant female, A, or a woman, K) brought forth one only: (S, A, L, K:) opposed to أَتْأَمَتْ: (A:) not said of a she-camel, because she never brings forth more than one. (S, L, K.) — — افردهُ He made him, or it, to be single; sole; or one, and no more. (Lth, T, M, * L, Msb. *) — — And He put, or set, him, or it, apart, aside, or away; he separated him, or it. (S, K.) You say, افردهُ مِنْهُ [He separated him from him, and rendered him solitary; or he left him solitary]. (A and Mgh in art. وتر.) [See an ex. in a verse cited voce عَاذِبٌ.] — — [Hence,] افرد فُلَانًا بِشَىْءٍ He made such a one to have a thing to himself alone, with none to share, or participate, with him in it. (A in art. فرز.) — — And افرد الحَجَّ عَنِ العُمْرَةِ He performed the rites and ceremonies of the pilgrimage separately from those of the عُمْرَة [q. v.]. (Msb.) — — And افرد إِلَيْهِ رَسُولاً (S, K) He sent [away] a messenger to him. (K.) 5 تَفَرَّدَ see the next paragraph, in two places. 7 انفرد and ↓ فَرَدَ signify the same: (S:) the latter, aor. فَرُدَ, [inf. n. فُرُودٌ,] is expl. by Lth as signifying He was, or became, alone, by himself, apart from others, or solitary: (T, L:) and thus انفرد بِنَفْسِهِ signifies. (Msb.) And انفرد عَنْهُ He, or it, was, or became, apart, or separate, from him, or it, and alone. (L.) And انفرد بِفُلَانٍ and ↓ استفردهُ are syn. [as meaning He was, or became, alone with such a one]. (M, A, K.) And انفرد بَالأَمْرِ, (AZ, T, M, L, K,) and بِكَذَا, (S,) and بِرَأْيِهِ; (L;) and ↓ فَرَدَ, (AZ, T, M, L, K,) aor. فَرُدَ, (AZ, T, M, L,) inf. n. فُرُودٌ; (AZ, L;) and ↓ فَرِدَ, and ↓ فَرُدَ, (M, L, K,) mentioned by Lh; (M, L;) and ↓ افرد, (L, K,) and ↓ تفرّد, and ↓ استفرد; (S, M, L, K;) signify alike; (AZ, T, S, M, L, K;) i. e. He was, or became, alone; independent of others; without any to share, or participate, with him; in the affair, and in such a thing, and in his opinion: (the lexicons passim: [see اِسْتَبَدَّ:]) and [in like manner] ↓ تفرّد بِالمَالِ [he was without any to share, or participate, with him in the property]. (Msb.) — — لَأُقَاتِلَنَّهُمْ حَتَّى تَنْفَرِدُ سَالِفَتِى, occurring in a trad., means (assumed tropical:) I will assuredly fight with them until I die; lit., until the side of my neck shall become separate from my body; because its separation can be only by death. (L.) 10 استفرد as intrans.: see 7. — استفردهُ: see 7. — — Also He found him alone, having no second person with him. (A.) [Hence, one says,] اِسْتَطْرَدَ فَجَدَّلَهُ لَهُمْ فَلَمَّا اسْتَفْرَدَ مِنْهُمْ رَجُلاً كَرَّ عَلَيْهِ [He fled, or wheeled about widely, from them, to turn again, by way of stratagem; and when he found a man of them alone, he returned against him, and threw him down upon the ground]. (A, L.) And استفرد الدُّرَّةَ He (the diver) found the pearl alone, having no other with it. (A.) — — And He took it alone; by itself; without any other, or any like it. (T, L.) He took it forth from among the things that were with it. (M, K.) فَرْدَ Single; sole; only; one, and no more; syn. وِتْرَ; (S, A, L, Msb;) i. e. وَاحِدٌ: (Msb:) [and, used as a subst., a single, or an individual, person or thing:] fem. فَرْدَةٌ and ↓ فَرْدَىْ [which latter is anomalous, as though fem. of فَرْدَانُ]: (Msb:) pl. أَفْرَادٌ and ↓ فُرَادَى which latter is anomalous, as though pl. of فُرْدَانُ (S, L, Msb) and of فَرْدَىْ, like as سُكَارَى is pl. of سُكْرَانُ and of سَكْرَى. (Msb. See also فُرَادٌ, below.) You say, عَدَدْتُ الدَّرَاهِمَ أَفْرَاداً I counted the dirhems one by one. (T, A.) — — And Such as has no equal, or like: (Lth, M, L, K:) pl. أَفْرَادٌ (M, K) and فُرَادَى [respecting which latter see above]. (K.) الفَرْدُ as an epithet applied to God means The Single; the Sole; the One; (T;) He who has no equal, or like; the Unequalled: (Lth, T, L:) but Az says, I have not found it so applied in the Sunneh; and no epithet should be applied to God except such as He has applied to Himself, or such as the Prophet has applied to Him. (L.) And one says سَيْفٌ فَرْدٌ, (K,) and ↓ فَرَدٌ, (T, L, K,) and ↓ فُرُدٌ, (L, K,) and ↓ فَرِدٌ, (K,) and ↓ فُرْدٌ, (T, K,) and ↓ فَرِيدٌ and ↓ فَرْدَدٌ, (K, but the third and fifth not in the text of the K as given in the TA,) A sword having

diversified wavy marks, streaks, or grain; (ذُو فِرِنْدٍ, K, [in the TA وَفِرِنْدٌ, as though one said also سَيْفٌ فِرِنْدٌ, which is evidently a mistake,]) unequalled (T, L, K) in excellence. (T, L.) — — And The half [meaning one] of a pair or couple. (M, L, K.) — — And Such as is alone, by himself or by itself, or apart from others; unconnected with, or unattended by, others; solitary, or separate; syn. مُتَّحِدٌ, (M, L, K,) or مَا كَانَ وَحْدَهُ; (Lth, L;) unmixed with others; [in which sense it is] a word of more common application than وِتْرٌ, and more special than وَاحِدٌ: (Kull p. 278:) pl. فِرَادٌ (M, L, K) [and أَفْرَادٌ and فُرُودٌ also, as will be shown below]: an ex. of the first of these pls. occurs in the saying, (cited by IAar, L,) تَخَلُّفَ السَّقْرِ فِرَادَ السِّرْبِ [As the hawk's seizing, or carrying off by force, those that are apart from the others of the flock of birds]. (M, L. See, again, فُرَادٌ.) [Hence,] one says ثَوْرٌ فَرْدٌ, (S,) and شَىْءٌ فَرْدٌ, (M, K,) and ↓ فَرِدٌ, (S, M, K,) and ↓ فَرَدٌ, and ↓ فَرُدٌ, (M, K,) and ↓ فُرُدٌ, (K,) and ↓ فَارِدٌ, (S, M, K,) and ↓ فَرِيدٌ, (S, K,) and ↓ فَرُودٌ, (M, K,) and ↓ فَرْدَانٌ, (K,) [and ↓ مُفْرَدٌ (see an ex. voce شَاةٌ, in art. شوه),] A bull, (S,) and a thing, (M, K,) that is alone, by itself, or apart from others; solitary, or separate from others. (S, M, K.) And ↓ سِدْرَةٌ فَارِدَةٌ A lote-tree apart from others. (S.) And ↓ شَجَرَةٌ فَارِدٌ, (M, K,) and فَارِدَةٌ, (M, TA,) A tree apart from others. (M, K, * TA.) And ↓ ظَبْيَةٌ فَارِدٌ A gazelle apart, or separate, from the herd. (S, M, K.) And ↓ نَاقَةٌ فَارِدٌ, and ↓ مِفْرَادٌ, and ↓ فَرُودٌ, A she-camel that goes away alone, apart from others, in the pasture, (M, L, K, *) and at the water; (M in explanation of the last, and L;) the epithet applied to the male being ↓ فَارِدٌ, only. (M, L.) And هُوَ فَارِدٌ ↓ بِهٰذَا الأَمْرِ He is alone in this affair. (A.) And it is said in a trad., ↓ لَا تُعَدُّ فَارِدَتُكُمْ, meaning Your ewe, or she-goat, that ye have set apart from the flock, or herd, that ye may milk her in the tent, or house, shall not be reckoned [among those for which ye are to pay the poorrate]: (A:) or the meaning is, what is over and above the فَرِيضَة [or fixed number of camels, &c., to be given in payment of the poor-rate] shall not be added to the latter and reckoned therewith. (L.) And in another it is said, ↓ لَا يَغُلُّ فَارِدَتُكُمْ, expl. by Th as meaning Such of you as shall segregate himself, as, for instance, one or two, and gain spoil, shall resign it to the collective body, and not act unfaithfully by taking it for himself. (M, L.) And in another, فَمِنْكُمُ المُزْدَلِفُ صَاحِبُ العِمَامَةِ الفَرْدَةِ And of you is El-Muzdelif, he of the solitary turban: this was said of him because, when he rode, no one with him wore a turban, to show honour to him. (L.) — — لَقِيْتُهُ فَرْدَيْنِ means I met him, we two being alone. (S, L, K.) — — أَفْرَادُ النُّجُومِ, (S, M, L, K,) as also فُرُودُهَا, (K,) signifies The brightly-shining stars (الدَّرَارِىُّ) in the horizon [when other stars, there, are invisible]: so called because they are apart from the other [visible] stars. (M, L.) And الفُرُودُ, (T, M, L, and so in some copies of the K,) in some copies of the K ↓ الفُرْدُودُ, [and thus in the CK,] but the former is the right, (TA,) Certain stars, disposed in a row, behind the Pleiades; (K;) in some copies of the K, around the Pleiades: (TA:) certain bright stars around the Pleiades. (T, L.) And (L) Certain stars around حَضَار [q. v.], which is one of the two stars called المُحْلِفَانِ, (M, L, TA,) the other whereof is called الوَزْنُ; (TA;) certain small stars with حَضَارِ; so called because situate apart from the latter, by its side. (Kitáb Anwá el-'Arab, TA.) And الفَرْدُ is a name of The star (a) in the hinder part of the neck of الشُّجَاع [the constellation Hydra; which star is also called عُنُقُ الشُّجَاع]. (Kzw in his description of الشجاع.) — — فَرْدٌ signifies also One side of a jaw: (M, L, K:) pl. أَفْرَادٌ. (M, L.) — — And A sandal such as is termed سِمْطٌ, not patched, nor having a second sole added to it; (K;) a sandal having a single sole; not having a sole composed of two pieces of leather sewed together, one beneath the other; thus in the saying, يَا خَيْرَ مَنْ يَمْشِى بِنَعْلٍ فَرْدِ [O best of such as walk with a single-soled sandal], meaning O best of the great men of the Arabs; for sandals were worn by the Arabs, exclusively of the foreigners; and thin sandals, only by the kings and chief persons of the former. (L.) — — Also, and ↓ فَارِدٌ, A bull [app. a wild bull]. (Lth, T, L. [See also مُفْرَدٌ.]) — — [The pl.] الأَفْرَادُ as a conventional term in lexicology signifies What have been transmitted by only one of the lexicologists; what is thus transmitted, if the transmitter is a person of exactness (as Aboo-Zeyd and ElKhaleel and others), is admitted. (Mz, 5th نوع. [See also الآحَادُ, voce أَحَدٌ; a similar, but less restricted, term: and see المَفَارِيدُ.]) فَرِدٌ and فَرَدٌ and فَرُدٌ and فُرُدٌ: see the next preceding paragraph, first quarter: and again, in the second quarter: and for the first and second and third, see also فُرَادٌ. فَرْدَةٌ fem. of فَرْدٌ [used as an epithet] in the first of the senses assigned to the latter above. (Msb.) فُرْدَةٌ One who goes away alone, (K, TA,) having left his companions. (TA.) فُرْدَاتٌ [Hills, or the like, such as are termed] آكَام [pl. of أَكَمَةٌ, q. v.]. (K.) فَرْدَى: see فَرْدٌ, first sentence: — — and see فُرَادٌ. فَرْدَانٌ: see فَرْدٌ, second quarter: — — and see فُرَادٌ. فَرَادَ; see the paragraph here following. فُرَادٌ [is most properly regarded as a quasi-pl. n., rather than as a pl., of فَرْدٌ; and فُرَادُ is similar to it in meaning]. One says, جَاؤُوا فُرَاداً, and ↓ فُرَادَى, (S, M, K,) with tenween and without it, (S,) and فُرَادَ, (K,) like ثُلَاثَ and رُبَاعَ, (TA,) and ↓ فَرَادَ, and فِرَاداً [a pl. of ↓ فَرْدٌ,] and ↓ فَرْدَى, (K,) [and ↓ فُرَّاداً, perhaps thus by poetic license, see an ex. in a verse cited voce مُرْسِمٌ,] They came one by one; one at a time; (S;) one after another: (M, K:) AZ relates that the Kilábees said, جِئْتُمُونَا فُرَاداً [Ye came to us one by one; or one after another]: and هُمْ فُرَادٌ وَأَزْوَاجٌ [They are separate persons and pairs], with tenween: and the Arabs said قَوْمٌ فُرَادُ, imperfectly decl., likened to ثُلَاثُ and رُبَاعُ, [A party composed of separate persons, disposed by ones, or one after another,] and ↓ فُرَادَى, which latter is said by Fr to be a pl.: (T, L:) and the sing. [he adds] is ↓ فَرَدٌ and ↓ فَرِدٌ and ↓ فَرِيدٌ and ↓ فَرْدَانٌ: (T, K:) but ↓ فَرْدٌ, (so accord. to a copy of the T,) or ↓ فَرْدٌ, (so in the K accord. to the TA, [in the CK فُرْدٌ,]) in this sense, [i. e. in the pl. sense] is not allowable. (T, K.) فَرُودٌ: see فَرْدٌ, second quarter, in two places. فَرِيدٌ: see فَرْدٌ, former half, in two places: and see فُرَادٌ. — — Also i. q. شَذْرٌ [app. as meaning The beads that divide the other beads of a string]; (T, A;) in the language of the 'Ajam [app. meaning Persians] called جَاوَرْسَق [a word I do not find in any dictionary]: accord. to Ibráheem El-Harbee, شَذْر of silver, like pearls: (T:) or شَذْر that divide the pearls and gold: (M, L, K:) and pearls that are strung, and divided by other things interposed: (S, L, K:) or pearls that divide the pieces of gold in a necklace: (A:) one thereof is termed ↓ فَرِيدَةٌ: (T, M, A, L:) pl. فَرَائِدُ. (T, M, K.) And A precious, or highly-esteemed, gem; (M, L, K;) as also ↓ فَرِيدَةٌ; (K;) as though it were the only one of its kind; (M, L;) or so called because unequalled; or because [it is a pearl] found alone in its shell: (MF:) and as some say, (S,) ↓ فَرَائِدُ الدُّرِّ signifies the large pearls. (S, L.) — — Also The intermediate vertebræ between the last of the six vertebræ that are next to the دَأْى [q. v.] of the neck and the six that are between these فَرِيد and the [rump-bone called the] عَجْب; as also ↓ فَرَائِدُ: (M, L, K:) or ↓ فَرِيدَةٌ [the sing.] signifies the vertebra that projects from the part, of the back of a horse, that is next to the lumbar vertebrœ; intervening between the dorsal vertebræ and the lumbar: it projects in some horses. (M, L.) فَرِيدَةٌ, and the pl. فَرَائِدُ: see the next preceding paragraph, in five places. فُرَادَى: see فَرْدٌ, first sentence: and see also فُرَادٌ, in two places. فَرَّادٌ One who sells, (T, A, L, K,) and one who makes, (M, L, K,) what are termed فَرِيد, (A, L, K,) i. e. شَذْر (A) (T, A.) فُرَّادًا: see فُرَادٌ. فَرْدَدٌ: see فَرْدٌ, first quarter. الفُرْدُود: see فَرْدٌ, latter half. فَارِدٌ, and its fem. (with ة): see فَرْدٌ, near the middle, in nine places: — — and again, near the end. — — سُكَّرٌ فَارِدٌ Sugar of the best kind, and white. (K.) — — And إِبِلٌ فَوَارِدُ [She-camels] which stallions do not

resemble (لاَ تُشْبِهُهَا). (So in the O and K. [But the right reading is evidently I think, لا تَشْتَهِيهَا, which the Turkish translator of the K appears to have found in a copy of that work; and the meaning, therefore, which stallions do not desire. فَوَارِدُ is pl. of فَارِدَةٌ.]) مُفْرَدٌ: see فَرْدٌ, second quarter. — — [Hence, as a conventional term, A single, simple, word or vocable;] an expression of which a portion does not denote a portion of its meaning: (KT:) [pl. مُفْرَدَاتٌ. — — And Singular, as distinguished from dual and plural. — — And مُفْرَادَاتُ الطِّبِّ The simples of medicine; medicinal simples.] — — And مُفْرَدٌ signifies also A wild bull. (L. [See, again, فَرْدٌ, near the end.]) مُفْرِدٌ A female, (S, L,) a pregnant female, (A,) or a ewe or she-goat, (M,) or a woman, (K,) bringing forth one only: (S, M, A, L, K:) like مُوحِدٌ and مُفِذٌّ: (S, L:) opposed to مُتْئِمٌ. (A.) [See its verb, 4.] ذَهَبٌ مُفَرَّدٌ Pieces of gold (in a necklace, A) divided, one from another, by فَرِيد [q. v.], (M, A, L, K,) i. e., by pearls. (A.) مُفَرِّدٌ A rider having no other with him: (A:) or a rider having only his camel with him. (K.) — — طُوبَى لِلْمُفَرِّدِينَ, occurring in a trad., (L,) means Good betide those who apply themselves to the study of practical religion, or the law, and withdraw from [the rest of] mankind, and attend only to the observance of the commands and prohibitions [of religion]: (IAar, T, * L, K, TA:) and (K, TA) it is also said to mean (TA) those who are devoted to the commemoration of the praises of God: (K, TA:) or, as expl. by the Prophet himself, those men and women who commemorate the praises of God much, or frequently: (TA:) also, (K,) or, as Kt says in explaining the trad., (TA,) [and as his words are cited in the T,] those whose contemporaries in birth, (K, TA,) and the generation among which they were, (TA,) have perished, or died, while they themselves have remained, (K, TA,) commemorating the praises of God: but Az holds the explanation of IAar to be more correct than this of Kt. (TA.) مِفْرَادٌ: see فَرْدٌ, near the middle of the paragraph. المَفَارِيدُ as a conventional term in lexicology signifies What have been uttered by only one of the Arabs: differing from الأَفْرَادُ, which signifies what have been transmitted from the Arabs by only one of the leading lexicologists. (Mz, 15th نوع.) فردوس Q. 1 فَرْدَسَهُ, (O, K,) inf. n. فَرْدَسَةٌ, (Kr, M, O,) He threw him down, prostrate, on the ground, (Kr, M, O, K,) in an evil, or abominable, manner: (Kr, M, O:) and flung him upon the ground; lit., smote with him the ground. (O, K.) — — And فَرْدَسَ الجُلَّةَ He filled, or stuffed, compactly, the [receptacle for dates, termed] جُلَّة. (AA, O, * K.) فَرْدَسَةٌ Width; amplitude: (M, O, Msb, K:) whence is derived the word فِرْدَوْسٌ, (Msb, K,) accord. to Fr. (Msb.) فِرْدَوْسٌ A garden: (S, Msb:) so in the Greek language [παράδεισο�]: (M:) or a garden comprising everything that is in gardens: (Zj, M, A, O, K:) such is the proper signification; (Zj, M, O;) and so with the people of every language: (Zj, M:) and containing grape-vines: (Fr, O, K:) or a garden in which are grape-vines: (IAmb, M, Msb:) or a place in which are grape-vines: (TA:) or an ample, beautiful garden: (A:) or a garden comprising grape-vines and palm-trees: (Bd in xviii. 107:) or with the Arabs it signifies a valley abounding with herbage, like a garden: (M:) or a valley, (Zj, Msb,) or valleys, (O, K,) producing various sorts of plants or herbage: (Zj, O, Msb, K:) in the K, for الأَوْدِيَةُ الَّتِى تُنْبِتُ, we should read مِنَ الأَوْدِيَةِ الَّتِى تُنْبِتُ; (TK;) [or rather, مِنَ الأَوْدِيَةِ مَا يُنْبِتُ, as in the Msb:] or a meadow; syn. رَوْضَةٌ: (Seer, M:) and the greenness of grapes (أَعْنَاب), (so in a copy of the M,) or of herbs (أَعْشَاب): (so in the TA:) masc. and fem.: (Msb:) sometimes the latter; (K;) as in the Kur xxiii. 11, because, by الفِرْدَوْس is there meant الجَنَّة: (O, TA:) it is an Arabic word, (S, O, Msb, K,) accord. to Fr, (S, O, Msb,) occurring in a verse cited voce ثَوَابٌ, which is by Hassán Ibn-Thábit, (O,) derived from فَرْدَسَةٌ, meaning “ width ” or “ amplitude,” (Msb, K, *) accord. to Fr: (Msb:) or it is Greek, (Zj, O, Msb, K,) transferred to the Arabic language; (Zj, O, Msb;) [i. e., arabicised: but as it occurs in the Kur (xviii. 107 and xxiii. 11), this is contr. to the opinion of Esh-Sháfi'ee and others, who deny that any arabicized word occurs therein: (see سُنْدُسٌ:)] or it is Syriac: (Zj, O, K:) the pl. is فَرَادِيسُ; (A, TA;) which is applied by the people of Syria to gardens and grape-vines. (TA.) — — Hence, (Bd in xviii. 107,) الفِرْدَوْسُ [Paradise: or] a garden of trees, or walled garden, (حَدِيقَةٌ,) in الجَنَّة [or Paradise]: (S:) or the highest of the stages of الجَنَّة: (Bd, ubi suprà:) or the middle and highest part of الجَنَّة. (Jel, ibid.) فُرْدُوسٌ Increase (نَزَل, in the CK نُزُل) that is in طَعَام [i. e. wheat]: (O, K:) mentioned by IDrd, as heard from some persons of ElBahreyn. (O.) فُرَادِسٌ A man big in the bones. (Ibn-'Abbád, O, K.) مُفَرْدَسٌ A trellised grape-vine; syn. مُعَرَّشٌ. (Lth, S, M.) — — A wide breast. (O, K.) — — Widebreasted; having a wide breast. (M.) — — And [A thing] filled, or stuffed, compactly. (O.) فرز 1 فَرَزَهُ, (S, A, O, Msb, K,) aor. فَرِزَ, inf. n. فَرْزٌ, (S, O, Msb, K,) He put it, or set it, apart, away, or aside; removed it; or separated it; from another thing, or from other things; (S, A, O, Msb, K;) as also ↓ افرزهُ, (S, O, K,) inf. n. إِفْرَازٌ: (K:) he divided it therefrom; (A, TA;) [and so ↓ افرزهُ:] he divided it into parts, or shares; as also ↓ افرزهُ: (Az, Msb, TA:) he distributed it, or dispersed it. (AO, AZ, TA.) You say, فَرَزَ لَهُ نَصِيبَهُ, aor. and inf. n. as above; and ↓ افرزهُ; He set apart, or separated, for him his portion, or share. (Mgh.) And فَرَزَ لَهُ مِنْ مَالِهِ نَصِيبًا [He set apart, or divided, for him a portion, or share, of his property]; as also ↓ افرزهُ. (A.) And ↓ افرز لَهُ نَصِيبًا مِنَ الدَّارِ [He divided for him a share of the house]. (A.) — — See also 2. — [Also, app., He made fringes, or similar decorations, to it; namely, a garment, or piece of cloth, or the like: see the pass. part. n.] Aboo-Firás [El-Farezdak] says, ↓ بُسُطٌ مِنَ الدِيبَاجِ قَدْ فُرِزَتْ خُضْرٍ أَطرَافُهَا بِفَرَاوِزٍ [app. meaning, Carpets of silk brocade, the extremities of which had been fringed with green fringes]. (TA.) 2 فرّز عَلَىَّ بِرَأْيِهِ, (K,) or ↓ فَرَزَ, (thus, without teshdeed, in the O,) inf. n. تَفْرِزَةٌ, [which may be of either of the verbs,] (K,) He decided (قَطَعَ) against me by his opinion. (Ibn-'Abbád, O, K. [See also 8.]) 3 فارز شَرِيكَهُ He separated himself from his partner, with the latter's concurrence; syn. فَاصَلَهُ, (S, O, K,) and قَاطَعَهُ, (S, A, O, K,) and فَارَقَهُ. (A.) 4 افرزهُ: see 1, in six places. — — أَفْرَزْتُ فُلَانًا بِشَىْءٍ I made such a one to have a thing to himself alone, with none to share, or participate, with him in it. (A.) — Also It (an object of the chase) offered him an opportunity (S, O, K) so that he shot it, or shot at it, (S, O,) from within a short distance. (S, O, K.) 6 تفارز الشُّرَكَآءُ The partners separated themselves, one from another. (A.) 7 انفرز بَعْضُهُمْ عَنْ بَعْضٍ They went apart, away, or aside; removed; or separated; one from another, or one party from another. (TA in art. عزل.) 8 افترز أَمْرَهُ دُونَ أَهْلِ بَيْتِهِ means قَطَعَهُ [i. e. He decided his affair exclusively of the people of his house or tent, or of his wife and family]. (O, K. [See also 2.]) Q. Q. 1 فَرْوَزَ He died; (IDrd, O, K;) said of a man: (IDrd, O:) like هَرْوَزَ. (TA.) فَرْزٌ A depressed tract of land (S, O, K, TA) between two hills: (TA:) or an intervening space between two mountains: (TA:) [or] ↓ فُرْزَةٌ has the latter meaning; mentioned by Ibn-'Abbád. (O.) فِرْزٌ: see فِرْزَةٌ, in two places: — — and see also فُرْزَةٌ. — — Accord. to Lth, الفِرْزُ is syn. with الفَرْدُ; but this is disallowed by Az. (TA.) فَرْزَةٌ A cleft in rugged ground. (TA.) فُرْزَةٌ A road in, or upon, an [eminence such as is termed] أَكَمَة; as also ↓ فِرْزٌ. (Ibn-'Abbád, O, K.) — — See also فَرْزٌ. — Also i. q. فُرْصَةٌ, i. e. نَوْبَةٌ [meaning A turn; or time at which, or during which, a thing is, or is to be, done, or had, in succession]. (O, K. *) فِرْزَةٌ A piece, or detached portion, (S, O, Msb, K,) of a

thing that is put, or set, apart, away, or aside, or that is removed, or separated; (S, O, K;) as also ↓ فِرْزٌ: pl. [of pauc.] أَفْرَازٌ and [of mult.] فُرُوزٌ: and ↓ فِرْزٌ signifies also a portion, or share, that is put aside for the party to whom it pertains, whether one [person] or two. (TA.) فُرُزٌّ A slave sound, or healthy, or without defect or blemish: or a free man sound, or healthy, or without defect or blemish. and plump. (Ibn- 'Abbád, O, K.) فَرْوَازٌ [an arabicized word, from the Pers. پَرْوَاز, app. as meaning A fringe, or the like; as the latter word does in Turkish, and probably, sometimes, in Persian]: accord. to some, it is of the measure فَعْلَالٌ from فَرَزَ in the first of the senses expl. in this art.; therefore, if so, it is an Arabic word: the pl. is فَرَاوِزُ. (TA.) See 1, last sentence. فَارِزٌ A tongue distinct [in utterance]: (O, K, TA:) and discriminating language. (A, * O, K, * TA.) — Also A species of ant, round and black, found in dates: so says Ibráheem El-Harbee: (O and TA in art. عقف:) or the progenitor (جَدّ) of the black ants: that of the red is termed عُقْفَان: (K:) but it has been before said by the author of the K, in art. فزر, that فَازِرٌ signifies " black ants in which is a redness: " and it may be a mistranscription. (TA.) فَارِزَةٌ A road taking its course in a tract of sand amid sands that are compact and cleaving to the ground, and soft, (O, K,) appearing like an extended natural cleft in the ground: but this is mentioned in the book of Lth in art. فزر [as written فَازِرَة]. (O.) أَفْرَزُ Humpbacked; as also أَفْرَسُ and أَفْرَصُ: so says Fr. (TA voce أَعْجَرُ.) [The same meaning is also assigned to أَفْرَزُ, q. v.] إِفْرِيزٌ, of a wall, an arabicized word, (S, Mgh, O, K,) [of unknown origin, like our word " frieze," and the French " frise," &c., said in the TA to be from the Pers. پَرْوَاز, mentioned above, voce فَرْوَازٌ,] A projecting appertenance or roof or covering (جَنَاحٌ) thereof; (Mgh;) the طُنُف [q. v., app. meaning a projecting coping, or ledge, or cornice,] thereof; (O and K in the present art., and the same and S in art. طنف;) surrounding the upper part: (Kr, TA voce زَيْفٌ:) [it is also expl. as meaning] a hole, or an aperture, in a wall. (KL. [But this is app. a mistake, caused by a misunderstanding of the word طَاقٌ, which is expl. as having this meaning and also as syn. with إِفْرِيزٌ; and the author of the KL evidently doubted its correctness, for he adds, "so we have heard. "]) مُفْرَزٌ: see what next follows. مَفْرُوزٌ and ↓ مُفْرَزٌ Put, or set, apart, away, or aside; removed; or separated: (Mgh:) divided into parts, or shares. (Msb.) — And the former, Having the back broken; like مَفْرُوسٌ. (TA in art. فرس.) — ثَوْبٌ مَفْرُوزٌ, (S, O, K,) by some written مُفَرْوَزٌ, (TA,) is from إِفْرِيزٌ, the افريز of a wall, (S, TA,) and signifies [A garment, or piece of cloth,] having تَطَارِيف [app. meaning a fringe, or fringes; likened to fingers, or the ends of fingers]. (O, K.) [See 1, last sentence.] فرزن Q. 2 تَفَرْزَنَ, said of a بَيْذَق [or pawn] in the game of شِطْرَنْج [or chess], It became a فِرْزَان. (TA.) [See an ex. voce دَسْتٌ.] فِرْزَانُ الشِطْرَنْجِ (K, TA) [The queen of the game of chess; or, as some say,] what occupies the place of the wezeer to the sultán [in that game]: (TA:) the former of these words is arabicized, from [the Pers.] فَرْزِين. (O and K in art. فرز, and K in the present art.) فرس 1 فَرَسَهُ, aor. فَرِسَ, inf. n. فَرْسٌ, (S, M, O, Msb, K, &c.,) He (a lion) broke, or crushed so as to break, its neck; (S, A, * Mgh, * O, K;) i. e., the neck of his فَرِيسَة; (S, O, K;) as also ↓ افترسهُ: (S:) this is the primary signification: (S, Mgh, TA:) or he (a beast of prey) seized it, (a thing,) and broke, or crushed so as to break, its neck; as also ↓ افترسهُ: (M:) or he (a lion) broke it; i. e., his فَرِيسَة: (Msb:) and he bruised, or crushed, and broke, it; namely, a thing. (M.) Accord. to ISk, (S,) you say, فَرَسَ الذِئبُ الشَّاةَ, (S, TA,) meaning The wolf seized the sheep, or goat, and broke, or crushed so as to break, its neck: (TA:) accord. to En-Nadr (i. e. ISh), you say, أَكَلَ الذِّئْبُ الشَّاةَ [The wolf ate, or devoured, the sheep, or goat], but not ↓ افترسها. (S, O, TA.) — — Hence, (S, Mgh, O, Msb,) He killed it, in any manner; (S, Mgh, O, Msb, K;) as also ↓ افترسهُ: (TA:) or ↓ the latter, he (a lion, O, or a wolf, TA) captured it; or made it his prey. (O, K, TA. See also 2 [where a similar but tropical usage of the former verb is mentioned.]) You say, فَرَسَهُ الأَسَدُ The lion killed him or it. (Mgh.) — — فَرَسَ الذَّبِيحَةَ, (M, Msb,) aor. فَرِسَ, (M,) inf. n. as above, (S, M, Mgh,) He (the slaughterer) broke the bone of the neck of the slaughtered animal before it became cold: (S, Mgh, O:) or broke its neck before its death: (Msb:) or cut, or severed, its نُخَاع [or spinal cord]: or divided its neck: (M, TA:) or slaughtered it so as to reach to the نخاع: (AO, TA:) the action thus [variously] expl. is forbidden. (S, Mgh, Msb, TA.) — — فَرَسَهُ فِرْسَةً ↓ قَبِيحَةً He struck him [in an abominable manner, app. in the back,] so that the part between his hips became depressed and his navel protruded. (M.) — فَرُسَ, aor. فَرُسَ, (S, A, O, K,) inf. n. فُرُوسَةٌ (S, A, O, K *) and فَرَاسَةٌ (S, K, * in the O فِرَاسَةٌ) and فُرُوسِيَّةٌ, (S, * A, O, * K, *) all of which ns. are mentioned as syn. by As, (TA,) [as they are also in the S and K,] and the first and last, in like manner, by IAar, (TA,) [but the first is expressly said to be an inf. n. of فَرُسَ in the S and A only, and the second in the S only, and the third (which seems to be rather a simple subst.) in the A only,] He was, or became, skilled in horsemanship, or in the management of horses, (S, A, O, K, TA,) and in riding them, (O, * K, TA,) and in urging them to run, and in remaining firm upon them: (TA:) or فَرَاسَةٌ and فُرُوسَةٌ are inf. ns. having no verb: Lh only [says ISd] mentions فَرَسَ and فَرُسَ as signifying he became a horseman; and this is extr.: (M, TA:) but [beside what has been cited above, from the S and A and K,] IKtt also says that فَرَسَ الخَيْلَ, inf. n. فُرُوسَةٌ and فُرُوسِيَّةٌ, signifies he rode horses well; and in like manner فَرُسَ [but not followed by الخيل]. (TA.) — — Hence, (assumed tropical:) He was, or became, skilled in anything that he endeavoured to do. (TA.) — فَرَسَ بِالنَّظَرِ, [and بِنَظَرِهِ, and بِعَيْنِهِ, and فَرَسَ فِى النَّاسِ, (see فَارِسٌ,)] aor. فَرِسَ, (Msb,) inf. n. فِرَاسَةٌ and فَرَاسَةٌ, (As, IAar, Msb, TA,) accord. to the citation of the words of As and IAar in the L, but this is at variance with the opinion generally held, [which is, that فَرَاسَةٌ is an inf. n. only of فَرُسَ, signifying as expl. above, and that فِرَاسَةٌ is a subst. from تَفَرُّسٌ, having no proper verb of which it is an inf. n.,] (TA,) is said of a man [in the same sense as تَفَرَّسَ, (q. v.,) as will be seen from the explanations of فِرَاسَةٌ and فَارِسٌ, below]. (Msb.) See 5, latter part, in two places. — فَرِسَ He kept continually, or constantly, to the eating of the dates called فَرَاس. (O, K.) — — And He pastured upon, or depastured, the plants called فِرْس. (O, K.) 2 فرّس الغَنَمَ, (inf. n. تَفْرِيسٌ, TA,) He (a wild beast) seized often the sheep or goats, or seized many of them, and broke, or crushed so as to break, their necks. (M, TA.) — فرّسه الشَّىْءَ, (inf. n. as above, TA,) He exposed to him (namely a wild beast) the thing, [meaning the animal,] that he might seize it, and break, or crush so as to break, its neck: and ↓ أَفْرَسَهُ إِيَّاهُ he threw, or cast, it to him, that he might do so to it: (M:) and الرَّجُلُ ↓ أَفْرَسَ الأَسَدَ حِمَارَهُ the man left his ass to the lion, that he might break his neck, or kill him, or make him his prey, while he himself should escape. (S, K.) El-'Ajjáj uses the former verb in relation to the kind of flies called نُعَر, saying, ضَرْبًا إِذَا صَابَ اليَآفِيخَ احْتَفَرْ فِى الهَامِ دُحْلَانًا يُفَرِّسْنَ النُّعَرْ [A beating which, when it falls upon the tops of heads, digs, in the pates, hollows that afford prey to the blue stinging flies]; meaning, that these wounds are wide, and enable the نعر to obtain thence what they desire. (M.) And one of the poets uses it in relation to human beings, in the following verses, [which exhibit an instance of the license termed إِقْوَآء,] cited by IAar: قَدْ أَرْسَلُونِى فِى الكَوَاعِبِ رَاعِيًا فَقَدْ وَأَبِى رَاعِى الكَوَاعِبِ أُفْرَسُ أَتَتْهُ ذِئَابٌ لَا يُبَالِينَ ↓ رَاعِيًا وَكُنَّ سَوَامًا تَشْتَهِى أَنْ تُفَرَّسَا [They had sent me among the girls with swelling breasts, as a

guardian; and, by my father, while guardian of the girls with swelling breasts, or by the father of the guardian of the girls with swelling breasts, I was (lit. I am) made a prey: there came thither wolves not caring for a guardian, and those females were (as) pasturing camels eagerly desiring to be given as prey]: he likens these women to pasturing camels, although differing from them inasmuch as the latter do not eagerly desire to be given as prey, since this would be a cause of their death, whereas women do eagerly desire it, since فَرْسُ الرِّجَالِ لِلنِّسَآءِ [lit. men's making women their prey] is in this case (assumed tropical:) men's holding commerce of love with women: أُفْرَسُ is for فُرِسْتُ; for, as Sb says, they sometimes put أَفْعَلُ in the place of فَعَلْتُ: أَبِى is in the gen. case as governed by وَ denoting swearing; and راعى الكواعب may be a denotative of state relating to the ت [the pronoun of the first person] understood [in أُفْرَسُ for فُرِسْتُ]; or وأبى may be prefixed to راعى الكواعب, governing it in the gen. case, and by the latter expression he may mean himself: by wolves not caring for a guardian, he means wicked men not caring for him who guarded these women: and he uses the word تشتهى to denote intense desire; for if he did not mean intenseness, he would have said تُرِيدُ. (M.) 3 فارسهُ, inf. n. مُفَارَسَةٌ and فِرَاسٌ, (M, TA,) [app., He vied, or contended, with him in horsemanship: this signification seems to be indicated by what immediately precedes in the M, which is, فَرَسَ and فَرُسَ " he became a horseman: " but perhaps it may signify he vied, or contended, with him in فِرَاسَة, meaning insight, &c.: or it may have both these significations.] 4 افرس He (a pastor) had the neck of one of his sheep, or goats, broken, or had one of them killed, (S, O,) or taken, (K,) by the wolf, (S, O, K,) he being inadvertent. (K.) — — See also 2, in two places. — — افرس عَنْ بَقِيَّةِ مَالٍ He left a remainder of property [as a prey], having taken all beside thereof. (AA, O, K.) 5 تفرّس He pretended to others that he was a horseman, or one skilled in horsemanship. (As, O, K.) — He acted deliberately, (S, O, K, TA,) and considered, or examined, a thing, or did so repeatedly, in order to know it, or to obtain a clear knowledge of it. (S, * K, * TA.) — — تفرّس فِيهِ الشَّىْءِ [He perceived in him the thing intuitively; or by a kind of thaumaturgic faculty, and by right opinion and conjecture: or by means of indications, or evidences, and experiments, and the make and dispositions: (see فِرَاسَةٌ, below:) or] he perceived in him the thing by forming a correct opinion from its outward signs; syn. تَوَسَّمَهُ. (M.) You say, تَفَرَّسْتُ فِيهِ خَيْرًا, (S, O,) or الخَيْرَ, (Msb,) [I perceived in him good, or goodness, intuitively; &c.: or] I discovered (تَعَرَّفْتُ) in him good, or goodness, by right opinion. (Msb.) [↓ فَرَسَ بِالنَّظَرِ, and بِنَظَرِهِ, and بِعَيْنِهِ, inf. n. فِرَاسَةٌ and فَرَاسَةٌ, (respecting which, however, see 1, last quarter,) signifies the same as تفرّس; i. e., He perceived, or discerned, the internal, inward, or intrinsic, state, condition, character, or circumstances, by examination of outward indications, &c., and by his eye. And so ↓ فَرَسَ فِى النَّاسِ He saw into the internal, inward, or intrinsic, states, &c., of men. See فِرَاسَةٌ, below.] 8 إِفْتَرَسَ see فَرَسَهُ, in five places. Q. Q. 1 فَرْنَسَةٌ [an inf. n. of which the verb is فَرْنَسَتْ, as is shown by the mention of the part. n. مُفَرْنِسَةٌ,] A woman's good managing of the affairs of her house, or tent: (Lth, K, TA:) the ن is augmentative. (TA.) الفُرْسُ: see فِرْسٌ. فَارِسٌ. A species of plant: (Yaakoob, S, M, O, K:) the قَصْقَاص, (O, and so in copies of the K,) or قَضْقَاض, (so in the CK,) [each said to be a name of the أُشْنَان (or kali) of Syria, or of a species of حَمْض, q. v.,] accord. to Abu-l-Meká-rim: (O:) or the حَبْن [q. v.]: or the بَرْوَق [q. v.]: (O, K:) or the [small kind of thorny trees called] شِبْرِس. (TA.) فَرَسٌ [A horse; and a mare;] one of what are called خَيْلٌ; (M;) the name فرس is given to it because it crushes and breaks the ground with its hoofs; (A, O; *) and is applied to the male and the female; (S, M, A, Mgh, O, Msb, K;) but mostly applied to the latter; (M;) the female not being called ↓ فَرَسَةٌ; (S, O;) or the female is [sometimes] thus called: (Yoo, IJ, M, Msb, K:) it is applied also to the Arabian, (Mgh, Msb,) and to the Turkish, (Msb,) or that which is not Arabian: (Mgh:) or, accord. to Mohammad [the Hanafee Imám], to the Arabian only; but for this [says Mtr] I find no authority of a lexicologist, except that ISk, speaking of a solid-hoofed animal, says, "whether it be a بِرْذَوْن or a فَرَس or a بَغْل or a حِمَار: " (Mgh:) the pl. is أَفْرَاسٌ, (S, M, Mgh, O, Msb, K,) [a pl. of pauc. but used as a pl. of mult. also,] and أَفْرُسٌ, [a pl. of pauc. only,] (O,) and فُرُوسٌ: (K:) and as فَرَسٌ is originally fem., you say ثَلَاثُ أَفْرَاسٍ when you mean males [as well as when you mean females]: (M:) or you say ثَلَاثَةُ أَفْرَاسٍ, with ة, when you mean males; and ثَلَاثُ أَفْرَاسٍ, without ة, when you mean females: (Msb:) the dim. is فُرَيْسٌ, (S, O, Msb,) when applied to the male; (Msb;) and ↓ فُرَيْسَةٌ, when applied to the female; (S, O, Msb;) agreeably with rule; (Msb;) accord. to Aboo-Bekr Ibn-Es-Sarráj: (S, O:) or ↓ فُرَيْسٌ when applied to the female [also], which is extr. (Sb, M. [See حَرْبٌ.]) — — هُمَا كَفَرَسَىْ رِهَانٍ [They two are like two horses running for a wager] is a saying applied to two persons running a race to a goal, and being equal: (A, O, K:) the comparison relating to the beginning [of a contest], for the termination necessarily shows which outstrips; (O, K:) and to two who are equal, and two who are nearly equal, in excellence &c. (Har p. 640.) It was said by a man who swore that he would abstain from his wife for four months, and then divorced her: for the period during which a woman may be taken back after a [first or second] divorce is that of three menstruations or three periods of purity from menstruation; and if it ended in this case before the end of the four months during which he swore to abstain from her, she became separated from him by that divorcement: so he likened the two periods to two horses running for a wager. (O, * TA.) — — فَرَسُ البَحْرِ (assumed tropical:) [The horse of the great river; i. e., of the Nile;] the hippopotamus. (Dmr. [See also عَصْبٌ.]) — — الفَرَسُ (assumed tropical:) A well-known constellation; so called because of its resemblance in form to a horse; (M;) [i. e.] الفَرَسُ الأَعْظَمُ (assumed tropical:) [The Greater, or Greatest, Horse;] the constellation Pegasus. (Kzw.) — — قِطْعَةُ الفَرَسِ (assumed tropical:) [The Piece of the Horse;] the constellation Equuleus. (Kzw.) — — الفَرَسُ التَّامُّ (assumed tropical:) [The Complete horse;] a certain constellation composed of thirty-one stars, in which a portion of the constellation called الفَرَسُ الأَعْظَمُ is included. (Kzw. [It is further described by him; but in a manner that does not enable me to identify it with any of the constellations named by our astronomers.]) الفَرْسَةُ, (IAar, S, M, O, K, TA,) or ↓ الفِرْسَةُ, (M, TA,) the former accord. to A'Obeyd, (M, TA,) or, accord. to A'Obeyd, it is with ص, and the vulgar, he says, pronounce it with س, (O,) Gibbosity [of the back]; syn. الحَدَبُ: (IAar, O, TA:) or, (M, O, K, TA,) as also الفَرْصَةُ, (M, O,) which latter is the more approved in this sense, (M,) the ريح [or flatus] of gibbosity; (M, O, K, TA;) [i. e.] the ريح that renders gibbous; (M;) as though it were breaking, or crushing so as to break, the back (كَأَنَّهَا تَفْرِسُ الظَّهْرَ أَىْ تَدُقُّهُ), and cleaving it (تَفْرِصُهُ أَىْ تَشُقُّهُ): (O:) [or الفَرْسَةُ signifies the displacement of one of the vertebræ; for,] accord. to As, one says أَصَابَتْهُ فَرْسَةٌ when one of the vertebræ of one's back has become displaced; but the flatus (الرِّيحُ) from which gibbosity results is termed الفَرْصَةُ, with ص: (TA:) or الفَرْسَةُ signifies a flatus that attacks in the neck, and breaks it: (S:) or, as some say, an imposthume, or ulcer, (قَرْحَة,) that is in the

neck, breaking it: (M:) or a breach (فُرْجَة) in the neck; thus says AZ: or a breach (فرجة) that is in [the case of] gibbosity: the pl. is فَرَسَاتٌ, not أَفْرِسَةٌ, which latter is said to be a pl. of فَرْسَةٌ, but is anomalous. (TA.) فُرْسَةٌ and فُرْصَةٌ; the latter of which is the more approved in both of the following senses; i. q. نَوْبَةٌ [meaning A turn; or time at which, or during which, a thing is, or is to be, done, or had, in succession; as also فُرْزَةٌ: pl. فُرَسٌ]: فُرَسُ الوِرْدِ [the turns, or times, for coming to water in succession] means [the occasions of] persons' being left free to come to water. (M. [See فُرْصَةٌ.]) — — And i. q. نُهْزَةٌ [meaning An opportunity; a time at which, or during which, a thing may be done, or had]. (IAar, M, O.) So in the phrase أَصَابَ فُرْسَتَهُ [He got, or obtained, his opportunity]. (M.) فِرْسَةٌ [an inf. n. of modality]: see 1, near the middle of the paragraph. — الفِرْسَةُ: see الفَرْسَةُ. فَرَسَةٌ: see فَرَسٌ, near the beginning. الفِرْسِنُ, of the camel, is What corresponds to the حَافِر [or hoof] of the horse (S, O, Msb, K) and the like: (S, O, Msb:) or what corresponds to the قَدَم [or foot] of the man: (El-Bári', Msb:) and (assumed tropical:) of the bovine animal in like manner: (IAmb, Msb:) and sometimes (tropical:) of the sheep or goat, (S, O, TA,) for الظِّلْفُ: (TA:) or it is only of the camel: (El-Bári', Msb:) or the extremity of the خُفّ [or foot] of the camel: (M:) of the fem. gender: (IAmb, M, O, Msb, K:) pl. فَرَاسِنُ, (M, Msb,) not فِرْسِنَاتٌ: (M:) it is of the measure فِعْلِنٌ; (S, O;) the ن being augmentative; (Aboo-Bekr Ibn-Es-Sarráj, S, O, Msb, K;) because it is from فَرَسْتُ. (Aboo-Bekr Ibn-EsSarráj, S.) See also art. فرسن. فَرَاسٌ A sort of black dates; (IAar, O, K;) not the same as the سِهْرِيز (O) or شِهْرِيز. (K.) أَبُو فِرَاسٍ: see الفَارِسُ. فَرِيسٌ: see الفَرُوسُ. فَرِيسٌ [originally Having the neck broken, or crushed so as to be broken. — — And hence,] Killed [in any manner: see 1]: pl. فَرْسَى. (K.) It is applied in this sense to a bull, and in like manner [without ة] to a cow. (TA.) — — And [hence] ↓ فَرِيسَةٌ signifies The prey of a lion [or other beast]: (TA:) an animal that is seized, (M,) and that has its neck broken, (S, M, Msb, *) by a lion [or other beast]; (S, Msb;) as also فَرِيسٌ: (M:) [pl. of the former فَرَائِسُ.] — — See also مَفْرُوسٌ. — Also A ring, or hoop, of wood, (S, M, O, K,) bent [into that form], and tied, (M, O,) at the end of a rope; (M, O, K;) called in Pers. جَنْبَر [correctly چَنْبَر]. (S, O, K.) — See also فَرِيصُ العُنُقِ, in art. فرص. فُرَيْسٌ, and with ة; dim. ns.: see فَرَسٌ, near the middle; the former in two places. فَرَاسَةٌ: see what next follows. فِرَاسَةٌ a subst. (S, M, O, K) from التَّفَرُّسُ, (O, K, TA,) signifying التَّوَسُّمُ, (TA,) or from تَفَرَّسْتُ فِيهِ خَيْرًا [q. v.], (S,) or from تَفَرَّسَ فِيهِ الشَّيْءَ [q. v.]: (M:) or, as also ↓ فَرَاسَةٌ, [said to be] an inf. n. of فَرَسَ بِالنَّظَرِ [but see this verb:] (Msb:) فِرَاسَةٌ بِالعَيْنِ [or بِالنَّظَرِ (see 1, last quarter,)] signifies Insight; or intuitive perception; or the perception,. or discernment, of the internal, inward, or intrinsic, state, condition, character, or circumstances, by the eye [or by the examination of outward indications &c.]: (IKtt:) or فِرَاسَةٌ signifies a faculty which God puts into the minds of his favourites, in consequence whereof they know the states, conditions, or circumstances, of certain men, by a kind of what are termed كَرَامَات [or thaumaturgic operations], and by the right direction of opinion and conjecture: and also a kind of art [such as physiognomy, which is especially thus termed in the present day,] learned by indications, or evidences, and by experiments, and by the make and dispositions, whereby one knows the state, conditions, or circumstances, of men: (IAth:) or the discovery of an internal quality in a man by right opinion. (Msb.) It is said in a trad., اِتَّقُوا فِرَاسَةَ المُؤْمِنِ [Beware ye of the insight, &c. of the believer]: (S, M, IKtt, IAth, Msb:) and the reason is added, فَإِنَّهُ يَنْظُرُ بِنُورِ اللّٰهِ [for he looks with the light of God]. (TA. [See also قُرَابَةٌ.]) فَرِيسَةٌ: see فَرِيسٌ. [It is a subst. formed from the latter by the affix ة.] فَرَّاسٌ, and الفَرَّاسُ, and أَبُو فَرَّاسٍ: see الفَارِسُ, in four places. الفِرْنَاسُ: see الفَارِسُ, in two places. — — Also (assumed tropical:) The strong and courageous, (En-Nadr, O, K,) of men, as being likened to the lion. (En-Nadr, O, TA.) — — And (assumed tropical:) The headman, or chief, of the دَهَاقِين [pl. of دِهْقَانٌ, q. v.], (IKh, O, K,) and of the villages, or towns: (IKh, O:) pl. فَرَانِسَةٌ. (IKh, O, K.) الفُرْنُوسُ: see الفَارِسُ. الفُرَانِسُ: see the next paragraph, in two places. فَارِسٌ act. part. n. of فَرَسَ [q. v.]. — — الفَارِسُ The lion; [so called because he breaks the neck of his prey;] as also ↓ الفَرُوسُ, [which has an intensive signification,] and ↓ الفَرَّاسُ, (O, K,) which last [also] has an intensive signification, (TA,) and ↓ أَبُو فِرَاسٍ, (S, A, K,) and ↓ أَبُو فَرَّاسٍ, (O,) and ↓ المُفْتَرِسُ, (TA,) and ↓ الفِرْنَاسُ, (S, M, K,) and ↓ الفِرْنَوْسُ, a word of a measure not mentioned by Sb, (IJ, M,) and ↓ الفُرَانِسُ; (K;) or ↓ الفِرْنَاسُ, which is said by IKh to be applied to the lion because he is the chief of the beasts of prey, signifies, (O,) or signifies also, (S,) used as an epithet applied to the lion, (S, * M, * O,) and so ↓ الفُرَانِسُ, (S, * M, O,) the thick-necked, (S, O,) that is wont to break the neck of his prey; or the former of these two, the rapacious lion; (O;) and the ن in these words is augmentative: (Sb, S, M, O:) and you also say ↓ سَبُعٌ فَرَّاسٌ, (M,) or ↓ أَسَدٌ فَرَّاسٌ, (TA,) meaning a rapacious beast, (M,) or lion, (TA,) that often seizes others and breaks their necks. (M, TA.) — Also The master, or owner, of a horse; (S, M, K;) a possessive epithet; (M;) like لَابِنٌ (S, O, K) and تَامِرٌ: (S, O:) and a horseman; a rider upon a horse; (ISk, S, Mgh, O, Msb, K;) and upon a mule; (ISk, A, Mgh, Msb;) and upon an ass: (ISk, Mgh, Msb:) or a rider upon a mule is called فَارِسٌ عَلَى بَغْلٍ; (ISk, S, O, Msb, K;) or فَارِسُ بَغْلٍ; (A, O;) and a rider upon an ass, فَارِسٌ عَلَى حِمَارٍ; (ISk, S, Mgh, O, Msb;) and a rider upon any solid-hoofed beast, فَارِسٌ عَلَى ذِى حَافِرٍ: (K:) or these phrases are not used: (K:) 'Omárah Ibn- 'Akeel Ibn-Bilál Ibn-Jereer says, (S,) or AZ, (Msb,) I do not call the owner of the mule, nor the owner of the ass, فَارِسٌ, but I call them بَغَّالٌ and حَمَّارٌ: (S, O, Msb:) [فَارِسٌ is often best rendered a cavalier:] the pl. is فُرْسَانٌ (S, M, Msb) and فَوَارِسُ, which latter is [more usual, but] anomalous, (S, M, O, Msb, K,) for فَوَاعِلُ is [regularly] the measure of the pl. of a sing. of the measure فَاعِلَةٌ, as ضَوَارِبُ, pl. of ضَارِبَةٌ, or of an epithet of the measure فَاعِلٌ applying to a female, as حَوَائِضُ, pl. of حَائِضٌ, or of a sing. of the measure فَاعِلٌ applying to a thing that is not a human being or not a rational being, as بَوَازِلُ, pl. of بَازِلٌ, and حَوَائِطُ, pl. of حَائِطٌ; and there are no instances like فَوَارِسُ except those of هَوَالِكُ and نَوَاكِسُ [and خَوَالِفُ and some other words enumerated in the Msb and TA]; (S, Msb;) and as فوارس is not applied to females, no ambiguity is feared from its usage: (S, O:) [ISd says,] we have not heard اِمْرَأَةٌ فَارِسَةٌ. (M.) — — Also, (As,) or فَارِسٌ عَلَى الخَيْلِ, (S,) A man skilful in horsemanship, or in the management of horses. (As, * S.) — — And hence, the former, (فارس,) (assumed tropical:) A man skilful in anything that he endeavours to do. (TA.) — — الفَوَارِسُ is the name of (assumed tropical:) Four stars of the constellation Cygnus. (Kzw. See دَجَاجٌ.) — رَجُلٌ فَارِسُ النَّظَرِ, (S, O, TA,) and بِنَظَرِهِ, and بِعَيْنِهِ, (As,) A man who acts deliberately, and examines: (S, and so in Hr p. 356:) who possesses فِرَاسَة [i. e. insight, or intuitive perception, &c.]: (O:) or knowing by means of examination. (TA.) And فَارِسٌ فِى النَّاسِ [Seeing into the internal, inward, or intrinsic, states, &c., of men]. (IAar.) — فَارِسُ, (S, M, Mgh, K,) or فَارِسٌ, (so in some copies of the K,) [the former if fem., as it is a proper name, the latter if masc.,] A certain nation; (Mgh, Msb;) [namely, the Persians;] i. q. ↓ الفُرْسُ: (S, O, K:) generally fem.: (Msb:) فُرْسٌ is pl. of ↓ فَارِسِيٌّ, which is a rel. n. from فَارِسُ in the sense next following: (M:) [or, rather, فُرْسٌ is a coll. gen. n., and فَارِسِيٌّ is its n. un.] — — Also, (S, O, but in the K " or ") The country of the فُرْس; (S, O, K;) [i. e., Persia;] a country of a certain nation. (M.) فَارِسِيٌّ [Persian: a Persian]: see فَارِسُ. Hence, التَّمْرُ الفَارِسِيُّ

A certain sort of dates, (Mgh, Msb,) of good quality. (Msb.) أَفْرَسُ: see مَفْرُوسٌ. — It is also a noun of excess, or a comparative and superlative epithet, from فِرَاسَةٌ, used by Zj, in the phrase أَفْرَسُ النَّاسِ, meaning, The best, (M,) or best and most true, (TA,) in فِرَاسَة, [i. e., insight, or intuitive perception, &c.,] of mankind. (M, TA.) One says also, أَنَا أَفْرَسُ مِنْكَ I am more endowed with mental perception, [or insight, or intuitive perception,] and more knowing, than thou. (TA.) مَفْرُوسٌ Having the back broken: (M, TA:) and so مَفْرُوزٌ. (TA.) — — And Humpbacked; as also ↓ فَرِيسٌ, (M, TA,) and ↓ أَفْرَسُ (Fr in TA voce أَعْجَزُ) [and أَفْرَصُ and أَفْرَزُ]. المُفْتَرِسُ: see الفَارِسُ. مُفَرْنِسَةٌ A woman who manages well the affairs of her house, or tent. (Lth, TA.) فرسخ فَرْسَخٌ, mentioned, but not explained, by J [in the S], (K,) [A parasang, or league;] three Háshimee miles أَمْيَال هَاشِمِيَّة) [see مِيلٌ]): or twelve thousand cubits: or ten thousand cubits: (K:) three miles of the Háshimee measure, i. e., accord. to the Bári' and the T [&c.], twenty-five bow-shots; twenty-five times the measure termed غَلْوَةٌ [q. v.]: (Msb:) or three miles, i. e. thirty bow-shots reckoning the bow-shot as four hundred cubits, or sixty bow-shots reckoning the bow-shot as two hundred cubits: (Msb voce مَيلٌ:) the ancient Greeks said that it is three miles, reckoning these [together] as about sixty bow-shots [of the shorter measure mentioned above]: (Msb in the present art.:) or, accord. to some, six miles: (L: [but this is app. a mistake occasioned by finding it expl. as consisting of sixty bow-shots and supposing these to be bow-shots of four hundred cubits each:]) it is [said to be] from the same word as signifying " rest," or " ease; " (K, TA;) because, when a man walks the distance thus called, he sits down, and rests: or, accord. to the Msb, from فَرْسَخَةٌ signifying " width; " the word having this meaning, however, is فَرْشَخَةٌ, with ش: (TA:) [the truth is, that] it is a Pers. word [فَرْسَنْگ], arabicized: (S, A:) the pl. is فَرَاسِخُ. (S, A, Msb.) The other meanings of this word, not mentioned by J, may have been regarded by him as not of established authority. (TA.) — — It signifies also An opening, or intervening space, between two things. (K.) — — And A thing in which is no opening, or intervening space: as though having two contr. significations. (K.) — — Also A thing that is lasting and abundant, that does not cease, or come to an end. (ISh, K.) — — And A long time (K, TA) of the night or of the day: thus in the saying, إِنْتَظَرْتُكَ فَرْسَخًا [I looked, or waited, for thee, or I have looked, &c., a long time &c.]. (TA.) — — And A سَاعَة [meaning hour or time] (K, TA) of the day: or a time of the night and of the day: pl. as above. (TA.) — — And The time, (K, TA,) or interval, (TA,) between stillness and motion. (K, TA.) — — And Stillness, or quiet: (K, TA:) a meaning mentioned by more than one of the authorities respecting strange words. (TA.) — — And Rest, or ease. (K.) فرسق فِرْسِقٌ: see the art. here following. فرسك فِرْسِكٌ (S, O, K) [and فِرْسِقٌ (K in art. فرسق) The peach: or the sort thereof called the nectarine: from the Greek persikh\ or persiko\n; the malum Persicum, which is generally applied to the former fruit; or amydalus Persica of Linn., (so in Forskål's Flora Aegypt. Arab. p. cxiii.,) which is applied to both of the fruits above mentioned: i. e.] the [fruit called] خَوْخ; (K, TA;) of the dial. of El-Yemen: (TA:) or a sort thereof, (K,) i. q. فِرْسِقٌ, which is like the خَوْخ in size, (Lth, O,) أَجْرَدُ [which here means without down, and for which Golius and Freytag appear to have read أَجْوَدُ], smooth, red [accord. to the CK " or red "], (Lth, O, K, TA,) and yellow, the flavour of which is like that of the خَوْخ: (Lth, O, TA:) or [a cling-stone peach or nectarine; i. e.] a sort of خَوْخ that does not cleave asunder from its stone: (S, O:) or [a free-stone peach or nectarine; i. e.] such as cleaves asunder from its stone. (K.) فرسن الفِرْسِنُ, of the camel, is What corresponds to the حَافِر [or hoof] of the horse or a similar beast: (S, K:) or the part which is below the رُسْغ [or pastern] and in which are the bones called سُلَامَى [q. v.]: and sometimes it is (tropical:) of the sheep or goat: it is of the fem. gender: and the pl. is فَرَاسِنُ: (TA:) accord. to Ibn-Es-Sarráj, the ن is augmentative, because it is from فَرَسْتُ, (S, TA,) and [therefore] it has been mentioned before [in art. فرس, in which see more]. (S.) الفِرْسَانُ: see what next follows. الفُرَاسِنُ The lion; (K, TA;) as also ↓ الفِرْسَانُ: and so [الفُرَانِسُ and] الفِرْنَاسُ. (TA.) See also the last paragraph below. الفُرَاسِيُونُ, (K, TA,) with damm, (TA,) The كُرَّاث جَبَلِيّ [lit. mountain-leek]: (K, TA:) so it is said to be: it is a four-sided أَصْل [app. meaning stem], from which rise many white, foursided, branches, whereon sometimes grow rough leaves like the thumb; and it has a blossom inclining to blueness and yellowness: (TA:) it has the property of clearing the complexion, dissolves thick humours, is diuretic, opens obstructions, and is beneficial as a remedy for the bite of the dog, (K, TA,) i. e. of the mad dog: (TA:) [it is now applied in Cairo to euphrasia: (Forskål, Descr. Anim. &c., p. 145:) and marrubium plicatum. (Idem, Flora Aegypt. Arab., pp. lxviii. and 213.)] مُفَرْسَنُ الوَجْهِ, with fet-h to the س, Having much flesh in the face. (K.) Perhaps the lion is hence called ↓ فُرَاسِنُ. (TA.) فرش 1 فَرَشَهُ, (S, A, O, K,) aor. فَرَشَ, (S, O,) inf. n. فَرْشٌ (O, K) and فِرَاشٌ, (S, O, K,) He spread it; expanded it. (S, A, O, K.) You say, فَرَشْتُهُ فِرَاشًا and فَرَشتُ لَهُ فِرَاشًا (A, TA) and ↓ أَفْرَشْتُهُ (TA) ↓ and اِفْتَرَشْتُهُ (A) [I spread for him a bed: or the last signifies I spread it (namely a bed) for myself]. And فَرَشْتُ فُلَانًا I spread for such a one. (Lth.) And فَرَشَ فُلَانًا بِسَاطًا, inf. n. فَرْشٌ; and بساطا ↓ أَفْرَشَهُ; and بساطا ↓ فَرَّشَهُ, inf. n. تَفْرِيشٌ; He spread for such a one a carpet (IAar, K) in his entertainment. (IAar.) And ↓ فَرَّشَ الثَّوْبَ, inf. n. تَفْرِيشٌ; and ↓ افترشهُ; [He spread the garment, or piece of cloth: or the latter signifies he spread it for himself.] (TA.) And افترش ↓ تَحْتَهُ تُرَابًا or ثَوْبًا [He spread, or spread for himself, beneath him, dust, or a garment, or piece of cloth]. (A.) And الرَّمْلَ ↓ كُنْتُ أَفْتَرِشُ وَأَتَوَسَّدُ الحَجَرَ [I used to spread the sand for my bed, and make the stone my pillow]. (A, TA.) And ↓ ذِرَاعَيْهِ افترش, (A, TA,) and يَدَيْهِ, (TA,) He (a lion, and a wolf, and a dog, TA, or a beast of prey, A, TA) spread his fore legs upon the ground: (TA:) and the former phrase, he (a man, Msb, TA) spread his fore arms upon the ground, (S, K, TA,) in the same manner, not raising them from the ground; the doing of which in prostrating oneself in prayer, is forbidden: (TA:) or laid his fore arms upon the ground (Mgh, Msb) like a bed for himself. (Msb.) فَرْشٌ [as an inf. n. of which the verb is فُرِشَت, as is shown by an explanation of إِقْعَادٌ in the S and L, and by the phrase مَفْرُوشَةُ الرِّجْلِ mentioned in the S and O and TA,] in the hind leg of a camel [and of a horse as is shown by the explanation above mentioned of اقعاد] signifies The being a little expanded; which is approved: (S, O, K:) when the width [between the shanks] is immoderate, so that the hock-joints knock together, which state is termed عَقَلٌ [inf. n. of عَقِلَ], it is disapproved: or, as some say, it signifies its not being erect nor much expanded. (S, O.) And فَرَشَ اللّٰهُ الفَرْشَ, (Fr, S,) inf. n. فَرْشٌ, (Fr, S, K,) means God spread abroad the young camels; syn. بَثَّ. (Fr, S, K. *) — — [Hence,] فَرَشَهُ أَمْرَهُ, (S,) or أَمْرًا, (K,) (tropical:) He made, or rendered, his states, or case, or affair, (S,) or a state, &c., (K,) ample, or free from straitness, to him; and laid it open to him, altogether; [as though he expanded it to him;] syn. بَسَطَهُ لَهُ كُلَّهُ, (S, K,) and أَوْسَعَهُ إِيَّاهُ. (TA.) And in like manner the saying of 'Alee, فَرَشْتُكُمُ المَعْرُوفَ, is expl. by Ibn-Abi-l-Hadeed as signifying أَوْسَعْتُكُمْ إِيَّاهُ [meaning (tropical:) I largely conferred upon you favour, or kindness]: but MF deems this

strange. (TA.) You say also, فَرَشْتُهُ أَمْرِى (tropical:) I displayed, or laid open, to him my state, or case, or affair; [and so ↓ أَفْرَشْتُهُ أَمْرِى; (see an ex. voce بَاطِنٌ;)] syn. بَسَطْتُهُ لَهُ. (A.) [And agreeably with this explanation, probably, the saying of 'Alee mentioned above should be rendered in the opinion of MF.] — — [Hence also,] فُلَانٌ يَفْرُشُ نَفْسَهُ لِلنَّاسِ (tropical:) [Such a one lays himself out for the service of men]; (A;) and ↓ يَفْتَرِشُ لَهُمْ نَفْسَهُ: (TA:) [or perhaps, makes himself like a victim for them: (see مُتَفَرِّشٌ, below:) for you say, فَرَشَهُ لِلذَّبْحِ, or ↓ أَفْرَشَهُ, (which latter form is mentioned by Freytag in his Lexicon, but without any indication of the authority,) meaning, (assumed tropical:) he threw him down (namely a beast) for slaughter: (see فَرْشٌ, below:)] and ↓ افترشهُ (tropical:) he prostrated him, and got upon him: (A:) or (tropical:) he overcame him, (meaning another man,) and prostrated him, (O, K, TA,) and got upon him. (TA.) — — فَرَشَ المَكَانَ, aor. فَرُشَ and فَرِشَ, inf. n. فَرْشٌ, means He spread the place [with carpets or the like]; as also ↓ افرشهُ, and ↓ فرّشهُ. (Msb.) And فرّش ↓ الدَّارَ, inf. n. تَفْرِيشٌ, He paved the house; (Lth, S, K;) he spread in the house baked bricks, or broad and thin stones. (Az, TA.) — — هٰذَا فِرَاشٌ يَفْرُشُكَ [This is a bed sufficiently large for thee] is like the saying هٰذِهِ شَمْلَةٌ تَشْمُلُكَ i. e. تَسَعُكَ. (TA in art. شمل.) — فرش عَنْهُ [app. فَرَشَ] He desired, and prepared himself for, it, or him. (TA.) — And فَرَشَ, aor. فَرُشَ, (O, TA,) inf. n. فَرْشٌ, (O, K, TA,) He lied: (O, K, * TA:) one says, كَمْ تَفْرُشُ i. e. [How long] wilt thou lie? (O, TA.) 2 فَرَّشَ see 1, in four places; two near the beginning and two near the end. — فرّش الزَّرْعُ, inf. n. تَفْرِيشٌ, (tropical:) The seed-produce spread itself (S, A, TA) upon the surface of the earth. (TA.) You say, فَرَّخَ الزَّرْعُ وَفَرَّشَ (tropical:) [The seed-produce put forth its shoots, and spread itself upon the surface of the earth]. (A.) And the latter of these two verbs is also like the former [in signification]. (TA.) — — فرّش الطَّائِرُ, (A, K,) inf. n. as above; (K;) and ↓ تفرّش; (S, A, K;) (tropical:) The bird expanded and flapped its wings, (S, A, K, * TA,) عَلَى شَىْءٍ over a thing, (A, K, TA,) without alighting: (A, TA:) and ↓ the latter verb, it (a young locust) spread its wings. (Mgh.) 4 أَفْرَشَ see 1, in five places. — افرشهُ also signifies (tropical:) He spoke evil of him; or did so in his absence: (IAar, A, * O, K, TA:) and they say, أَفْرَشْتَ فِى عِرْضِى (tropical:) [Thou spakest evil of me; &c.]. (TA.) [See افترش عِرْضَهُ.] — And (assumed tropical:) He made it thin; or thin, and fine in the edge; namely, a sword. (O, K.) — افرش الشَّجَرُ (tropical:) The trees put forth branches; syn. أَغْصَنَ. (A, TA.) — — افرش عَنْهُ (tropical:) He, or it, left him, or quitted him. (S, A, K.) You say, ضَرَبَهُ فَمَا أَفْرَشَ عَنْهُ حَتَّى قَتَلَهُ (tropical:) He beat him, or smote him, and left him not until he slew him. (A, * TA.) And افرش عَنْهُمُ المَوْتُ (tropical:) Death quitted them; became withdrawn from them. (IAar, O.) — افرشت said of a mare, (assumed tropical:) She desired to be covered. (O.) — افرشهُ [from فَرْشٌ signifying " young camels "] He gave him young camels, (O, K,) small or large. (O.) — — And افرش [app. أَفْرَشَ, or perhaps أُشْرِفَ,] He (a man) became a possessor of فرش [app. فَرْش, and meaning young camels]. (IKtt, TA.) — And افرش said of a place, It abounded with فَرَاش, (O, K, TA,) i. e., [app., moths, or butterflies, and, as being the cause thereof,] seed-produce. (TA.) — أَقْفَلَ فَأَفْرَشَ [He locked, and made fast by means of the catch, or catches, (فَرَاشَة, or فَرَاش, which see below,) of the lock]. (S, TA.) 5 تَفَرَّشَ see 2, last sentence, in two places. 7 إِنْفَرَشَ see 8, last signification. 8 إِفْتَرَشَ see 1, first quarter, in five places; and latter half, in two places. — — افترش لِسَانَهُ [lit.] He expanded his tongue: (S:) i. e. (tropical:) he spoke in whatsoever manner he desired. (S, A, K.) — — افترشهُ (tropical:) He trod upon him or it: (S, K, TA:) [as though he made him or it a carpet or a bed:] from الفَرْشُ and الفِرَاشُ. (TA.) — — [Hence,] افترش الطَّرِيقَ (tropical:) He went, or travelled, along the road. (TA.) — — [Hence also,] افترش امْرَأَةً (assumed tropical:) He compressed a woman. (TA.) — — And (assumed tropical:) He took to wife a woman. (O.) One says, افترش كَرِيمَةً (assumed tropical:) He took to wife a female of high birth. (TA.) — — [Hence also,] افترش عِرْضَهُ lit. He made his honour as a bed for himself to tread upon; (O, TA;) i. e., (tropical:) he treated his honour as a thing which it was allowable to attack, by speaking evil of him. (O, K, TA.) [See also 4, second sentence.] — — And إِفْتَرَشَتْنَا السَّمَآءُ بِالمَطَرِ (tropical:) The sky assailed us with rain. (A, * O.) — — And افترش المَالَ (tropical:) He took the مال [i. e. property, or cattle, &c.,] wrongfully, or by force. (K, TA.) — — And افترش أَثَرَهُ (tropical:) He followed his footsteps; he tracked him. (A, O, K.) — إِفْتَرَشَ [in one of my copies of the S, أُفْتُرِشَ, which is also allowable, as the verb in the act. form is trans. as well as intrans.,] It became spread, or expanded; (S, K, TA;) as also ↓ انفرش; said of a garment or the like. (TA.) فَرْشٌ [an inf. n. of 1, q. v. passim. — — Also, used in the sense of a pass. part. n. in which the quality of a subst. is predominant,] What is spread, of household furniture, (S, K,) [such as carpets and mattresses and the like. See also فِرَاشٌ.] — — (tropical:) Seed-produce when it spreads itself (S, K, TA) upon the ground: (TA:) in [some of] the copies of the K, instead of إِذَا فَرَّشَ, which is the right reading, we find اذا فُرِشَ: accord. to some, the word signifies seed-produce when it has become three-leaved, or four-leaved. (TA.) — — (assumed tropical:) A place abounding with plants or herbage. (O, K.) — — (tropical:) A wide, or spacious, plain, or tract of land, or place: (S, K, TA:) or land that is plain, or even, and soft, and unobstructed by mountains: (TA:) or a depressed tract of land in which are trees of the kinds called عُرْفُط and سَلَم, (IAar, O,) which cause the mouths of the camels that eat them to become relaxed. (O.) [Hence, app., the saying,] مِنَ العَرْشِ إِلَى الفَرْشِ, meaning, [From the highest sphere, or the empyrean, to] the earth. (A in art. عرش.) — — (assumed tropical:) A collection of trees of the kind called عِضَاه: and a round plot of trees of the kind called طَلْح. (TA.) — — (tropical:) Shrubs, or small trees: (Lth, A, K:) and small fire-wood. (Lth, K.) — — (tropical:) Young camels; or the young of camels; (Fr, S, A, * K;) and ↓ فَرِيشٌ is said to have this meaning; but accord. to Aboo-Bekr, erroneously: (TA:) so the former signifies in the Kur vi. 143: (S, K:) Fr says, I have heard no pl. of it: and he adds, that it may here be an inf. n. used as a subst., from the saying, فَرَشَهَا اللّٰهُ فَرْشًا, meaning, بَثَّهَا بَثًّا: [see 1:] (S, TA:) but it is said in the K that in all of the above-mentioned senses that are assigned to it in that work, it has no sing.; meaning that it is used alike as sing. and pl.: (TA:) and bulls or cows: and sheep or goats: (K:) so accord. to some of the expositors of the Kur: (TA:) and such as are fit for nothing but slaughter, (K, TA,) of camels, and of bulls or cows, and of sheep or goats; as some say: (TA:) or such as is thrown down (يُفْرَشُ, i. e., يُلْقَى,) for slaughter, of the young of camels, and bulls or cows, and sheep or goats; used alike as sing. and pl.: (Mgh:) and فَرْشُ الإِبِلِ also signifies old camels. (Th, TA.) فَرْشَةٌ A track, somewhat depressed, extending to the distance [of the journey] of a day and a night, and the like thereof, and only in land that is wide and level and like the [desert termed] صَحْرَآء: pl. فُرُوشٌ. (AHn, TA.) فِرْشَةٌ Form; appearance; garb; or the like; syn. هَيْئَةٌ: so in the saying, هُوَ حَسَنُ الفِرْشَةِ [He is goodly in form, &c.]. (O, K.) فَرْشِىٌّ A seller of فَرْش [meaning household furniture such as carpets and mattresses and the like]. (TA.) فَرَاشٌ [Moths, and the like, that fly into the flame of a lamp &c.;] the flying things (S, TA) that fall one after another into the lamp, or lighted wick, (S, K, TA,) to burn themselves: (TA:) [and accord. to modern usage, butterflies also:] a pl., [or rather a coll. gen. n.,] of which the sing. [or n. un.] is ↓ with ة: (S, K:) the former mentioned in the Kur ci. 3: (TA:) or the former signifies what one sees,

resembling small gnats, falling, one after another, into the fire: (Zj:) or young locusts, when their wings grow, (Fr, Mgh, Jel,) and they spread them forth, (Mgh,) and mount, one upon another: (Fr, Mgh:) and silk-worms; app. so called because they become like these when they come forth from the cocoon. (Mgh.) It is said in a prov., أَطْيَشُ مِنْ فَرَاشَةٍ ↓ [More light, or unsteady, or light-witted, than a moth that flies into the flame of the lamp]. (S.) And ↓ فَرَاشَةٌ is used to signify (tropical:) A man who is light (A, K) in head; (A, TA;) light-witted, or unsteady; (TA;) such being likened to the فراشة of the lamp, in respect of lightness, or unsteadiness, and contemptibleness. (A, * TA.) — Also Thin pieces of bone, such as fly off from any bone when it is struck: or any crusts, or coverings, that are upon bone, exclusive of the flesh: or the bone of the eyebrow: or what is thin, of the bone of the head: or the bones that come forth from the head of a man when it is broken: (TA:) or فَرَاشُ الرَّأْسِ signifies certain thin bones that are next to the bone that covers the brain: (S, TA:) and ↓ فَرَاشَةٌ, any thin bone: (S, K:) and فَرَاشَةُ ↓ الرَّأْسِ, the thin bones, or pieces of bone, of the head, such as fly off in consequence of a blow. (TA.) — — Also, فَرَاشُ الظَّهْرِ The place where the upper parts of the ribs are infixed in [the spine of] the back. (TA.) — — And الفَرَاشَانِ The two extremities of the haunches, in [or at] the نُقْرَة, q. v. (TA.) — — And The parts of the upper portions (فُرُوع) of the two shoulder-blades that rise towards the base of the neck and the even part of the back. (AO, O.) — — And Two veins, green, or of a dark, or an ashy, dust-colour, (أَخْضَرَانِ,) beneath the tongue. (En-Nadr, O, K. * [In the last of these, this signification and the next are erroneously assigned to the sing. word. See also الفِرَاشُ.]) — — Also, (TA,) or فَرَاشَا اللِّجَامِ (En-Nadr, O,) or ↓ فَرَاشَتَاهُ, (IDrd in his Book on the Saddle and Bridle,) The two iron things with which are made fast the check-straps of the headstall. (En-Nadr, O, K.) — — And فَرَاشٌ and ↓ فَرَاشَةٌ also signify The edge of anything. (Aboo-Sa'eed, in TA, art. نسر.) — And The former, Mud that has dried, after the water, upon the ground. (S, O, K.) — — And it is said to signify A little water in pools left by torrents: n. un. ↓ فَرَاشَةٌ [q. v.]. (TA.) — — And [Little] bubbles (حَبَب) upon the surface of [the beverage called] نَبِيذ: (S, O, K:) and likewise of the water of sweat: (S, * L:) or a little sweat: so says IAar. (L.) — فَرَاشُ قُفْلٍ signifies The مَنَاشِب [or catches] of a lock; [app. meaning the little pins which fall into corresponding holes in the bolt of the Arabian wooden lock of a door, (which see figured and described in the Introduction to my work on the Modern Egyptians,) when it is pushed into the hole or staple of the door-post, preventing its being drawn back until they are raised by the key, which has small pins, made to correspond with the holes, so that, being introduced into these, they push up the catching pins:] n. un. ↓ with ة: (A 'Obeyd, TA:) or قُفْلٍ فَرَاشَةُ ↓ signifies what catches, or sticks fast, in a lock; (S, K;) [or, as expl. in the Arabic Dictionary of Farhát, what enters into a lock and makes it fast;] meaning its teeth; (TK;) [which are the little pins described above:] the word is thought by IDrd to be not Arabic: or, thus applied, it is from the same word as signifying " a thin bone," because of the thinness of the فراشة of the lock. (TA.) فِرَاشٌ A thing that is spread (Mgh, K) upon the ground: (Mgh:) a thing that is spread for one to sit or lie upon; in which sense it is used in the Kur ii. 20: (TA:) and particularly, a bed, upon which one sleeps: (AA, Mgh:) pl. [of pauc.] أَفْرِشَةٌ (TA) and [of mult.] فُرُشٌ, (S, K,) for which one may say, in the dial. of the Benoo-Temeem, فُرْشٌ. (Sb.) [See also فَرْشٌ: and see what is quoted below from a trad.] — — Hence, (TA,) (tropical:) A man's wife; (AA, S, O, K;) as also إِزَارٌ and لِحَافٌ: (O, TA:) pl. فُرُشٌ; so used, accord. to some, in the Kur lvi. 33. (K.) — — Also (tropical:) A woman's husband: (AA, Er-Rághib:) and a female slave's master, or owner. (TA.) So, accord. to some, in the words of a trad., الوَلَدُ لِلْفِرَاشِ وَلِلعَاهِرِ الحَجَرُ, meaning The child is for the husband; (Er-Rághib, TA;) or for the master of the bed, who is the husband, or the owner of the woman; (Mgh, TA;) or for the bed, so that there is no ellipsis; (TA;) and for the adulterer, or fornicator, shall be stones, like as you say he shall have dust, meaning, nothing; i. e., he shall have no right of relationship; or, accord. to some, stoning. (Mgh.) [See also عَاهِرٌ.] — — (assumed tropical:) The nest of a bird. (O, K, * TA.) — — (assumed tropical:) A house, or tent. (AA.) — — And الفِرَاشُ signifies The place against which the tongue goes in the furthest, or innermost, part of the mouth; (AA, O, K, TA;) or, as some say, in the lower part of the حَنَك [which word app. here, as it often does, means the palate]: or فِرَاشُ اللِّسَانِ signifies the portion of skin (الجِلْدَةُ) [to which is here added الشَّنَآء, app. a mistranscription which I am unable to rectify,] that covers the bases of the upper teeth. (TA. [In the TA voce مَحَارَةُ, in art. حور, q. v., q. v., it is written الفِرَاشَةُ.]) فَرِيشٌ A plant, or herbage, that becomes spread upon the ground, not standing up upon a stem. (TA.) [See also مُفَرّشٌ.] — — And (assumed tropical:) A girl, or young woman, compressed by a man; (O, K; *) an instance of فَعِيلٌ from إِفْتَعَلَ; (O;) [being from إِفْتَرَشَ;] but not heard by Az on any other authority than that of Lth. (TA.) — — And (assumed tropical:) An Arabian Bull [or perhaps it is properly an epithet applied to that animal as meaning] having no hump: (TA:) [see also مُفَرَّشٌ as applied to a camel:] or فِرَاشٌ, which is pl. of فَرِيشٌ, signifies a sort of oxen, between the دِرَاب and عِرَاب having small humps, and their اعياب [a mistranscription for أَغْبَاب, i. e. dewlaps, pl. of غَبَبٌ,] are flaccid, or pendulous. (TA voce دَرَبَانِيَّةٌ.) — — Also (tropical:) A mare, (As, O, K,) or any solid-hoofed animal, (S,) seven days, (As, S, K,) or seven nights, (O,) after her having foaled; (As, S, O, K, TA;) which is the best of times for putting a burden upon her: (O, K:) and that has recently brought forth; (O, K, TA;) so says Kt; like the نُفَسَآ of women; or like the مُعْوِذ of she-camels: (TA:) pl. فَرَائِشُ. (S, O, K.) — — See also فَرْشٌ, latter half. فَرَاشَةٌ: see فَرَاشٌ, in ten places. — Also (tropical:) A small quantity of water: (A, O, K, TA:) one says, لَمْ يَبْقَ فِى الإِنَآءِ إِلَّا فَرَاشَةٌ [There remained not in the vessel save a small quantity of water]. (O, TA.) And A small quantity of water remaining in pools left by torrents, the ground beneath which is seen, by reason of its clearness: and some say, a place where water collects and remains in a smooth, or hard and smooth, rock. (TA.) — And Great stones, like mill-stones, which are laid first [as a foundation] and upon which is then built a تَرْكِيب, i. e. an enclosure for palm-trees. (TA.) — And الفَرَاشَتَانِ signifies Two cartilages near, or by, the لَهَاة [which generally means the uvula; but also, the arches, or pillars, of the soft palate; or the furthest part of the mouth]. (TA.) فَرَّاشٌ One who spreads the carpets and similar furniture [such as beds, or mattresses, and the like, and keeps them in order: app. a post-classical word: fem. with ة]. (KL.) مِفْرَشٌ A thing resembling the شَاذَكُونَة [a kind of thick quilted stuff made in El-Yemen]; (O, K;) i. e. a thing that is put upon the صُفَّة [or covering next the saddle] to sit upon; (TA;) as also ↓ مِفْرَشَةٌ: (A, TA:) or the latter is smaller than the former, (O, K,) and is put upon the صُفَّة of the camel's saddle, (A,) or upon the camel's saddle [itself], to sit upon: (O, K:) [pl. مَفَارِشُ.] — — [Hence,] مَفَارِشُ is applied to signify (tropical:) Women, or wives. (A, TA.) One says, فُلَانٌ كَرِيمُ المَفَارِشِ (tropical:) Such a one is a person who has highborn wives or women; (A;) or who takes as his wives high-born women. (S, O, K.) One says also of a man who has never married, إِنَّهُ لَهَالِكُ المِفْرَشِ, meaning (assumed

tropical:) Verily his life has passed away lost. (TA.) And هُلْكُ المَفَارِشِ is said to mean (assumed tropical:) Persons who will not die upon their beds, and will not die otherwise than by slaughter. (TA.) مِفْرَشَةٌ: see the next preceding paragraph. جَمَلٌ مُفَرَّشٌ, (O, K,) [and] جَمَلٌ مُفْتَرِشُ الأَرْضِ ↓, الظَّهْرِ ↓ مُفْتَرَشٌ or (T, TA,) (A, TA,) (tropical:) A camel having no hump. (T, A, O, K, TA.) [See also فَرِيشٌ.] And أَكَمَةٌ مُفْتَرَشَةُ ↓ الظَّهْرِ, (S, TA,) or مُفْتَرَشَةٌ ↓ الظهر, (as in one of my copies of the S and in a copy of the A,) (tropical:) A flat-topped [hill, or eminence, of the kind termed] اكمة. (S, A, TA.) مُفَرِّشٌ Seed-produce spreading itself (S, K, TA) upon the ground. (TA.) [See also فَرِيشٌ.] — — شَجَّةٌ مُفَرِّشَةٌ A wound of the head that reaches to the فَرَاش [q. v.]; as also مُفْتَرِشَةٌ ↓: (L:) or that cracks the bone but does not crush. (S, O, K.) مَفْرُوشَةُ الرِّجْلِ (S, O, TA) applied to a she-camel, (TA,) Having what is termed فَرْشٌ in the kind leg; (thus, by implication, in the S and O; [see 1;]) or having a [certain] bending in the kind leg. (TA.) مُفْتَرَشٌ; and its fem., with ة: see مُفَرَّشٌ. مُفْتَرِشٌ; and its fem., with ة: see مُفَرَّشٌ. — — and for the latter, see also مُفَرِّشٌ. فُلَانٌ مُتَفَرِّشٌ لِلنَّاسِ (tropical:) Such a one is a person who lays himself out for the service of men, or makes himself like a victim for them, (يَفْرُشُ لَهُمْ نَفْسَهُ,) in kindness for them. (A.) And فُلَانٌ كَرِيمٌ مُتَفَرِّشٌ لِأَصْحَابِهِ (tropical:) Such a one is a generous person, who lays himself out for the service of his companions, &c.; expl. by the words يَفْتَرِشُ نَفْسَهُ لَهُمْ. (TA.) فرشح Q. 1 فَرْشَحَ, inf. n. فَرْشَحَةٌ (S, K) and فَرْشَحَى, (K,) He (a man, S) parted his legs; (K:) or he parted his legs in sitting; and so فَرْشَطَ: (Lh, S:) or he spread his legs wide apart: (A 'Obeyd, TA:) and he stood with his legs wide apart in prayer; (Ks, S;) and so فرشح رِجْلَيْهِ: (S:) or he sat in a relaxed state, with his thighs cleaving to the ground; (K;) and so فَرْشَطَ: (TA:) or he leaped, or jumped; (K;) or made short leaps or jumps. (TA.) And فَرْشَحَتْ, (S, L, and so in some copies of the K,) or تَفَرْشَحَتْ ↓, (thus in other copies of the K, and thus in the CK,) She (a camel) parted her kind legs to be milked (S, L, K) and to stale. (L.) Q. 2 تَفَرْشَحَتْ: see what immediately precedes. فِرْشَاحٌ A broad, or wide, land: (K, TA:) accord. to the K, syn. with فِرْسَاحٌ; but Sh says that the latter is a mistranscription; the former being the correct word, from فَرْشَحَ فِى جِلْسَتِهِ: and Az mentions the latter as from the Jm, but not found by him as on trustworthy authority. (TA in art. فرسح.) — — And A spreading, or wide, solid hoof. (S, K.) — — And Clouds (سَحَاب) in which is no rain. (K.) — — And An unseemly, or ugly, and old, woman, and she-camel. (K.) الفِرْشِيحُ (tropical:) The penis: (K, TA:) a tropical term. (TA.) فرص 1 فَرَصَهُ, (M, K,) aor. فَرُصَ, (TA,) or فَرِصَ, (O in art. فرس,) inf. n. فَرْصٌ, (S, M,) He cut it; (S, M, K;) namely, skin, or a skin, (M,) [and metal; (see مِفْرَصٌ;)] or it signifies, (TA,) or signifies also, (S, K,) sometimes, (S,) he slit it, or cut or divided it lengthwise: and he made a hole in it: (S, K, TA:) namely, skin, or a skin: (TA:) or he slit it, namely, a skin, with an iron instrument having a wide end, like as the maker of sandals slits the two ears of the sandal at the heel, to put into them the شِرَاك [or the two arms of the شراك]: (Lth, TA:) or فَرَصْتُ النَّعْلَ signifies I made a hole in each of the two ears of the sandal, for the شراك [or for the two arms of the شراك]. (S.) — Also, (S, M, K,) aor. فَرِصَ, [so in a copy of the M, but accord. to a rule of the K it should rather be فَرُصَ,] inf. n. as above, (M,) He hit, or hurt, his فَرِيصَة [q. v.]; (M, K; and so in a copy of the S;) or, accord. to [other copies of] the S, his فَرِيص [q. v.]; (TA;) which is a place where a wound causes death. (S.) — — And فَرِصَ, [aor. فَرَصَ,] inf. n. فَرَصٌ; and فُرِصَ, inf. n. فَرْصٌ; He had a complaint of his فريصة. (M.) — فَرَصَ الفُرْصَةَ: see 8. 2 تَفْرِيصُ نَعْلِ القِرَابِ, (L,) or تفْرِيصُ أَسْفَلِ النَّعْلِ (O, K, TA) [i. e. نَعْلِ القِرَابِ,] (TA, [in the O بَعْدَ القِرَابِ, which is an evident mistranscription,]) signifies The ornamenting, or engraving, (تَنْقِيش, O, L, K, TA,) of the نعل [i. e. shoe of iron or silver, at the bottom of the scabbard of a sword] (L,) or of the lower part of the نعل (O, K, TA) of the scabbard, (O, * TA,) with the extremity of the [instrument of] iron. (O, L, K, TA.) 3 فَارَصَنِى فِى المَآءِ, (A,) inf. n. مُفَارَصَةٌ, (K,) He took of the water with me, each of us taking his turn. (A.) The inf. n. signifies The doing, or taking, with another, each in his turn. (K.) 4 أَفْرَصَتْهُ الفُرْصَةُ The opportunity gave him power or ability [to do a thing]. (M, A, K.) 5 تفرّص الفُرْصَةَ: see 8. 6 تفارصوا المَآءَ They shared the water among themselves by turns. (M, A, * Msb.) And تفارصوا بِئْرَهُمْ They took, or drew, of the water of their well by turns. (S, K.) 8 افترص الفُرْصَةَ He took, or seized, the opportunity; or he arose and hastened to be before another, or others, in taking, or seizing, the opportunity; syn. إِنْتَهَزَهَا; (O, K;) or إِغْتَنَمَهَا: (TA:) or he got, or took, the opportunity; as also ↓ تفرّصها; and ↓ فَرَصَهَا, (M, TA,) aor. فَرِصَ, (so in a copy of the M,) inf. n. فَرْصٌ. (TA.) You say also, افترص الأُمُورَ [He took, or seized, opportunities to do things]. (A.) And فُلَانٌ لَا يُفْتَرَصُ إِحْسَانُهُ وَبِرُّهُ [Such a one's beneficence and kindness are not caught at]; because there is no fear that his beneficence and kindness will become beyond one's reach. (A, TA. [See also 8 in art. فرط.]) — — مَنِ افْتَرَصَ مُسْلِمًا, occurring in a trad., is an instance of the verb derived from فَرْصٌ signifying the " act of cutting," or from فُرْصَةٌ signifying " an opportunity; " and the meaning is [Such as] detracts, or, literally, cuts off, somewhat [from the honour of a Muslim wrongfully]: or assumes authority over the honour of a Muslim wrongfully, by speaking evil of him behind his back, or otherwise, or defaming him. (IAth, L, TA. *) — افترصت الوَرَقَةُ [from الفَرِيصَة, "the quivering muscle " so called,] The leaf was caused to quiver. (M, TA.) فَرْصٌ The stones of the مُقْل [or fruit of the Theban palm]: n. un. with ة. (AA, O, K.) فَرْصَةٌ: see فِرْصَةٌ. — Also, الفَرْصَةُ, The ريح [or flatus] from which results gibbosity [of the back] (الحَدَبُ): (S, M, O, K:) and الفَرْسَةُ is a dial. var. thereof: (M, TA:) or, accord. to A 'Obeyd, the latter [q. v.] is vulgar. (TA.) فُرْصَةٌ A turn; a time at which, or during which, a thing is, or is to be, done, or had, in succession: (S, A, K:) or a turn, or time, for persons' coming to water in succession, (Yaakoob, S, * M, A, * Msb, K, *) in the cases of the periodical drinkings of their camels, such as the خِمْس and the رِبْع and the سِدْس &c., (Yaakoob, M,) when the water is little; (Msb;) as also ↓ فِرْصَةٌ (M) and ↓ فَرِيصَةٌ: (Yaakoob, M:) a dial. var. of the same is with س; (IAar, M;) and رُفْصَةٌ is another: (TA:) pl. فُرَصٌ. (M, Msb.) You say, جَآءَتْ فُرْصَتُكَ مِنَ البِئْرِ Thy turn, or time, for watering from the well has come. (As, S, * Msb. *) — — A portion, or share, of what falls to one's lot, of water; syn. شِرْبٌ. (S, K.) — — An opportunity; a time at which, or during which, a thing may be done, or had; syn. نُهْزَةٌ; (S, M, TA;) and فُرْسَةٌ is a dial. var. of the same. (M.) You say, إِنْتَهَزَ الفُرْصَةَ, i. e. إِغْتَنَمَهَا [expl. above: see 8]. (S.) And أَيَّامُكَ فُرَصٌ [Thy days are opportunities]. (A, TA.) — See also فِرْصَةٌ. — Also The temper (سَجِيَّة), and outstripping, and strength, of a horse. (M.) فِرْصَةٌ A piece of wool, (As, M,) or of cotton, (As, S, M, O, Msb, K,) or of rag, (S, O, Msb, K,) with which a woman wipes herself, to purify herself from the catamenia; (S, M, * O, Msb, K;) as also ↓ فَرْصَةٌ and ↓ فُرْصَةٌ: (Kr, M:) from فَرَصَ meaning " he cut " a thing: (As, TA:) pl. فِرَاصٌ: (K:) or they say فِرَاصٌ, as though pl. of فِرْصَةٌ. (IDrd, O.) — — And, accord. to AAF, A piece, or bit, of mush. (M.) — See also فُرْصَةٌ. فَرْصَآءُ A she-camel that remains aside, and when the trough for watering is vacant, comes and drinks: (O, K, * TA:) from فُرْصَةٌ signifying نُهْزَةٌ. (Az, TA.) فِرَاصٌ Strong; (O, K;) as expl. by El-Umawee: (O:) and thick and red; (O, K;) as expl. by Ez-Ziyádee. (O.) — مَا عَلَيْهِ فِرَاصٌ, (O,) or مِنْ فِرَاصٍ, (K,) means There is not upon him a garment: (O, K:) so says El-Umawee. (O.) فَرِيصٌ One who shares in water with another, each taking of it in turn. (S,

K.) You say, هُوَ فَرِيصِى [He is my sharer in water, each of us taking thereof in turn]; and in like manner, ↓ مُفَارِصِى. (TA.) — فَرِيصٌ is also, like فَرَائِصُ, pl. of فَرِيصَةٌ; (S;) [or, rather, فَرِيصٌ is a coll. gen. n., whereof the n. un. is ↓ فَرِيصَةٌ;] which signifies The portion of flesh [or muscle] between the side and the shoulder-blade which incessantly trembles, or quakes, (As, S, K,) in a beast: (As, S:) or the portion of flesh which is in the part extending from the مَرْجِع [or lower part, next the armpit,] of the shoulder-blade to the arm, on either side, and which trembles, or quakes, when the man, or beast, is frightened: (Zj, in his " Khalk el-Insán: ") or the portion of flesh which is by the نَغْض of the كَتِف, [which may app. be here rendered with sufficient exactness the cartilage of the shoulder-blade; or the part of it where it moves to and fro;] in the middle of the side, by the place where the heart beats: there are two such portions, each of them thus called, which tremble, or quake, on an occasion of fright: and the piece of flesh that is between the breast (ثَدْى) and the مَرْجِع [expl. above] of the shoulder-blade, of a man and of a beast: or, as some say, the lower part (أَصْل) of the مَرْجِعُ المِرْفَقَيْنِ [or place to which either elbow returns, in a beast, when, having been removed from the usual place, it is brought back thereto]: (M:) or a small piece of flesh which is in the heart, and which trembles, or quakes, by reason of a calamity, when one is frightened: (A 'Obeyd:) or a piece of flesh [or muscle] in the side, which trembles, or quakes, when one is frightened. (A.) [Hence the saying,] ↓ هُوَ ضَخْمُ الفَرِيصَةِ (tropical:) He is bold and strong. (A, TA.) — — فَرِيصُ العُنُقِ The external jugular veins (أَوْدَاج) of the neck: n. un. with ة: (A 'Obeyd, S, K:) or the tendons, or sinews, (عَصَب,) and veins, of the neck: so, app., says A 'Obeyd, in the following words of a trad.: إِنِّى لَأَكْرَهُ أَنْ أَرَى الرَّجُلُ ثَائِرًا فَرِيصُ رَقَبَتِهِ قَائِمًا عَلَى مُرَيْئَتِهِ يَضْرِبُهَا [Verily I hate to see the man having the tendons, or sinews, and veins, of his neck swelling with anger, rising against his little wife, beating her]: for these are what swell out in anger: (S:) or, accord. to IAar, the meaning is, the hair of the فريص, which term is metaphorically used in relation to the neck, though it [really] has no فَرَائِص, because anger causes its veins to swell out [like as fright causes the فَرِيص properly so called to tremble or quake]: (Az, TA:) فَرِيسٌ is a dial. var. of the same. (TA.) [See فَرْصَةٌ, last signification.] فَرِيصَةٌ: see فَرِيصٌ, in two places. — — الفَرِيصَةُ i. q. أُمُّ سُوَيْدٍ, (IDrd, O, K,) i. e., الاِسْتُ. (TA.) — See also فُرْصَةٌ. أَفْرَصُ Humpbacked; as also أَفْرَزُ and أَفْرَسُ. (Fr in TA voce أَعْجَرُ.) مِفْرَصٌ: see what next follows. مِفْرَاصٌ (IDrd, S, M, A, O, K) and ↓ مَفْرَصٌ (IDrd, S, O, K) A thing with which silver is cut, (S, A,) and gold: (A:) or a broad iron instrument with which one cuts: (M:) or the iron with which iron is cut, or silver: (K:) or a broad iron instrument with which iron is cut: (IDrd, O:) or the iron with which silver is cut: (O:) [see also مِقْرَاضٌ:] or, as some say, i. q. إِشْفًى [q. v.] with a broad head, with which sandals are sewed. (IDrd, O.) El-Aashà says, وَأَدْفَعُ عَنْ أَعْرَاضِكُمْ وَأُعِيرُكُمْ لِسَانًا كَمِفْرَاصِ الخَفَاجِىِّ مِلْحَبَا [And I defend your honours, and lend to you a tongue like the مفراص of the Khafájee, sharp]. (S.) And you say, بَيْنَ جَنْبَيْهِ مِفْرَاصُ الخَفَاجِىِّ (tropical:) [Between his two sides is an intellect sharp as the مفراص of the Khafájee]. (A.) [Hence it seems that among the tribe of Khafájeh were expert workers with the instrument thus called.] هُوَ مُفَارِصِى: see فَرِيصٌ, second sentence. فرصد فِرْصِدٌ and ↓ فِرْصِيدٌ The stones of raisins and of grapes; (M, O, L, K;) as also ↓ فِرْصَادٌ. (M, L, K.) فِرْصَادٌ The [mulberry called] تُوت [q. v.]: (AO, AHn, O, Msb:) or the [tree called] تُوت: or its fruit: (M, K:) or the red توت: (S, Msb:) [or, accord. to Zeyn el-'Attár, the sweet and white mulberry: so says Golius: see تُوتٌ:] Lth says that it is a well-known tree; that the people of ElBasrah call the tree thus, and call its fruit تُوتٌ: (T, O, * Msb:) and by فِرْصَادٌ the lawyers mean the tree that bears the [fruit called] تُوت. (Msb.) — — Also A red dye; (K:) or redness. (M, L.) — — See also فِرْصِدٌ. فِرْصِيدٌ: see فِرْصِدٌ. فرض 1 فَرَضَهُ, (S, A, O, Msb, &c.,) aor. فَرِضَ, (Msb, TA, &c.,) inf. n. فَرْضٌ, (S, O, Msb, K, &c.,) He made a mark in it, or upon it, by notching, or otherwise: (O:) he notched it: made a notch, or an incision, in it; (S, O, Msb, K;) namely, a piece of wood, (Msb,) a زَنْد, [or rather فَرَضَهَا said of a زَنْدَة, from which fire is produced,] and a سِوَاك [or toothstick], (S, O,) and in like manner a bow; (A;) as also [↓ افترضهُ; (see this verb below;) and] ↓ فَرَّضَهُ, inf. n. تَفْرِيضٌ: (K:) or this last signifies he notched it much; or made notches in it; (S, O, TA;) or you say, فَرَضَ قَوْسَهُ and فَرَّضَ قِسِيَّهُ: (A:) and فَرَضَهُ signifies he notched it with his teeth; namely, a tooth-stick: (As:) and he cut it; namely, a thing; or a hard thing; which is said by some to be the primary signification: (TA:) and he (a tailor) cut it out; namely a garment: (Kull p. 275:) and he cut it out and made it round; namely a shield: (TA:) and فَرْضٌ also signifies the cutting, or dividing, lengthwise; cleaving; or the like; applied in a general manner; or the making a trench, or an oblong excavation, in the middle of a grave; فَرَضْتُ لِلْمَيِّتِ signifying I made a trench, or an oblong excavation, in the middle of a grave, for the corpse. (TA.) — فَرَضَ لَهُ, [aor. and] inf. n. as above, (K, &c.,) He apportioned to him [a thing]: he appointed to him [a thing]: (Bd in xxxiii. 38, and TA: *) because that which is apportioned, or appointed, [to a person] is cut off from the thing from which it is apportioned, or appointed: (TA:) he made [a thing] lawful, or allowable, to him; (Jel in xxxiii. 38, and Kull in p. 275, and TA; *) relating to a case into which a man has brought himself: (Kull:) this is said to be the meaning when the phrase فَرَضَ اللّٰهُ لَهُ occurs in the Kur: (TA:) he appointed, or assigned, to him a definite portion; (K;) as also ↓ افرض له. (O, L, K.) You say فَرَضَ لَهُ فِى العَطَآءِ [He appointed, or assigned, to him a definite portion in the gift]. (As, S.) And فَرَضَ لَهُ فِى الدِّيوَانِ (As, S, A) [He appointed, or assigned, to him a definite portion in the register of soldiers or pensioners; or] he registered his stipend therein. (As, A, TA.) And فَرَضَهُ, (S,) and ↓ افرضهُ, (S, K,) He gave to him. (S, O, K.) — — فَرَضَ, (S, A, Mgh, Msb,) aor. as above, (TA,) and so the inf. n., (Msb, TA,) also signifies He (God, S, A, Mgh, Msb) made a thing, (S, TA,) or prayer, (A, Mgh,) or statutes or ordinances, (Msb,) obligatory, or binding, syn. أَوْجَبَ, (S, A, Mgh, Msb, TA,) by a known decree, (TA,) [or He imposed a thing &c.,] عَلَى إِنْسَانٍ on a man, (TA,) or عَلَيْنَا on us; (S;) and so ↓ اِفْتَرَضَ: (S, A, Mgh, O, K:) or فَرْضٌ is like إِيجَابٌ; but the latter is so termed in consideration of its befalling; and the former is so called in consideration of the sentence, or decree, respecting it: (B:) [this is said in books on the law, in explanation of the opinion of Aboo-Haneefeh, as opposed to that of Esh-Sháfi'ee: for] accord. to Esh-Sháfi'ee, these two terms are alike; (L, TA;) but accord. to Aboo-Haneefeh, the difference between الوَاجِبُ and الفَرْضُ is like the difference between heaven and earth: (TA:) this distinction, however, is founded upon contested derivations of the two terms: (Kull p. 276:) and it is said that wherever the phrase فَرَضَ اللّٰهُ عَلَيْهِ occurs, it means إِيجَابٌ. (TA.) Also He (the apostle of God) instituted, or prescribed, [a thing as a statute, or an ordinance, or a command or prohibition;] syn. سَنَّ; (O, K;) on the authority of IAar alone: (O, TA:) but accord. to others, he made necessarily obligatory or binding; and this, says Az, is the obvious meaning. (TA.) Also He (a judge) decreed, or adjudged, [TA.) Also He (a judge) decreed, or adjudged, [a thing, as, for instance,] expenses [&c.]. (Msb.) Also He assigned, or appointed, a particular time for doing a thing; or he determined, defined, or limited, a thing as

to time, or otherwise; the inf. n., فَرْضٌ, being syn. with تَوْقِيتٌ: (Ibn-'Arafeh, A, O, K:) as in the phrase فَمَنْ فَرَضَ فِيهِنَّ الحَجَّ [And whoso determineth the performance of the pilgrimage therein]; (Ibn-'Arafeh, O, K;) occurring in the Kur [ii. 193]; and in like manner it is expl. by Ibn- 'Arafeh as occurring in xxxiii. 38 of the Kur (O, TA:) but the phrase quoted above is also expl. as meaning and whoso maketh it obligatory, or binding, on himself to perform the pilgrimage therein, by his entering upon the state of إِحْرَام. (TA.) — — سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا, (K,) in the Kur, [commencing chap. xxiv.,] (TA,) means [This is a chapter which we have revealed and] in which we have set down the obligatory statutes: (O, K:) or in which we have bound you to do according to what is made obligatory therein: (Az, O:) or, as some read, ↓ وَفَرَّضْنَاهَا, (S, O, K, *) meaning and in which we have set down obligatory statutes, (O, L, K,) one after another: (O, K:) or which we have distinctly explained: (Az, S, O, K:) or we have distinctly explained what is in it, of lawful and unlawful [things]. (T, TA.) — — فَرْضٌ also signifies The act of reading, or reciting. (IAar, O, K.) You say, فَرَضْتُ جُزْئِى I read, or recited, my portion. (O, TA.) — فَرُضَ, inf. n. فَرَاضَةٌ, He was, or became, skilled in the فَرَائِض; (A, O, K, TA;) i. e. in the science of the division of inheritances. (TA.) MF says that, accord. to IKtt, the verb is also written فَرَضَ, like كَتَبَ: but [says SM] what I find in his " Kitáb el-Abniyeh " is the mention of the two modes of writing in the instance of فرضت said of a cow; and the verb applied to a man he has not mentioned. (TA.) — فَرَضَتْ, aor. فَرِضَ, inf. n. فُرُوضٌ; and فَرُضَتْ, inf. n. فَرَاضَةٌ; She (a cow) became old, aged, far advanced in age, (S, O, K,) or extremely old. (TA.) — — And فَرَضَ, inf. n. فُرُوضٌ, signifies It (a thing) became wide; it widened, or dilated. (TA.) 2 فَرَّضَ see 1, first sentence: and again, in the last quarter of the paragraph. — فرّض, inf. n. تَفْرِيضٌ, said of a man, He had a فَرِيضَة [to give from] among his camels. (O, K.) 4 افرض لَهُ: and افرضهُ: see 1, latter part of the first half of the paragraph. — أَفْرَضَتِ المَاشِيَةُ The beasts amounted to the number which rendered it obligatory on the owner to give from among them a فَرِيضَة. (S, O, K. *) 8 افترضهُ: see 1, first sentence. — — لَمْ يَفْتَرِضْهَا وَلَدٌ, occurring in a trad., means [A child had not been brought forth by her; lit.] لَمْ يَحُزَّهَا, and لَمْ يُؤَثِّرْهَا [a mistake for لم يُؤَشِّرْهَا]. (TA.) — See also 1, latter part of the first half of the paragraph. — افترض الجُنْدُ The soldiers received their stipends. (A, K.) — افترض القَوْمُ The people, or company of men, perished, none of them remaining; syn. انقرض. (K.) فَرْضٌ A mark [made by notching, or otherwise; as is shown by the first explanation of 1]: (TA:) a notch, or an incision, in a thing: (O, TA:) of a bow, (S, A, K,) the place of the string; (K;) the notch (S, A, O) in the curved extremity thereof, (A,) into which the string falls; (S, O;) as also ↓ فُرْضَةٌ; (A, TA;) or this is the place of the notch for the string thereof: (Msb:) pl. of the former فِرَاضٌ (S, O, K) and فُرُوضٌ; (TA;) and of the latter فُرَضٌ (Msb, TA) and فِرَاضٌ: (Msb:) also, of a زَنْد, (S, K,) or [rather] of a زَنْدَة, (A,) the notch; (K;) or the place, or part, whence the fire is produced; (S, K;) the hole, or perforation, that is made in the head thereof, into which the زَنْد is put, and then twisted round, in producing fire; also called وَكْرٌ; (A;) and ↓ فُرْضَةٌ signifies the same: (TA:) and فُرَضٌ also signifies notches in an unfeathered and headless arrow [such as is used in the game called المَيْسِر]. (TA.) — I. q. ↓ مَفْرُوضٌ (A, Msb, K) [Apportioned: appointed; made lawful, or allowable: and] a thing made obligatory, or binding, by God; (S, A, O, K;) for neglecting which one will be punished; like وَاجِبٌ; accord. to EshSháfi'ee; (TA in art. وجب;) because it has marks and limits; (S, O, TA;) said to be from the same word signifying " a mark," because it inseparably pertains to a man, like a mark; (TA;) or, as some say, because it necessarily pertains to a man like as does the فَرْض, i. e. notch, to the arrow; (O, TA;) as also ↓ مُفْتَرَضٌ: (TA:) pl. فُرُوضٌ. (Msb.) As a law-term, it is of two sorts, فَرْضُ عَيْنٍ and فَرْضُ كِفَايَةٍ: the former is That whereof the observance is obligatory on every one, and does not become of no force in respect of some in consequence of the observance [thereof] by some [others]; as religious belief, and the like: the latter is That whereof the observance is obligatory on the collective body of the Muslims, and, in consequence of the observance [thereof] by some, becomes of no force in respect of the rest; as warring against unbelievers, and the prayer over the dead in the bier. (KT.) You say, هٰذَا أَمْرٌ فَرْضٌ, and ↓ مَفْرُوضٌ, and ↓ مُفْتَرَضٌ عَلَيْهِمْ, This is [a thing] made obligatory, or binding, on them by God. (TA.) And حَقُّكَ فَرْضٌ, and ↓ مَفْرُوضٌ, and ↓ مُفْتَرَضٌ, Thy right, or due, is [a thing] made obligatory, or binding, by God. (A.) ↓ نَصِيبًا مَفْرُوضًا, in the Kur [iv. 8 and 118], means A share, or portion, determined, defined, or limited, as to time, or otherwise: (Zj, Ibn-'Arafeh:) or, in iv. 118, a share, or portion, cut off and limited. (S, O.) [See also فَرِيضَةٌ.] — — A statute, an ordinance, a command or prohibition, of the Apostle of God; syn. سُنَّةٌ. (IAar, O, K.) [But فَرْضٌ is generally distinguished from سُنَّةٌ: the former, for instance, being applied to prayer appointed in the Kur-án; and the latter, to prayer appointed by Mohammad without allegation of a divine order.] — — A gift, or a soldier's stipend or pay, syn. عَطَآءٌ, (A,) or عَطِيَّةٌ, (S, O, K,) assigned, or appointed. (S, O, K. *) In the copies of the K, مَوْسُومَة is put by mistake for مَرْسُومَة. (TA.) You say, مَا أَصَبْتُ مِنْهُ فَرْضًا وَلَا قَرْضًا I did not obtain from him an assigned, or appointed, gift, or soldier's stipend, (S, O, TA,) nor a gift to be requited, or a loan. (O, TA.) And فَرْضٌ also signifies A thing which one makes obligatory, or binding, on himself, and freely gives: or a thing which one gives liberally, not for a recompense. (IDrd, O, K.) — Also Soldiers who receive stipends; (K:) so accord. to Lth, as related by Az; but [Sgh says] I have not found it in the book of Lth: (O:) or soldiers having definite portions assigned to them: (A:) pl. فُرُوضٌ. (A, TA.) You say, عِنْدَهُ مِائَةٌ مِنَ الفَرْضِ He has with him a hundred soldiers &c. (A.) — A shield. (S, O, K.) Sakhr-el-Gheí says, describing lightning, (O, TA,) likening it to a light shield which an announcer of tidings was turning over and over with his hands that a party might see it and be gladdened [by the signal], (TA,) أَرِقْتُ لَهُ مِثْلَ لَمْعِ البَشِيرِ يُقَلِّبُ بِالكَفِّ فَرْضًا خَفِيفَا [I was sleepless by reason of it, it being (in its flickering) like the signalling of the announcer of tidings turning over and over with the hand a light shield]: one should not say قُرْصًا خفيفا. (S, O, TA: but my copies of the S have قَلَّبَ instead of يُقَلِّبُ.) [See also what follows.] — — And A stick, or piece of wood; syn. عُودٌ; thus [it means] in the verse (فِى البَيْتِ) accord. to El-Jumahee, (O, TA,) i. e. in the verse above-cited: (TA:) he says, الفَرْضُ فِى البَيْتِ عُودٌ: (O, TA:) whence the author of the K has been misled to explain الفَرْضُ as meaning عُودٌ مِنْ أَعْوَادِ البَيْتِ. (TA.) — — And An arrow before it has been furnished with feathers and a head: (Akh, S, O, TA:) a meaning also heard by El-Jumahee: (O, TA:) and to this, in the hand of the player, 'Abeed ElAbras has likened lightning, accord. to the S; but Sgh says, in the TS, that he did not find the verse cited by J in the poetry of 'Abeed. (TA.) — — And A piece of rag: another explanation heard by El-Jumahee. (O.) — — And A garment, or piece of cloth: (O, K:) a meaning mentioned by As on the authority of some one or more of the Arabs of the desert, of Hudheyl. (O.) [See also فِرَاضٌ.] — — And it is said that in the verse cited above it means the notch in the زَنْد [or rather زَنْدَة, mentioned in the first sentence of this paragraph]. (O, TA.) — A sort of dates (S, O, Msb, K) of 'Omán: (Msb:) As says that the best dates of 'Omán are these and the بَلْعَق: (S, O:) and

AHn says, Certain of the desertArabs of 'Omán informed me that when the tree thereof has its fruit ripened, and the gathering is delayed, the fruit falls from its stones, and the raceme remains with nothing upon it but stones hanging to the ثَفَارِيق [by which they are attached to the ends of the stalks]. (TA.) فِرْضٌ The fruit of the دَوْم [or Theban palm] while continuing red. (AA, O, * K.) فُرْضَةٌ: see فَرْضٌ, first sentence, in two places, — — A gap, or an opening, in a wall and the like: pl. فُرَضٌ. (Msb.) — — A gap, or breach, in the bank of a river, (S, Mgh, O, Msb, K,) whence one draws water, (S, O, K,) or by which one descends to the water, (Mgh, Msb,) and by which the ships, or boats, ascend; (Msb;) i. e. (Mgh) its مَشْرَعَة: (As, A, Mgh:) pl., in this and the following senses, فُرَضٌ (TA) and فِرَاضٌ. (A, TA.) Hence the saying, in a trad., فَاجْعَلُوا السُّيُوفَ لِلْمَنَايَا فُرَضًا (assumed tropical:) Therefore make ye the swords to be مَشَارِع [here used in the sense of means of access] to death; (O, TA;) and offer, or expose, yourselves to martyrdom. (TA.) Hence also, فِرَاضٌ is used in the sense of ثُغُورٌ [pl. of ثَغْرٌ, q. v.]. (TA.) — — Of a sea, or great river, The place where ships unload; syn. مَحَطُّ السُّفُنِ: (S, O, K:) or where they are stationed, near the bank of a river, or near the land. (Mgh.) — — Of a receptacle for ink, The place of the ink. (S, O, K.) — — Of a door, The نَجْرَان [or piece of wood in which is the foot; i. e. upon which turns the foot]. (S, O, K.) — — Of a mountain, A part sloping down from the middle and side. (TA.) — فُرْضَتَانِ i. q. فَرِيضَتَانِ, q. v., accord. to ISk. (IB.) فَرَضِىٌّ and ↓ فَارِضٌ (S, A, Mgh, O, K) and ↓ فَرَّاضٌ (A, Mgh, B) and ↓ فَرِيضٌ (A, O, L, K) A man skilled in the science of the فَرَائِض; (S, * A, Mgh, O, K, * B;) i. e. in the science of questions relating to inheritance; (Mgh;) or in the science of the division of inheritances. (TA.) فِرَاضٌ The mouth of a river or rivulet. (S, O, K. *) — — And Roads, or ways. (Lth, O, K.) [In this latter sense, app., (as well as in others shown above,) pl. of فُرْضَةٌ, q. v.] — Also The fire that is elicited from the زَنْدَة. (AHn, TA.) [See also فَرْضٌ (of which it is a pl.), first sentence.] — And Clothing: (S, O, K:) one says, مَا عَلَيْهِ فِرَاضٌ There is not upon him any clothing; (S, O;) or, accord. to AHeyth, covering. (TA.) [See also فَرْضٌ, near the end.] فَرِيضٌ An arrow having its notch cut; (S, A, O, K;) as also ↓ مَفْرُوضٌ. (TA.) — — See also فَرَضِىٌّ: — and see فَارِضٌ. — Also The cud of the camel; accord. to Kr: but accord. to others this is called, قَرِيض [q. v.], with ق. (TA.) فَرِيضَةٌ, of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ: pl. فَرَائِضُ: said by some to be derived from فَرْضٌ signifying the act of "apportioning," or "appointing;" because فرائض are apportioned, or appointed: by others said to be from فَرْضٌ in relation to a bow. (Msb.) [These remarks apply to the word in all the senses here following.] — — A subst. signifying A thing made obligatory, or binding, on a person or persons, (S, Mgh, TA) by God; (S, TA;) an obligatory statute or ordinance of God, in a general sense: pl. as above. (TA.) — — A portion, or share, made obligatory, or binding, (K, * TA,) on a man: (TA:) or anything apportioned, or appointed: [and particularly a primarily-apportioned inheritance: (see an ex. in the first paragraph of art. عول:)] and hence, فَرَائِضُ is applied to the portions, or shares, of inheritances; [i. e. the fixed primary portions of inheritances assigned by the Kur-án; which are a half, third, fourth, sixth, and eighth;] because they are apportioned, or appointed, to their several owners. (Mgh.) And hence, (Mgh,) عِلْمُ الفَرَائِضِ, and elliptically الفَرَائِضُ, (S, * Mgh, O, * Msb,) The science of the division of inheritances; (S, O, TA;) or the science of questions relating to inheritance. (Mgh.) It is said in a trad., (Mgh,) تَعَلَّمُوا الفَرَائِضَ وَعَلِّمُوهَا النَّاسَ فَإِنَّهَا نِصْفُ العِلْمِ, accord. to the relation commonly followed, with the pron. fem., referring to الفرائض; and وَعَلِّمُوهُ فَإِنَّهُ, with the pron. masc., referring to عِلْم understood as prefixed to الفرائض; [i. e. Learn ye the science of the division of inheritances, &c., and teach ye it to (other) men, for it is the half of science:] it is said to be called the half of science in consideration of the division of statutes into those which pertain to the living and those which pertain to the dead; or by way of amplification. (Mgh, * Msb.) The phrase الفَرِيضَةُ العَادِلَةُ [The equitable portion of inheritance], in a trad. of Ibn-'Omár, is that respecting which the Muslims have agreed: or that for which the authority is elicited from the Kur-án and the Sunneh without there being in these any express statute respecting it: or that is equitably divided, agreeably with the portions and shares mentioned in the Kur-án and the Sunneh. (TA.) — — What is made obligatory, or binding, [on the owner, to give,] of pasturing beasts, [i. e. camels,] in payment of the poor-rate; (S, O, K;) the camel that is taken in payment of the poor-rate: so termed because it is made obligatory to be given, of a certain number of camels: the ة is added because the word is made a subst., not an epithet: pl. فَرَائِضُ: (TA:) فَرَائِضُ الإِبِلِ signifying the dues of the poor-rate, of camels: (A, Mgh: *) the فريضة of twenty-five camels is a بِنْت مَخَاض, (Mgh,) or she-camel one year old; (AHeyth;) that of thirty-six, a بِنْت لَبُون, (AHeyth, Mgh,) or she-camel two years old; (AHeyth;) that of forty-six, a حِقَّة, or she-camel three years old; and that of sixty-one, a جَذَعَة, or she-camel four years old. (AHeyth.) الفَرِيضَتَانِ signifies The جَذَعَة of sheep, or goats, with the حِقَّة of camels; (ISk, S, O, K;) and ↓ الفُرْضَتَانِ signifies the same, accord. to ISk. (IB.) And فَرِيضَةٌ, by an extension of its meaning, is applied to A camel, in other cases than those of the poor-rate. (TA.) — — See also فِرْيَاضٌ. فَارِضٌ Wide, or broad. (O, K.) فَرَّاضٌ: see فَرَضِىٌّ. فَارِضٌ: see فَرَضِىٌّ. — Old, aged, or advanced in age; applied to a cow; (S, A, O;) in the Kur ii. 63; (S, O;) and to a ram: (TA:) or extremely aged; or old and weak; applied to a cow; (Fr, Katádeh;) as also فَارِضَةٌ and ↓ فَرِيضٌ (TA) and ↓ فَرِيضَةٌ: (K, TA: [but to what these are applied is not shown further than by their being mentioned as fem. epithets:]) or large and fat; applied to a cow: pl. فَوَارِضُ: (AZ:) and the pl. also signifies sound, or healthy, and large; (Ibn-'Abbád, O, TS, K;) not small, nor diseased: (Ibn-'Abbád, O, TS:) and, contr., diseased. (Ibn- 'Abbád, O, TS, K.) — — (tropical:) Old, aged, or advanced in age, and large, big, or bulky; applied to a man: (TA:) or large, big, or bulky; applied to a man; (S, A, O, K;) and to a full-grown unripe date (بُسْرَة); (A, TA;) and to the bursa faucium of a camel (شِقْشِقَة); and to a uvula (لَهَاة); (O, K;) and to a skin for water or milk (سِقَآء); (IB;) and to a beard (لِحْيَة); (A, O, K;) or, applied to this last, it is with ة; (Akh, S;) or with and without ة: (L:) and without ة, applied in the same sense to anything; (S, O, K;) being masc. and fem.: (As, O:) pl. فُرَّضٌ, (IAar, S, A, O, K,) applied to men; (IAar, S, A, O;) or this, so applied, signifies goodly, or handsome: (TA:) and فَوَارِضُ is applied to dates [&c.]. (A, TA.) Also (assumed tropical:) Old, or ancient; (K;) applied to a thing. (TA.) You say ضِغْنٌ فَارِضٌ (tropical:) Great rancour, or malevolence, or malice; (L;) as also ضَغِينَةٌ فَارِضٌ: (A, L:) or old rancour, &c. (O.) And ضَبٌّ فَارِضٌ (tropical:) Great enmity. (IAar.) أَفْرَضُ The most [and more] skilled, of men, in the science of the فَرَائِض; (S, Mgh, O, K; *) i. e. in the science of the division of inheritances; (S, O, TA;) or in the science of questions relating to inheritance. (Mgh.) It is said in a trad., أَفْرَضُكُمْ زَيْدٌ The most skilled, of you, &c., is Zeyd. (S, Mgh.) مِفْرَضٌ An iron instrument with which notches, or incisions, are made. (S, O, K.) مُفَرَّضٌ Notched much, or in many places; serrated; or jagged. (El-Báhilee.) — — And hence, The [kind of beetle called] جُعَل: (El-Báhilee:) or the male of the [beetles called] خَنَافِس. (IAar.) مَفْرُوضٌ: see فَرِيضٌ: — and see also فَرْضٌ, as

syn. with مَفْرُوضٌ, in four places.

مُفْتَرَضٌ: see فَرْضٌ, as syn. with مَفْرُوضٌ, in three places.

فرط

1 فَرَطَ, (O, K,) aor. فَرُطَ, (TA,) inf. n. فُرُوطٌ, (K,) He (a man, TA) preceded; went before; was, or became, before, beforehand, first, or foremost; had, or got, priority, or precedence; (O, K, TA;) as also فَرِطَ, aor. فَرَطَ, [inf. n. فَرَطٌ; which is therefore used as an epithet applied to one and to more;] (O, TA;) and so ↓ افترط, in the phrase افترط إِلَيْهِ فِى هٰذَا الأَمْرِ [He was foremost in attaining to him in this affair]. (TA.) [See مُفْتَرِطٌ.] — — فَرَطَ القَوْمَ, (S, O, Msb, K, &c.,) aor. فَرُطَ, (S, Msb,) or فَرِطَ, (K,) inf. n. فَرْطٌ, (S,) or فُرُوطٌ, (Msb,) or both, (O,) or the former and فَرَاطَةٌ, (M, K,) He preceded, or went before, the people, or company of men, (S, M, O, Msb, K,) to the water, (S, O,) or in search of water, (Msb,) or to come to water, (M, K,) for the purpose of preparing the buckets and ropes, (Msb,) or for the purpose of putting into a right state the watering-trough (M, K) and ropes (M, O) and buckets, (M, O, K,) i. e. to prepare these for them. (TA.) [See also 5.] — — An Arab of the desert said to El-Hasan, عَلِّمْنِى دِينًا وَسُوطًا لَا ذَاهِبًا فُرُوطًا وَلَا سَاقِطًا سُقُوطًا, meaning Teach thou me a religion of the middle sort, not passing beyond the due mean, nor falling short of it. (TA.) — — فَرَطَ مِنْهُ It proceeded from him hastily, before reflection, or without premeditation; [as thought it preceded his judgment;] syn. بَدَرَ, and سَبَقَ, and تَقَدَّمَ. (TA.) [See 3.] You say, فَرَطَ مِنْهُ كَلَامٌ, aor. فَرُطَ, Speech proceeded from him hastily, before reflection, or without premeditation; syn. سَبَقَ, and تَقَدَّمَ. (Msb.) And فَرَطَ إِلَيْهِ مِنِّى قَوْلٌ A saying proceeded to him from me hastily, before reflection, or without premeditation; syn. سَبَقَ. (S.) And in like manner you say of an evil action. (TA.) — — فَرَطَ عَلَيْهِ He hasted to do him an evil action: (O, TA:) he acted hastily and unjustly towards him. (S, O, TA.) Hence, in the Kur [xx. 47], إِنَّا نَخَافُ أَنْ يَفْرُطَ عَلَيْنَا Verily we fear that he may act hastily and unjustly towards us: (S:) or that he may hastily do to us an evil action: (Ibn-'Arafeh, O:) or that he may hasten to punish us. (Fr, Bd, O, Jel.) [See also 4.] فَرَطَ عَلَيْهِ also signifies He did to him what was disagreeable, or hateful, or evil; he annoyed him. (TA.) And فَرَطَ, inf. n. فُرُوطٌ, He reviled. (IKtt.) You say also فَرَطَ عَلَيْهِ فِى القَوْلِ: see 4, latter half. — — فَرَطَ فِيهِ: see 2, near the middle. — — فَرَطَ فِى حَوْضِهِ: see 4, last sentence but one. — — فَرَطَتِ النَّخْلَةُ The palm-tree was left without being fecundated until its spadix became dry and hard (عَسَا, in the CK عَشَا, and in the O يَعْسُو). (O, K, * TA.) — — And فَرَطَتِ البِئْرُ The well was left until its water had collected again. (Sh, TA.) — فَرَطَ إِلَيْهِ رَسُولَهُ: see 2. — — فَرَطَ وُلْدًا, or وَلَدًا, and فَرَطَ وَلَدَهُ: see 4.

2 فرّطهُ, inf. n. تَفْرِيطٌ, He, or it, made him to precede; to be, or become, before, beforehand, first, or foremost; to have, or get, priority, or precedence; (TA;) as also ↓ افرطهُ. (O, TA.) — — He emboldened him, in contention, or altercation; as also ↓ افرطهُ. (TA.) فرّط إِلَيْهِ رَسُولًا, (IDrd, O, K,) inf. n. as above, (IDrd,) He sent to him a messenger (IDrd, O, K) among his particular, or special, friends; sent him forward, or in advance, to him: (IDrd, O:) or he made him his deputy in a litigation: (O:) and ↓ افرط رَسُولًا he sent a messenger specially and expressly respecting his needful affairs: (IAar, O, L, K: *) and ↓ فَرَطَ إِلَيْهِ رَسُولَهُ he sent forward, or in advance, his messenger to him, and hastened him: (K, TA: [in the CK, instead of وَأَعْجَلَهُ, we find وَأَرْسَلَهُ:]) but [SM says,] I do not find this last form mentioned by any of the leading authorities. (TA.) — — فرّطهُ also signifies He sent it before, remaining behind it: or he quitted it, and sent it before: (TA:) he left it, and quitted it: (S:) he left him; (AA;) as also ↓ افرطهُ: (Ks, S:) he left him, and became behind him; as also ↓ افرطهُ: (TA:) he left him, and went before him: (S, O, K:) and ↓ افرطهُ [has a similar meaning,] he left him behind, and forgot him: (Fr:) and he forgot it, namely a thing, or an affair: (K:) فِرَاطٌ, also, [inf. n. of ↓ فارط,] signifies the act of leaving: (TA:) and فرّط عَنْهُ he left, forsook, or relinquished, him, or it; or he abstained, or desisted, from it: (TA:) and فرّط فِيهِ he neglected it; and preferred backwardness (قَدَّمَ العَجْزَ) in it, or with respect to it; and failed, or fell short, of doing what he ought, or flagged, or was remiss, with respect to it; as also فرّطهُ; (K; [but accord. to the TA, only the former of these two phrases signifies " he failed of doing what he ought," &c.;]) or simply he neglected it; (ISd, TA;) or he failed of doing what he ought, or flagged, or was remiss, with respect to it, and neglected it, (S, O, Msb,) so that it escaped him; (S, O;) as also ↓ فَرَطَ فيه, (S, O, K, * [in the K, the words rendered " so that it escaped him " are omitted,]) aor. فَرُطَ, (S, O,) inf. n. فَرْطٌ: (S, O, K:) and فرّط alone, he flagged, or was remiss; was lazy, or indolent: (TA:) its second pers. sing. is used in cautioning a man against a thing before him, or in commanding him to go forward, or to advance; and is intransitive. (Sb, TA.) Sakhr-el-Gheí says, ذٰلِكَ بَزِّى فَلَنْ أُفَرِّطَهُ أَخَافُ أَنْ يُنْجِزُوا الَّذِى وَعَدُوا That is my weapon, and I will not send it before, remaining behind it: [I fear lest they perform that which they have threatened:] or I will not quit it, nor send it before: or I will not be behind it: (TA:) or I will not neglect it. (ISd, TA.) And Sá'ideh Ibn-Ju-eiyeh says, مَعَهُ سِقَآءٌ لَا يُفَرِّطُ حَمْلَهُ With him is a skin, the carrying of which he will not leave, nor quit. (S.) You say also, فَرَّطْتُكَ فِى كَذَا وَ كَذَا I left thee in such and such [a state, &c.]: (AA, O:) and ↓ أَفْرَطْتُ مِنَ القَوْمِ أَحَدًا I did not leave, of the people, or company of men, any one. (Ks, S, O.) And فرّط فِى جَنْبِ اللّٰهِ He neglected the things of God, and did them not: (TA:) or the command of God. (O, TA.) [See also art. جنب.] And it is said in a trad., لَيْسَ فِى النَّوْمِ تَفْرِيطٌ إِنَّمَا التَّفْرِيطُ أَنْ لَا يَصْحَى حَتَّى يَدْخُلَ وَقْتُ الأُخْرَى [There is no falling short of one's duty in sleeping: the falling short of one's duty is only the not awaking until the time of the other (prayer) commences]. (TA.) — — Also He let him alone, or left him, for a while; or granted him a delay, or respite; [and so ↓ فارطهُ; for] أَطَلْتُ فِرَاطَهُمْ means I long let them alone, or left them, or granted them delay or respite. (TA.) — — You say also, فرّط اللّٰه عَنْهُ مَا يَكْرَهُ God put away, or removed, or averted, from him what he dislikes, or hates: (Kh, S, O, K:) but this expression is seldom used except in poetry. (S, O.) — فرّطهُ, (O, K,) inf. n. تَفْرِيطٌ, (TA,) also signifies He praised him immoderately; (O, K, TA;) like قرّظهُ: (O, TA:) Sgh has expressed, in the TS, his fear that the former may be a mistranscription for the latter; but seems to have afterwards conceded the correctness of the former, from his mention of it in the O. (TA.)

3 فَارَطَهُمْ, (S, O, * K, * in the O and K فارطهُ,) inf. n. مُفَارَطَةٌ and فِرَاطٌ, (S,) He vied, or strove, with them, to precede them; to outgo, or outstrip, them; to get before them. (S, O, * K. *) — — تَكَلَّمَ فِرَاطًا, (S, O, Msb, K,) the latter word being an inf. n. of فارط, (TA,) He spoke hastily; without premeditation; expl. by سَبَقَتْ مِنْهُ كَلِمَةٌ; (S, O, K;) he let fall hasty, or unpremeditated, sayings or expressions; expl. by سَقَطَ مِنْهُ بَوَادِرُ. (Msb.) — — See also 2, in two places: — — and see 6. — — فارطهُ also signifies He found him; syn. أَلْفَاهُ and صَادَفَهُ: (O, K, TA:) and so فالطهُ and لافطهُ. (TA.)

4 أَفْرَطَ see 2, in seven places. — — أَفْرَطَتْ أَوْلَادًا, (S, O,) or ↓ افترطت اولادا, (TA,) said of a woman, She sent children before her [to Paradise, by their dying in infancy]; syn. قَدَّمَتْهُمْ: (S, O, TA:) and ↓ افترط اولادا, said of a man, in like manner signifies قَدَّمَهُمْ. (TA.) And you say also, ↓ فَرَطَ وَلَدَهُ He was preceded by his child to Paradise. (IKtt.) And ↓ فَرَطَ وُلْدًا, (K, TA,) or وَلَدًا, (CK,) He lost children by their dying young: (K, TA;) as though they preceded him to Paradise; (TA;) and so ↓ افترط فَرَطًا; (Msb;) and ↓ افترط وَلَدًا; which also signifies he lost a young child by death: (TA:) or the last of these phrases, (K,) or the last but one, (S, O,) signifies he lost his child, or children, (K,) or a young child, (S, O,) by death before attaining to puberty. (S, O, K.)

[See اِحْتَسَبَ.] And أُفْتُرِطَ ↓ الوَلَدُ The child's death was hastened; or was made to happen early. (Th.) — — افرطهُ He hastened him; or made him to hasten. (S, O.) And you say also, السَّحَابَةُ تُفْرِطُ المَآءَ (assumed tropical:) The cloud hastens and forwards the water in the beginning of the [autumnal rain called] وَسْمِىّ. (TA.) And افرطت السَّحَابَةُ بِالوَسْمِىِّ (tropical:) The cloud hastened with the [rain called] وَسْمِىّ. (S, O, and the like is said in the K.) And افرط بِيَدِهِ إِلَى سَيْفِهِ لِيَسْتَلَّهُ He put his hand hastily to his sword to draw it forth. (IAar, O, K.) And افرط [alone] He hastened with an affair. (K, * TA.) And He advanced, or went forward, before tarrying, or waiting, or pausing, فِى الأَمْرِ in the affair. (TA.) — — افرط also [very frequently] signifies He exceeded the due bounds, or just limits; or acted extravagantly, or immoderately; (S, O, Msb, K, TA;) فِى الأَمْرِ in the affair; (S, O, TA;) and فى حُبِّهِ in loving him; and فى بُغْضِهِ in hating him; (O, TA;) and فى مَدْحِهِ in praising him: (K:) it is likewise said of anything exceeding the due bounds; [meaning it was, or became, excessive, or immoderate:] and also signifies he did more than he was commanded. (TA.) You say also, عَلَيْهِ فِى القَوْلِ فَرَطَ ↓ He exceeded the due bounds, or just limits, towards him in speech. (K, TA.) And افرط فِى القَوْلِ He talked [excessively, exceedingly, immoderately, or] much. (TA.) [And, افرط عَلَيْهِ He acted insolently, or presumptuously, towards him.] — — Also افرط عَلَيْهِ He loaded him (namely a camel, IKtt) with that which he was unable to bear. (IKtt, K.) And افرط He filled (S, O, K) a مَزَادَة (S) or a قِرْبَة (O) so that he made the water to flow: (O, K:) or a watering-trough or vessel (TA) so that it overflowed: (K, TA:) and فَرَطَ ↓ فِى حَوْضِهِ, (O, TA,) aor. فَرُطَ, (O,) inf. n. فَرْطٌ, (TA,) he filled his watering-trough: (O, TA:) or poured much water into it. (TA.) — — And افرط النَّخْلَةَ He left the palm-tree without fecundation until its spadix became dry and hard. (O, L, K. [See 1, near the end.]) 5 تفرّط He (a horse) outwent, or got before, other horses. (S, TA.) [See also 1.] — — See also the next paragraph. 6 تفارطوا They vied, or strove, one with another, to precede, outgo, outstrip, or get before. (S, O. *) Bishr says, [using the verb transitively,] يُنَازِعْنَ الأَعِنَّةَ مُصْعَبَاتٍ كَمَا يَتَفَارَطُ الثَّمَدَ الحَمَامُ [They contend with the reins, being unbroken and refractory, like as the pigeons vie, one with another, in striving to get first to the scanty remains of rainwater]. (S.) — — [Hence,] تفارط فُلَانٌ Such a one preceded, or got before, and made haste. (O, K, TA.) — — And hence, (TA,) تَفَارَطَتْهُ الهُمُومُ, (O, K, TA,) and الأُمُورُ, (O, TA,) (assumed tropical:) Anxieties, and affairs, or events, came to him [as though] vying, one with another, to be first: (K, TA:) or befell him at an indefinite time, (O, * K, * TA,) but only at such a time. (O, TA.) You say also, فَارَطَتْهُ ↓ الهُمُومُ (assumed tropical:) Anxieties ceased not to come to him at one indefinite time after another. (TA.) — — تفارط الشَّىْءُ The time of the thing past; as also ↓ تفرّط, which occurs in a trad., relating to a time of prayer, and meaning its time passed before its being performed: (TA:) and both of these verbs are used in the sense next following in relation to a warring, or warring and plundering, expedition. (O.) The time of the thing became postponed, or delayed, so that he who desired it did not attain it. (K.) You say, تَفَارَطَتِ الصَّلَاةُ عَنْ وَقْتِهَا The prayer became delayed after its time. (TA.) 8 إِفْتَرَطَ see 1, first sentence: — — and see 4, in five places. — — فُلَانٌ لَا يُفْتَرَطُ إِحْسَانُهُ وَبِرُّهُ (S, K *) Such a one's beneficence and kindness are not caught at, (لَا يُفْتَرَصُ, as in a copy of the S and in the TA,) or do not pass away, (لَا يَنْقَرِضُ, as in another copy of the S,) and (S, TA) their passing away, so that one cannot avail himself of them, is not to be feared: (S, K, TA:) a saying of one of the Arabs of the desert. (TA.) فَرْطٌ Excess; extravagance; exorbitance; an exceeding degree; an exceeding of the due bounds, or just limits. (S, O, K, * TA.) You say, إِيَّاكَ وَالفَرْطَ فِى الأَمْرِ [Avoid thou, or beware thou of, excess in the affair]. (S, O.) — — Mastery, ascendency, prevalence, or predominance: (K, TA:) as, for instance, of eager desire, and of grief. (TA.) — A time, whether long or short; an indefinite time; syn. حِينٌ. (S, O, K.) You say, لَقِيتُهُ فِى الفَرْطِ بَعْدَ الفَرْطِ I met him time after time. (S, O.) And أَنَا آتِيهِ الفَرْطَ I come to him, or will come to him, at some time. (TA.) — — It also denotes one's meeting a man, (TA,) or coming to him, (K,) after some days, (K, TA,) accord. to A 'Obeyd; (TA;) not more than fifteen days, (K,) or than fifteen nights, accord. to the same, (S, O,) nor less than three. (K.) You say, أَنَا أَلْقَاهُ فِى الفَرْطِ [I meet him, or will meet him, or shall meet him, after some days]. (TA.) [But the above-mentioned restriction does not apply when it is prefixed to a noun signifying a period of time: for] you say also, أَتَيْتُهُ فَرْطَ يَوْمٍ أَوْ يَوْمَيْنِ [app. meaning I came to him after a day or two days]. (S, O.) [It is said in the TA that, accord. to ISk, it is used in the saying آتِيكَ فَرْطَ يَوْمٍ أَوْ يَوْمَيْنِ, and that it is a day between two days; but this seems to me to be a mistake for between a day and two days: it is afterwards said in the TA that فَرْطَ يَوْمٍ أَوْ يَوْمَيْنِ means after two days; but the complete explanation should doubtless be after a day or two days.] Lebeed says, هَلِ النَّفْسُ إِلَّا مُتْعَةٌ مُسْتَعَارَةٌ تُعَارُ فَتَأْتِى رَبَّهَا فَرْطَ أَشْهُرِ [Is the soul aught but a borrowed thing to be enjoyed, which is lent, and goes to its Lord after some months?]. (S.) And an Arab said, مَضَيْتُ فَرْطَ سَاعَةٍ وَلَمْ أُومِنْ أَنْ أَنْفَلِتَ; and being asked " What is فرط ساعة? " he answered, "Like since thou begannest to speak: " he meant [I went away after a little while, or a little while ago, and] by لم and what follows it, I did not feel sure of my escaping. (TA.) — Also A small mountain; (K;) pl., accord. to Kr, فُرُطٌ [q. v.]: (TA:) or the head of an [eminence such as is termed] أَكَمَة. (K.) — — And the same, (K,) or ↓ فَرَطٌ, (thus as written in the O,) An erect way-mark, or thing set up for guidance to the right way: (O, K:) pl. أَفْرُطٌ and أَفْرَاطٌ: (K:) [but] it is said in the A that بَدَتْ لَنَا أَفْرَاطُ المَفَازَةِ is a tropical saying, signifying مَا اسْتَقْدَمَ مِنْ أَعْلَامِهَا [as though meaning (tropical:) The foremost of the way-marks of the desert, or waterless desert, appeared to us]. (TA.) فُرْطٌ: see فُرُطٌ, near the end. فَرَطٌ A person who goes before, or in advance of, others, to the water, (S, Mgh, K,) or who is sent before, or in advance, to seek water, (Msb,) and who prepares for them the ropes and buckets, (S, O, Msb,) and plasters with mud [in one copy of the S and fills] the watering-troughs, and draws water for them; (S, TA;) as also ↓ فَارِطٌ; (S, Mgh, O, Msb, TA;) being of the measure فَعَلٌ in the sense of the measure فَاعِلٌ, (S, Msb, TA,) like تَبَعٌ in the sense of تَابِعٌ: (S, TA:) and a number of persons who perform that office; (S, O, Msb, K;) as also ↓ فُرَّاطٌ, (S, Msb, K, TA,) pl. of فَارِطٌ: (Msb, TA:) you say قَوْمٌ فَرَطٌ and رَجُلٌ فَرَطٌ. (S, Msb.) It is said in a trad., أَنَا فَرَطُكُمْ عَلَى الحَوْضِ [I shall be your preceder to the pool of Paradise]. (S, O.) — — See also فَارِطٌ. — — [Hence,] (tropical:) A child [that dies] not having attained to puberty: (K, TA:) [whence the phrase إِفْتَرَطَ فَرَطًا: see 4:] pl. أَفْرَاطٌ: or فَرَطٌ is both sing. and pl. [in this sense]. (TA.) — — Hence also, (S, Msb,) (tropical:) A reward, or recompense, prepared in advance, or beforehand: (S, Mgh, Msb, K:) and a work, or an action, of the same kind. (K.) You say, of an infant that has died, (S, Msb,) اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرَطًا O God, make him to be a [cause of] reward, or recompense, prepared in advance, or beforehand, for us. (S, Mgh, Msb.) — — [Hence also,] (tropical:) Water [at which one arrives] in advance of other waters. (K, TA.) — — [Hence also,] أَفْرَاطُ الصُّبْحِ, (S, O,) or الصَّبَاحِ, (K,) (tropical:) The annunciations, or foretokens, (K,) or the beginnings of the annunciations or foretokens, (S, O,) of the daybreak: (S, O, K:) sing. فَرَطٌ. (Lth, TA.) — — See also فَرْطٌ, last sentence. — Also Haste. (TA.) — — See also the

next paragraph. فُرُطٌ A swift horse; (S, O, K;) one that precedes, outgoes, outstrips, or gets before, others: (S, A, O:) pl. أَفْرَاطٌ. (L, TA.) — — A case, or an affair, in which the due bounds, or just limits, are exceeded: (S, O, K:) or neglected; (S, * TA;) as also ↓ فَرْطٌ: (TA:) or despised and neglected. (AHeyth, O, TA.) You say, كُلُّ أَمْرِ فُلَانٍ فُرُطٌ The whole of the case of such a person is one in which the due bounds, or just limits, are exceeded. (A, TA.) And it is said in the Kur [xviii. 27], وَكَانَ أَمْرُهُ فُرُطًا, meaning, And whose case is one in which the due bounds, or just limits, are exceeded: (S, O:) or in which obedience is neglected and unheeded: (TA:) or [one of] preference of backwardness (تَقْدِيمُ العَجْزِ): (Zj:) or [one of] repentance: or, accord. to some, the meaning is that which here next follows: (O, TA:) wrongdoing; injustice; transgression: (O, K, TA:) some say also, that it means hastening, or acceleration. (TA.) — فُرُطٌ (S, O) and ↓ فُرْطٌ (O) An [eminence such as is termed] أَكَمَة, resembling a mountain: (S, O:) or the second, accord. to Zbd, the base (سَفْح) of a mountain: (TA:) pl. أَفْرَاطٌ (Zbd, S, O) and أَفْرُطٌ. (O.) [See also فَرْطٌ, last sentence but one.] فَرْطَةٌ A single act of going forth; (S, O, K;) and of preceding, or going before. (S, O.) — — [A hasty, or an unpremeditated, saying, or action: pl. فَرَطَاتٌ. (See 1 and 3.)] You say, اَللّٰهُمَّ اغْفِرْ لِى فَرَطَاتِى, i. e. مَا فَرَطَ مِنِّى [meaning, O God, forgive me my hasty, or unpremeditated, sayings, or actions]: (TA:) [or my acts of hastiness, or forwardness, and transgression: for] الفَرْطَةُ فِى الدِّين [unless we should in this instance read الفُرْطَة, as the Turkish translator of the K has done,] signifies hastiness, or forwardness, and transgression, in religion. (TA.) فُرْطَةٌ The act of going forth; (S, O, K; *) and of preceding, or going before. (S, O.) Hence the saying of Umm-Selemeh, to 'Áïsheh, نَهَاكِ عَنِ الفُرْطَةِ فِى البِلَادِ [He (referring to Mohammad) forbade thee from going forth into the country, or provinces]. (S, O.) And فُلَانٌ ذُو فُرْطَةٍ فِى البِلَادِ Such a one is a person who makes many journeys. (TA.) فَرَطِىٌّ and فُرُطِىٌّ, (Ibn-'Abbád, K,) but the latter is said in the Moheet to be with damm, [which most probably means that it is فُرْطِىٌّ, and it is thus written in the O,] (TA,) applied to a camel and to a man, Untractable, refractory, or stubborn; (Ibn-'Abbád, K;) not rendered manageable or submissive. (TA.) فِرَاطٌ (S, O) and ↓ فُرَاطَةٌ, like ثُمَامَةٌ, or ↓ فِرَاطَةٌ, (so in the O,) Water that is for him, of the tribes, who first arrives at it; (S, O;) water that is common property among a number of tribes, and is for him who first arrives at it: (O, K:) and in like manner the latter word applied to a well. (TA.) You say, هٰذَا ↓ بَيْنَ بَنِى فُلَانٍ مَاءٌ فُرَاطَةٌ وَبَنِى فُلَانٍ, meaning, [This is water between the sons of such a one and the sons of such a one, so that] whichever of them arrives at it first waters [his beasts] and the others do not throng him. (TA.) فُـِرَاطَةٌ: see فِرَاطٌ, in three places. فَارِطٌ Preceding; going before; being, or becoming, before, beforehand, first, or foremost; having, or getting, priority, or precedence: pl. فُرَّاطٌ. (TA.) — — See the sing. and pl. voce فَرَطٌ, first sentence. — — فُرَّاطُ القَطَا The foremost of the [birds called] قطا [meaning sand-grouse], who precede the others to the valley and the water. (S, TA.) — — فَارِطٌ also signifies One who goes before to dig the grave: pl. as above, and also فَوَارِطُ, which latter is extr., like فَوَارِسُ, pl. of فَارِسٌ, as is said in the O. (TA.) — — And hence, (Lth, TA,) الفَارِطَانِ, (Lth, S, O, K,) in the A ↓ الفَرَطَانِ, (TA,) (tropical:) Two stars, (Lth, S, O, K,) separate, each from the other, (Lth, S, O,) before [the stars in the tail of the Bear, app. meaning the Greater Bear, called] بَنَات نَعْش, (K,) or before the bier (سَرِير) of بنات نعش: [each] being likened to the فارط who goes before a company of men to dig the grave. (Lth, O, TA.) مُفْرَطٌ Sent before, or first, or foremost. (TA.) Hence the saying in the Kur [xvi. 64], (TA,) وَأَنَّهُمْ مُفْرَطُونَ And that they shall be sent before, or first, or foremost, to the fire [of Hell], and hastened thither; (Az, O, K, TA;) this being the primary signification: (Az, O, TA:) or forgotten (Mujáhid, Fr, O) in the fire [of Hell]: (Fr:) or neglected, or left: (TA:) or forgotten, and neglected or left, in the fire: and another reading is ↓ مُفْرِطُونَ, meaning [they are] exceeding the limits assigned to them: (O, K:) and another is ↓ مُفَرِّطُونَ, meaning [falling short of their duty] to themselves, in respect of sins. (TA.) — — [Filled, or] full; applied to a pool of water left by a torrent. (S, TA.) مُفْرِطٌ Exceeding the due bounds, or just limits; acting extravagantly; applied to a man: excessive; applied to anything; as, for instance, tallness, and shortness. (TA.) It is said in a trad. of 'Alee, لَا تَرَى الجَاهِلَ إِلَّا مُفْرِطًا أَوْ مُفَرِّطًا ↓ Thou wilt not see the ignorant otherwise than exceeding the due bounds in what he doth or falling short of what he ought therein. (TA.) See also مُفْرَطٌ. مُفَرِّطٌ: see مُفْرَطٌ and مُفْرِطٌ. مَفَارِطُ The extremities of a country or the like. (TA.) فُلَانٌ مُفْتَرِطُ السِّجَالِ إِلَى العُلَى [Such a one's emulation is foremost in attaining to eminence]; i. e. he has precedence therein: [see 1, first sentence:] (TA:) said in praise of a man. (TA in art. رنق.) فرطح Q. 1 فَرْطَحَ He made broad, or wide, (K,) or he spread out, or expanded, anything: and so فَلْطَحَ. (L.) Hence, فُرْطِحَ said of a round cake of bread, It was made broad, or wide: (S, L:) said by IB to be correctly فُلْطِحَ, and to be thus in a verse as related by El-Ámidee. (TA. [But see the pass. part. n., below.]) فِرْطَاحٌ: see what follows. رَأْسٌ مُفَرْطَحٌ A broad, or wide, head; (S, K;) as also ↓ فِرْطَاحٌ: the former is thus accord. to J; but it is [said to be] correctly مُفَلْطَحٌ, with ل: (K:) [or] both are correct; ر being a letter which replaces ل. (MF.) فرع 1 فَرَعَ [He, or it, overtopped, or surpassed in height or tallness: this seems to be the primary signification]. It is said in a trad., يَكَادُ يَفْرَعُ النَّاسَ طُولًا (O, TA) He is, or was, near to overtopping the people, or surpassing them in tallness. (TA.) And one says, فَرَعَ فِى قَوْمِهِ i. e. طَالَ [app. meaning He surpassed in tallness among his people or party]; as also ↓ افرع. (TA.) And فَرَعَ القَوْمَ, (K,) or فَرَعْتُ قَوْمِى, (S, O,) inf. n. فَرْعٌ and فُرُوعٌ, (assumed tropical:) He was, or became, superior to the people or party, (K,) or I was, or became, superior to my people or party, (S, O,) in eminence, or nobility, or in beauty, or goodliness. (S, O, K.) And فَرَعَ صَاحِبَهُ (assumed tropical:) He was, or became, superior to his companion; he excelled him. (IAar, TA in art. برع.) [See also 5.] — — And فَرَعَ, (O, K,) aor. فَرَعَ, (K,) inf. n. فَرْعٌ (TK [as is indicated in the K, and, in the former of the two senses here following, فُرُوعٌ also, said in the TA to be syn. with صُعُودٌ]), (tropical:) He (a man, O) ascended: and also he descended: thus having two contr. significations: (O, K, TA:) or, accord. to IAar, it has the former meaning, and ↓ افرع has the latter meaning: (TA: [but see what follows:]) you say, فَرَعْتُ الجَبَلَ (S, TA) and فِى الجَبَلِ, (TA,) I ascended the mountain; (S, TA;) as also ↓ فَرَّعْتُهُ, (S, O, * K, *) inf. n. تَفْرِيعٌ: (S, O, K:) and ↓ فِى الجَبَلِ فَرَّعْتُ I descended the mountain; as also ↓ فِيهِ أَفْرَعْتُ: (S, O, K:) or, as IB says, on the authority of A 'Obeyd, افرع ↓ فِى الجَبَلِ means he ascended the mountain: and افرع ↓ مِنْهُ he descended it. (TA.) — — And فَرَعْتُ رَأْسَهُ بِالعَصَا, (S, O, K, * TA, *) inf. n. فَرْعٌ; (O, TA;) as also فَرَّعْتُهُ, (S, O,) inf. n. تَفْرِيعٌ; (O;) (tropical:) I smote his head, [or assailed it, smiting,] syn. عَلَوْتُهُ (S, O, K, * TA) بِهَا (K, TA) ضَرْبًا, (TA,) [with the staff, or stick], and بِالسَّيْفِ [with the sword]. (TA.) — — فَرَعْتُ فَرَسِى بِاللِّجَامِ, (S, O, K, *) aor. فَرَعَ, inf. n. فَرْعٌ, (S, O,) (assumed tropical:) I pulled in my horse by the bridle and bit, to stop him. (S, O, K.) — — فَرَعْتُ بَيْنَهُمَا, (S, O,) or بَيْنَهُمْ, (K, TA,) aor. فَرَعَ, inf. n. فَرْعٌ, (TA,) (tropical:) I interposed, or intervened as a barrier, (S, O, K, TA,) between them two, (S, O, TA,) or between them, (K, TA,) and restrained (S, O, K, TA) them two, (S, O, TA,) or them, and made peace, or effected a reconciliation, between them: (K, TA:) and ↓ فرّع بَيْنَ القَوْمِ, inf. n. تَفْرِيعٌ, (assumed tropical:) He made a separation, and

interposed, or intervened as a barrier, between the people, or party: and hence the saying in a trad., كَانَ يُفَرِّعُ ↓ بَيْنَ الغَنَمِ i. e. He was making a separation between the sheep, or goats: IAth says that Hr has mentioned it as with ق; but, he adds, Aboo-Moosà says, it is one of his mistakes. (TA.) — هٰذَا أَوَّلُ صَيْدٍ فَرَعَهُ means This is the first object of the chase of which he shed, or has shed, the blood. (TA. [See also 4.]) — — See also 8. — فَرَعَ الأَرْضَ: see 4. — فَرِعَ, [aor. فَرَعَ,] (TA,) inf. n. فَرَعٌ, (S, O, K, TA,) He (a man) was, or became, abundant, (TA,) or free from deficiency, (S, O, K,) in respect of the hair [of the head]. (S, O, K, TA.) [See أَفْرَعُ.] 2 فَرَّعَ see 1, near the middle, in two places. — فَرَّعْتُ مِنْ هٰذَا الأَصْلِ مَسَائِلَ, (Msb, K, but in the latter فَرَّعَ,) inf. n. تَفْرِيعٌ, (TA,) (tropical:) I derived, or deduced, questions, or problems, or propositions, from this fundamental axiom or principle; (Msb;) or made questions to be the فُرُوع [i. e. the branches, meaning derivatives,] of this fundamental axiom or principle: (K, TA:) a tropical phrase. (TA.) — See again 1, latter half, in two places. — And see also 4, former half, in three places. 3 فارع الرَّجُلَ He sufficed the man; and bore, or took upon himself, a responsibility for him. (TA.) 4 أَفْرَعَ see 1, in five places. — — You say افرع بِهِم meaning He alighted at their abode [as a guest]; syn. نَزَلَ. (K.) And أَفْرَعْنَا بِفُلَانٍ فَمَا أَحْمَدْنَاهُ i. e. نَزَلْنَا بِهِ [We alighted as guests at the abode of such a one, and we did not find him to be such as should be commended]. (S, O.) — — And افرع فى لومه [app. فِى لُؤْمِهِ] i. e. اِنْحَدَرَ [as though meaning (tropical:) He lowered himself in his meanness, or sordidness; but I suspect it to be a mistranscription]; a tropical phrase. (TA.) — افرع الأَرْضَ He went round, or about, or round about, (S, O, K, TA,) or did so much, (S, O, TA,) in the land, (S, O, K, TA,) as also ↓ فَرَعَهَا, and ↓ فرّعها, (TA,) and consequently knew its state, or case, or circumstances. (S, O, K, TA.) — افرعت الإِبِلُ The camels brought forth the [firstlings, or] first offspring (الفَرَع). (O, K.) — — And أَفْرَعُوا, (O,) or افرع القَوْمُ, (K,) They, (O,) or the people, or party, (K,) were, or became, persons whose camels had brought forth the first offspring. (O, K.) — — And افرع القَوْمُ The people, or party, sacrificed the فَرَع [or firstling of a camel, or of a sheep or goat]: (S, Msb:) or افرع الفَرَعَةَ he sacrificed the فَرَعَة, (O, K,) which signifies the same as the فَرَع; (Mgh, Msb;) and so الفَرَعَةَ ↓ استفرع; (O;) or [simply] ↓ استفرع; (K;) and افرع [alone]; (O;) and ↓ فرّع, (O, K,) inf. n. تَفْرِيعٌ; (K;) he sacrificed the فَرَع; (O, K;) whence the trad., فَرِّعُوا إِنْ شِئْتُمْ وَلٰكِنْ لَا تَذْبَحُوا غَرَاةً ↓ حَتَّى يَكْبَرَ i. e. Slaughter ye the firstling [of a camel, or of a sheep or goat], but slaughter not one that is little, whose flesh is like glue, [until it be full-grown.] (O, TA. *) — — And [hence, perhaps,] أَفْرَعْتُهُ I made him to bleed. (Msb.) And أَفْرَعَتِ الضَّبُعُ الغَنَمَ, (O, K, TA,) so says Ibn-'Abbád, (O, TA,) or فِى الغَنَمِ, so in the L, (TA,) The hyena, or female hyena, injured, and made to bleed, (O, K, TA,) or killed, and injured, (L, TA,) the sheep or goats. (O, L, K, TA.) And افرع اللِّجَامُ الفَرَسَ The bit made the mouth of the horse to bleed. (O, K. [See also 1, near the end.]) And افرع المَرْأَةَ, said of menstruating, It made the woman to bleed. (TA.) And [hence, app.,] افرع العَرُوسَ He accomplished his want in respect of the compressing of the bride. (AA, O, K. * [See also 8.]) — — And افرعت She (a woman) saw blood on the occasion of childbirth: (O, K:) or, as some say, before childbirth: (A'Obeyd, TA:) or at the first of her menstruating: (Ibn-'Abbád, O, K:) or she menstruated: (A'Obeyd, L, TA:) or she (a woman, or a beast,) first saw blood when taken with the pains of parturition, or near to bringing forth: and افرع لَهَا الدَّمُ the blood appeared to her. (L, TA.) — And افرع He began, or commenced, discourse, or a narration; (K;) and so ↓ استفرع; (Sh, O, K, TA;) and ↓ افترع: (Sh, TA:) and likewise, as also ↓ استفرع, a thing. (K.) One says, بِئْسَ مَا أَفْرَعْتَ بِهِ Very evil is that with which thou hast begun, or commenced: (S, O:) and نِعْمَ مَا أَفْرَعْتَ [or أَفْرَعْتَ بِهِ] Very good is that which [or with which] thou hast begun. (Msb.) And افرع سَفَرَهُ, and حَاجَتَهُ, He began, commenced, or entered upon, his journey, and his needful affair. (TA.) And افرعوا مِنْ سَفَرِهِمْ They came, or arrived, from their journey when it was not the proper time for their coming. (TA.) — — And افرعوا They sought after herbage in its place (اِنْتَجَعُوا) among the first, or foremost, of the people. (S, O, K.) — افرع أَهْلَهُ, thus in all the copies of the K, expl. as meaning كَفَلَهُمْ, and likewise in the O, is a mistranscription by Sgh, whom the author of the K has here followed: it is correctly, افرع الوَادِى أَهْلَهُ i. e. The valley sufficed its people; syn. كَفَاهُمْ. (TA.) — أُفْرِعَ بِسَيِّدِ بَنِى فُلَانٍ, (O, K,) with damm, (K,) means The chief of the sons of such a one was taken (O, K, TA) and slain. (TA.) 5 تفرّعت أَغْصَانُ الشَّجَرِ The branches of the trees became abundant. (S, O, K. *) — — And [hence,] تفرّع الوَادِى (assumed tropical:) [The valley branched forth]. (TA.) — — [See also an ex. in a verse cited voce فَظِيعٌ.] — — تَفَرَّعَتْ مِنْ هٰذَا الأَصْلِ مَسَائِلُ (O, Msb, K, TA) (tropical:) Questions, or problems, or propositions, were derived, or deduced, from this fundamental axiom or principle; (Msb;) or were made to be the فُرُوع [i. e. the branches, meaning derivatives,] thereof; (K, TA;) [they ramified therefrom;] is a tropical phrase. (TA.) — تَفَرَّعَهُمْ (tropical:) He set upon them (O, K, TA) with reviling and the like; as in the A and L: (TA:) and he was, or became, superior to them, (O, K, TA,) in eminence, or nobility; and excelled them: (TA: [see also 1:]) or it signifies, (S, K, TA,) or signifies also, (O,) (tropical:) he married, or took to wife, the chief of their women, (S, O, K, TA,) and the highest of them: (TA:) and تَفَرَّعْتُ بِبَنِى فُلَانٍ (tropical:) I married among the noble and high of the sons of such a one; like تَذَرَّيْتُهُمْ and تَنَصَّيْتُهُمْ. (TA.) 8 افترع: see 4, latter half. — — Hence, (TA,) He devirginated a maid; (S, O, Msb, K, TA;) as also ↓ فَرَعَهَا. (K.) — — And hence, افترع قَصِيدَةً كَذَا (tropical:) [He broached such an ode], and مَعَانِىَ كَذَا [such meanings]: (Har p. 61:) and يَفْتَرِعُ أَبْكَارَ المَعَانِى (tropical:) [He broaches virgin meanings]. (TA, and Har ubi suprà.) 10 إِسْتَفْرَعَ see 4, former half, in two places: — and the same again, latter half, in two places. فَرْعٌ The upper, or uppermost, part of anything; (S, O, Msb, K;) the فَرْع being what branches forth (يَتَفَرَّعُ) from the lower, or lowest, part thereof: (Msb:) pl. فُرُوعٌ only. (TA.) It is said in a trad. أَىُّ الشَّجَرِ أَبْعَدُ مِنَ الخَارِفِ قَالُوا فَرْعُهَا قَالَ وَكَذٰلِكَ الصَّفُّ الأَوَّلُ [What part of trees is furthest from the plucker of the fruit? they said, The uppermost part thereof; he said, And such like is the first row of the persons worshipping in the mosque]. (TA.) Thus فَرْعُ الأُذُنِ signifies The upper, or uppermost, part of the ear; (K, * MF, TA;) pl. as above. (TA.) And فُرُوعُ المُقْلَتَيْنِ The upper, or uppermost, parts of the two eyeballs. (TA.) — — [Hence,] A branch of a tree or plant: (KL, TA:) or the head of a branch: or a great branch: and a branch of anything. (MA.) — — [And hence, (assumed tropical:) A branch, or subdivision, or derivative, of anything that is regarded as a fundamental or a whole;] a thing that is built, or founded, upon another thing; opposed to أَصْلٌ: (K, TA:) [the pl. فُرُوعٌ, as opposed to أُصُولٌ meaning " fundamentals," signifies, in the conventional language of the lawyers and the men of science in general, the derivative institutes of the law, &c.: see 2:] عِلْمُ الفُرُوعِ [the science of the derivative institutes of the law] is what is commonly known by the appellation of عِلْمُ الفِقْهِ [the science of jurisprudence; because it is mainly concerned with institutes derived from fundamentals]. (Hájjee Khaleefeh.) — And (tropical:) The hair of a woman: pl. as above [app. used in a collective sense like the French " cheveux "]: (K, TA:) one says اِمْرَأَةٌ طَوِيلَةُ الفُرُوعِ [meaning (tropical:) A long-haired

woman]. (TA.) And (K) (tropical:) Full [or abundant] hair. (S, O, K, TA.) — — And (tropical:) The noble, or man of eminence, of a people or party: (S, O, K, TA:) pl. as above: (TA:) one says, هُوَ فَرْعُ قَوْمِهِ (tropical:) He is the noble, or man of eminence, of his people or party, (S, O, TA, *) and مِنْ فُرُوعِهِم of their nobles, &c. (TA.) — — And [app. from the same word as signifying " a branch of a tree,"] (assumed tropical:) A valley branching off. (TA.) And (assumed tropical:) A channel in which water runs to the شِعْب (K, TA) i. e. the وَادِى [here meaning the water-course in a low tract or between the two acclivities of two mountains]: (TA:) [but] in this sense its pl. is فِرَاعٌ. (K, TA.) — Also [or قَوْسٌ فَرْعٌ] A bow that is made from the extreme portion of a branch, (As, S, O, K, TA,) from the head thereof: (As, TA:) and (K) a bow that is not [made from a branch] divided lengthwise (S, O, K, TA) is called قَوْسٌ فَرْعٌ; (S, O, TA;) such as is [made from a branch] divided lengthwise being called قَوْسٌ فِلْقٌ: (S, O:) or the فَرْع is [one] of the best of bows: (AHn, K, TA:) and [this word is used as an epithet, i. e.] one says قَوْسٌ فَرْعٌ and فَرْعَةٌ. (K.) — Also, i. e. فَرْعٌ, Property that is beneficial, or serviceable, and made ready, or prepared: (O, K, TA:) or, accord. to the S, it is ↓ فَرَعٌ which has this signification; but this is said by Sgh [app. in the TS], and after him by the author of the K, to be a mistake; and a verse in which it occurs with the ر quiescent is cited in the O and K as an ex. of it in this sense: it may be, however, that the poet has made the ر quiescent of necessity [by poetic license, for the sake of the metre]; or it may here [properly] signify " a branch," and be metonymically used as meaning recent property. (TA.) — See also the next paragraph, latter half. فَرَعٌ The firstling of the camel, (S, Mgh, O, Msb, K,) or of the sheep or goat, (L, K,) which they used to sacrifice to their gods, (S, Mgh, O, Msb, K,) looking for a blessing thereby; (S, O, Msb;) and ↓ فَرَعَةٌ signifies the same: (Mgh, Msb:) hence, (Mgh, O, K,) it is said in a trad., [implying the prohibition of this custom,] لَا فَرَعَ وَلَا عَتِيرَةَ, (S, O, K, *) or ↓ وَلَا عَتِيرَةَ لَا فَرَعَةَ: (Mgh: [see عَتِيرَةٌ:]) or when the camels amounted to the number for which their owner wished, they sacrificed [a firstling]: (TA:) or when one's camels amounted to a complete hundred, (K, TA,) he sacrificed a he-camel thereof every year, and gave it to the people to eat, neither he nor his family tasting it, or rather, it is said, (TA,) he sacrificed a young, or youthful, he-camel to his idol: and the Muslims used to do it in the first part of ElIslám: then it was abrogated: (K, TA:) accord. to the Bári' and the Mj, the firstling of camels and also that of sheep or goats are thus called: (Msb:) the pl. [of فَرَعٌ] is فُرُعٌ, with two dammehs. (K.) It is said in a prov., أَوَّلُ الصَّيْدِ فَرَعٌ [The first of what are taken by the chase or the like is a فرع] as being likened to a firstling: so says Yezeed Ibn-Murrah. (TA. [See Freytag's Arab. Prov., i. 35.]) — — The poet Ows Ibn- Hajar, (S, O,) or Bishr Ibn-Abee-Kházim, has used it as meaning The skin of a فَرَع; (S, O; *) suppressing the prefix جِلْد: (S:) for they used to clothe with its skin another young one of a camel, in order that the mother of the one sacrificed might incline to it [and yield her milk]. (O; and the like is said in the TA.) — Also, and ↓ فَرْعٌ, Lice: (S, K:) or, as some say, small lice: (TA:) and one thereof is termed ↓ فَرَعَةٌ and ↓ فَرْعَةٌ: (S, K:) or, accord. to some, فرعة signifies a large louse. (TA.) — And the former (فَرَعٌ), Food that is prepared [app. for persons invited to partake of it] on the occasion of camels' bringing forth; like as خُرْسٌ signifies such as is on the occasion of a woman's bringing forth. (TA.) — — And A portion, or share; syn. قِسْمٌ: (O, K, TA:) accord. to some, peculiarly of water. (TA.) — — See also فَرْعٌ, last quarter. — It is also the inf. n. of فَرِعَ. (TA. [See 1, last sentence.]) فَرْعَةٌ A high, or an elevated, place of a mountain: pl. فِرَاعٌ: so in the saying, اِيْتِ فَرْعَةً مِنْ فِرَاعِ الجَبَلِ فَانْزِلْهَا [Come thou to one of the high places of the mountain and descend it]: (S, TA:) or, as some say, it signifies particularly the head of a mountain. (TA. [See also فَارِعَةٌ.]) — — And فَرْعَةُ الجُلَّةِ The highest, or uppermost, of the dates of the [receptacle called] جُلَّة [q. v.]. (TA.) — — And فرعة الطريق [i. e. فَرْعَةُ الطَّرِيقِ] and فرعته [sic, app. ↓ فَرَعَتُهُ,] and ↓ فَرْعَاؤُهُ and ↓ فَارِعَتُهُ all signify The highest part of the road, and the place where it ends: or the conspicuous and elevated part thereof: or ↓ فَارِعَتُهُ signifies the sides, or borders, thereof. (TA. [See also فَارِعَةٌ.]) — — And one says, أَتَيْتُهُ فِى فَرْعَةٍ مِنَ النَّهَارِ (tropical:) I came to him in a first part of the day. (TA.) — See also فَرَعٌ, latter half. فُرْعَةٌ The blood of the virgin on the occasion of devirgination. فَرَعَةٌ: see فَرْعَةٌ. — [Also] A piece of skin that is added in the قِرْبَة [or water-skin] when the latter is not full-sized, or complete. (O, K.) — See also فَرَعٌ, first quarter, in two places: — and the same again, latter half, in one place. — It is also a pl. of فَارِعٌ [q. v.]. (O, K.) فُرُوعُ الجَوْزَآءِ means The most intense degree of heat: (S, O, TA:) [or rather الفُرُوعُ is a name of a certain asterism of الجَوْزَآءُ (which is an appel-lation of Orion and of Gemini, either whereof may be here appropriately meant,) at the season of the auroral rising of which the heat becomes most intense:] Aboo-Khirásh says, وَظَلَّ لَهَا يَوْمٌ كَأَنَّ أُوَارَهُ ذَكَا النَّارِ مِنْ نَجْمِ الفُرُوعِ طَوِيلُ [And a day continued to them, the heat whereof was as though it were the blazing of fire, from the asterism of the فُرُوع; a long day]: (S, * O, TA:) in the S, وَظَلَّ لَنَا; but correctly لَهَا, meaning to the she-asses: (TA:) and Aboo-Sa'eed related it as above with the unpointed ع in الفروع: (S, * TA:) in the same manner, also, it is expl. by him as used in the phrase فَيْحُ نَجْمِ الفُرُوعِ [which I would render the vehement raging of the heat of the asterism of the فروع] in a verse of Umeiyeh Ibn-Abee-'Áïdh: El-Jumahee related it differently, with غ; but the فُرُوغ [or rather the فَرْغَانِ] are of the stars of Aquarius; and the season thereof [i. e. of their auroral rising] is cold; there is then no فيح. (TA.) فُرَيْعٌ, occurring [with tenween, perfectly decl.,] in a verse of Umeiyeh Ibn-Abi-s-Salt, (O, K,) i. q. ↓ فِرْعَوْنُ, (O,) which is a proper name of such as was King of the Amalekites [or rather of the ancient Egyptians, in general], like as قَيْصَر was of the Room [or Greeks of the Lower Empire], and كِسْرَى of the Persians, (Ksh in ii. 46,) [and also] a foreign word, (Msb,) [wherefore it is imperfectly decl., in Hebr. פַּרְעֹה, i. e. Pharaoh,] a dial. var. of فِرْعَوْنُ, or used by poetic license: (K:) the pl. of the latter is فَرَاعِنَةٌ. (Msb.) فِرْعَوْنُ: see the next preceding paragraph. فَارِعٌ [Overtopping, or surpassing in height or tallness: this seems to be the primary signification]. You say جَبَلٌ فَارِعٌ A mountain higher, or taller, than what is next to it. (S, O.) — — And High, or tall; applied to a man, and to an extended gibbous piece of sand. (TA.) — — And High, or elevated; goodly in form or aspect or appearance; beautiful: (Aboo-'Adnán, O, K:) or [simply] high [app. in rank or dignity]: (IAar, O:) and also low, ignoble, or mean: (IAar, O, K:) thus having two contr. significations. (O, K.) — — And a man of the Arabs said, ↓ لَقِيتُ فُلَانًا فَارِعًا مُفْرِعًا, meaning [I met such a one] one of us ascending and the other descending. (S, O, TA.) — Also sing. of فَرَعَةٌ, which signifies The armed attendants, or guards, of the Sultán, or sovereign: (O, K, TA:) it is like وَازِعٌ. (TA.) فَارِعَةٌ The higher, or highest, part of a mountain [and of a valley]: one says, اِنْزِلْ بِفَارِعَةِ الوَادِى وَاحْذَرْ أَسْفَلَهُ [Alight thou in the higher, or highest, part of the valley, and beware of its lower, or lowest, part]. (S, O.) See also فَرْعَةٌ, in two places. — — الفَارِعَةُ مِنَ الغَنَائِمِ means The surplus that is deducted [so I render المُرْتَفِعَةُ الصَّاعِدَةُ, app. such things as cannot be divided and are therefore removed,] from the main stock of the spoils before they are divided into fifths. (TA.) — — And فَوَارِعٌ, (pl. of فَارِعَةٌ, TA,) applied to تِلَاع, [a

word variously explained, here, I think, used as signifying either high, or low, grounds, (see its sing. تَلْعَةٌ,)] (S, O, * K, *) means Of which the channels wherein the torrents flow are in high, or elevated, parts. (S, O, K.) فَيْفَرْغٌ (K, TA) and فَيْفَرَغٌ (TA) A species of trees. (K, TA.) أَفْرَغُ Free from deficiency in the hair [of the head]; (S, O, K;) contr. of أَصْلَعُ; (IDrd, S, O, K;) used only in this sense; not applied to a man who is large in the beard or in the whole head of hair: (IDrd, S, O:) the Prophet was أَفْرَع, (S, O,) and so was Aboo-Bekr, (O, K,) and 'Omar was أَصْلَع: (O:) fem. فَرْعَآءُ; (S, O, K;) accord. to IDrd, applied to a woman as meaning having much hair: (S, O:) pl. فُرْعَانٌ, (O, K,) like its contr. صُلْعَانٌ; (O;) and also فُرْعٌ. (K.) 'Omar, being asked, "Are the صُلْعَان better or the فُرْعَان," said " The فرعان are better," meaning to assert the superior excellence of Aboo-Bekr over himself. (O.) — — فَرْعَآءُ الطَّرِيقِ: see فَرْعَةٌ. — Also i. q. مُوَسْوِسُ [app. as meaning Such as is subject to diabolical promptings or suggestions]: so in the trad., لَا يَؤُمَّنَّكُمُ الأَفْرَعُ [The افرع shall by no means act as your Imám]. (Nh, K, TA.) مُفْرَعٌ Anything tall. (TA.) — — مُفْرَعُ الكَتِفِ A man broad in the shoulder-blade: (S, O, TA:) or high therein. (TA.) And كَتِفٌ مُفْرَعَةٌ A shoulder-blade high, projecting, and broad. (TA.) مُفْرِعٌ: see فَارِعٌ, last sentence but one. مِفْرَعٌ One who interposes as a restrainer between persons [at variance], (O, K, TA,) and makes peace, or effects a reconciliation, between them: (TA:) pl. مَفَارِعُ. (S, O, K.) فرعن Q. 2 تَفَرْعَنَ He (a man, TA) affected the nature, or disposition, of the فَرَاعِنَة [pl. of فِرْعَوْنُ, and here meaning such as are inordinately proud or corrupt or unbelieving, &c., as were the Pharaohs]. (S, * K, TA.) فَرْعَنَةٌ Cunning; i. e. intelligence, or sagacity; or intelligence mixed with craft and forecast; (S, K, TA;) and pride, haughtiness, or insolence. (TA.) فِرْعَوْنُ [Pharaoh;] the surname of El-Weleed Ibn-Mus'ab, king of Egypt: (S:) or the surname of every king of Egypt: (K:) or it signifies, (K,) or signifies also, (S,) [app. used as a proper name,] anyone inordinately proud or corrupt or unbelieving; (S, K;) insolent and audacious in acts of rebellion or disobedience, or extravagant therein and in wrongdoing: as also فُرْعُونُ and فُرْعَوْنُ; (K;) the last mentioned by IKh, from Fr, and anomalous: (TA:) pl. فَرَاعِنَةُ. (Msb, K, TA.) It is said in a trad., أَخَذْنَا فِرْعَوْنُ هٰذِهِ الأُمَّةِ [app. meaning One of us is the Pharaoh of this people, or nation]. (S: in one of my copies of the S, أَخَذْنَا and فِرْعَوْنَ.) — — And [it is said that] الفِرْعَوْنُ signifies The crocodile, (K, TA,) in the language of the Copts. (TA.) الدُّرُوعُ الفِرْعَوْنِيَّةُ Certain coats of mail so called in relation to the فِرْعَوْن [or Pharaoh] of Moses. (Sh, TA.) فرغ 1 فَرَغَ, [aor. فَرُغَ; and app. فَرِغَ, aor. فَرَغَ and فَرُغَ, as below; inf. n. فُرُوغٌ and فَرَاغٌ; or, accord. to some, the latter is a simple subst., but it is more commonly used than the former;] said of a thing, It was, or became, empty, vacant, void, devoid, destitute, or unoccupied; syn. خَلَا. (Msb.) [You say, فَرَغَ مِنْ كَذَا It was, or became, empty, vacant, void, devoid, or destitute, of such a thing; or unoccupied thereby.] And فَرَغَ لَكَ الشَّىْءُ [The thing was, or became, vacant, or unoccupied, for thee; as though it were a place, or a vessel: and hence, the thing was, or became, exclusively for thee]. (TA voce خَلَا.) — — [Hence,] فَرَغَ (O, * K, * TA) said of a man, (TA,) [and app. فَرِغَ also, as below,] inf. n. فُرُوغٌ, (tropical:) He died; (O, K, TA;) because his body became devoid of his soul, or spirit. (TA.) — — And فَرَغَ مِنَ الشُّغْلِ, (S, O, Msb, K, *) aor. فَرُغَ, inf. n. فُرُوغٌ (S, O, Msb, K) and [more commonly] فَرَاغٌ, (S, O, K,) or the latter is a simple subst.; (Msb;) and فَرَغَ, aor. فَرَغَ, (O, K,) mentioned by Yoo; (O;) and فَرِغَ, aor. فَرَغَ, (O, Msb, K,) of the dial. of Temeem; (Msb;) and فَرِغَ, aor. فَرُغَ, a compound of two dial. vars.; (O, Msb;) He was, or became, vacant from, devoid of, or free from, business, occupation, or employment; unoccupied, unemployed, or at leisure. (K, * TA.) [See also 5.] — — [And hence, فَرَغَ مِنَ الأَمْرِ He ceased from, ended, or finished, the affair.] — — And فَرَغَ لَهُ and إِلَيْهِ, (O, Msb, K, TA,) aor. فَرُغَ and فَرَغَ; (TA;) and فَرِغَ, (O, * Msb, K, * TA,) aor. فَرَغَ; inf. n. فُرُوغٌ and [more commonly] فَرَاغٌ; (TA;) He made him, or it, his object, or the object to which he directed himself; syn. قَصَدَ: (O, Msb, K, TA:) [or he made him, or it, his exclusive object; agreeably with an explanation of the phrase here following]: whence, in the Kur [lv. 31], سَنَفْرُغُ لَكُمْ We will make you our object; expl. by IAar as meaning سَنَعْمِدُ [which is syn. with سَنَقْصِدُ]; (TA;) and some read سَنَفْرَغُ; (O, TA;) and some, سَنِفْرَغُ, (O;) and some, سَنِفْرِغُ, asserting that Temeem say نِعْلِمُ; (O, TA;) and some, سَنَفْرَغُ إِلَيْكُمْ, meaning سَنَقْصِدُ إِلَيْكُمْ; or سَنَفْرُغُ لَكُمْ means We will apply ourself exclusively (سَنَتَجَرَّدُ) to the reckoning with, and the requiting of, you; and it is said to be a threat; (Bd;) a metaphorical phrase, from a man's saying to him whom he threatens, سَأَفْرُغُ لَكَ, (Ksh, Bd,) meaning I will apply myself exclusively to the making an assault upon thee: (Ksh:) one says [also] in threatening, لَأَفْرُغَنَّ لَكَ [meaning in like manner I will assuredly apply myself &c.]. (TA.) [See, again, 5.] — — فَرِغَ المَآءُ, (S, O, K,) aor. فَرَغَ, (S, K,) inf. n. فَرَاغٌ, (S, TA,) The water poured out or forth, or became poured out or forth. (S, O, K.) — فَرُغَ, [aor. فَرُغَ,] inf. n. فَرَاغَةٌ, (tropical:) He (a horse) was easy, or good, and quick, in pace, and wide in step. (TA.) — — فَرُغَتِ الضَّرْبَةُ (tropical:) The [wound made by a] stroke, or blow, was wide; (O, K, TA;) likened to the فَرْغ of the leathern bucket. (TA.) — — And فَرَاغَةٌ (as an inf. n. of which the verb is فَرُغَ, TK) signifies The being impatient, and disquieted or disturbed or agitated. (O, K.) — فَرَغَ as trans.: see 4. 2 فَرَّغْتُهُ I made it empty, vacant, void, devoid, destitute, or unoccupied; as also ↓ أَفْرَغْتُهُ. (Msb.) تَفْرِيغُ الظُّرُوفِ signifies The making the receptacles empty. (S, O, K.) And some read [in the Kur xxxiv. 22], حَتَّى إِذَا فُرِّغَ عَنْ قُلُوبِهِمْ, (O, TA,) expl. as meaning Until, when their hearts shall be made void of fear, or fright: or, accord. to IJ, فُرِغَ and فُرِّغَ and افْرَنْقَعَ [which are all mentioned as readings in the same passage] have one meaning. (TA. [See 2 in art. فزع.]) — — [Hence one says, فرّغهُ لِكَذَا He made him to be, or become, or he left him, vacant from, devoid of, or free from, business, occupation, or employment; or made him to be unoccupied, unemployed, or at leisure; so that he might apply himself exclusively to such a thing.] — — See also the next paragraph. 4 أَفْرَغَ see 2, first sentence. — — افرغهُ, (S, O, K,) inf. n. إِفْرَاغٌ and مُفْرَغٌ, (O,) signifies [also] He poured it out, or forth; (S, O, K;) namely, water [&c.]; (S;) as also ↓ فَرَّغهُ, (S, O, K,) inf. n. تَفْرِيغٌ; (S, O;) and افرغ likewise signifies he poured forth blood; (S, O, K;) and فَرَغَ ↓ عَلَيْهِ المَآءَ, meaning he poured out, or forth, upon him, the water, is mentioned by Th, who has cited as an ex., فَرَغْنَ الهَوَى فِى القَلْبِ ثُمَّ سَقَيْنَهُ صُبَابَاتِ مَآءِ الحُزْنِ بِالأَعْيُنِ النُّجْلِ [They (referring to women) poured desirous love into the heart; then they gave him to drink the remains of the water of grief, by looking with the wide eyes: but perhaps فَرَغْنَ is here used for فَرَّغْنَ, by poetic license, for the sake of the metre]: (TA:) إِفْرَاغَةٌ signifies A single act of إِفْرَاغ; and hence the trad. كَانَ يُفْرِغُ عَلَى رَأْسِهِ ثَلَاثَ إِفْرَاغَاتٍ [He used to pour upon his head three pourings]. (TA.) — — [Hence,] رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا, in the Kur [ii. 251 and vii. 123], means (tropical:) O our Lord, pour forth upon us patience, like as [the water of] the leathern bucket is poured forth: (O, TA:) or send down upon us patience (Msb, * TA) that shall envelop us: (TA:) or أَفْرَغَ اللّٰهُ عَلَيْهِ الصَّبْرَ means (assumed tropical:) God inspired him with patience. (Msb in art. ربط.) — — [Hence, also,] أَفْرَغَ عَلَيْهِ ذَنُوبًا [lit. He poured forth upon him a bucketful of water] means (tropical:) he talked with him of that in consequence of which he was

confounded, or perplexed, by shame. (TA.) — — افرغ also signifies He poured metal, such as gold and silver &c., in a molten state, into a mould. (TA.) And He cast a thing, i. e. formed it by pouring molten metal into a mould. (Msb. [See its pass. part. n., مُفْرَغٌ.]) — — And افرغ عِنْدَ الجِمَاعِ He poured forth his مَآء [or sperma] on the occasion of جماع. (TA.) 5 تفرّغ He was, or became, or he made himself to be, vacant from, devoid of, or free from, business, occupation, or employment; unoccupied, unemployed, or at leisure; syn. تَخَلَّى مِنَ الشُّغْلِ. (O, K.) [See also فَرَغَ مِنَ الشُّغْلِ.] Hence the trad. of the Prophet, تَفَرَّغُوا مِنْ هُمُومِ الدُّنْيَا مَا اسْتَطَعْتُمْ [Be ye, or make yourselves to be, vacant, or free, from the anxieties of the present state of existence as much as ye are able]. (O.) — — And تَفَرَّغْتُ لِكَذَا [I was, or became, or I made myself to be, vacant, or free, from business, occupation, or employment; or unoccupied, unemployed, or at leisure; for such a thing: and I applied myself exclusively to such a thing]: (S: [these meanings are there indicated, but not expressed; and are well known:]) one says, تفرّغ لِلْعِبَادَةِ [He applied himself exclusively to religious service]: (Msb in art. بتل:) and تَفَرَّغْتُ لِلْأَمْرِ means [also, simply,] تَصَدَّيْتُ لَهُ [i. e. I addressed, or applied, or directed, myself, or my regard, or attention, or mind, to the affair]. (Msb in art. صد.) [See also فَرَغَ لَهُ and إِلَيْهِ.] — — And تفرّغ بِهِ signifies تَخَلَّى بِهِ [meaning He confined himself exclusively to it; or contented himself with it exclusively of other things]. (K and TA in art. خلو.) 8 اِفْتَرَغْتُ I poured forth upon myself (S, O) water: (S:) [and so افترغت عَلَى نَفْسِى;] for one says, رَأَيْتُهُ يَغْتَرِفُ المَآءَ ثُمَّ يَفْتَرِغُهُ عَلَى نَفْسِهِ [I saw him taking, or lading out, the water; then pouring it forth upon himself]. (A, TA.) And اِفْتَرَغْتُ لِنَفْسِى مَآءً I poured out for myself water. (O, K.) 10 استفرغ [He drew forth water &c.]. One says, استفرغ مَا فِى الرَّاوِيَةِ مِنَ المَآءِ [He drew forth what was in the leathern water-bag, or pair of leathern water-bags, of water]. (TA in art. عزل.) El-Akhtal said respecting Esh-Shaabee, meaning to denote the largeness of the latter's retentive faculty, أَنَا أَسْتَفْرِغُ مِنْ إِنَآءٍ وَاحِدٍ وَهُوَ يَسْتَفْرِغُ مِنْ أَوَانِىَ شَتَّى (tropical:) [I draw from one vessel, and he draws from divers vessels]. (TA.) — — Also He vomited intentionally; or constrained himself to vomit: (O, K:) thus it signifies in the conventional language of the physicians. (O.) — — اِسْتَفْرَغَ فُلَانٌ مَا فِى صَحْفَتِهِ is a prov., meaning Such a one [exhausted, or] chose for himself, as his share, [the whole of] what was in his صحفة [or large bowl]. (TA in art. صحف.) — — And one says, استفرغ فُلَانٌ مَجْهُودَهُ (tropical:) Such a one exhausted his power, or ability; or exerted it unsparingly, or to the utmost; (S, * O, Msb, * K, * TA;) فِى كَذَا [in such a thing]. (S, TA.) فَرْغٌ Width, breadth, or ampleness. (S, O, TA.) — — And The place whence the water pours forth, between the cross-pieces of wood (العَرَاقِى), of the leathern-bucket; (S, O, K;) as also ↓ فِرَاغٌ: (K: [expl. in the O as signifying the side of the leathern bucket from which the water pours forth:]) pl. of the former فُرُوغٌ (TA) and مَفَارِغُ, [which is anomalous, like مَشَابِهُ and مَحَاسِنُ &c.,] (A, TA,) or this is pl. of ↓ مَفْرَغٌ. (TA.) — — Hence الفَرْغَانِ, (S, O,) فَرْغُ الدَّلْوِ المُقَدَّمُ and فَرْغُ الدَّلْوِ المُؤَخَّرُ, (S, O, K,) or الفَرْغُ الأَوَّلُ and الفَرْغُ الثَّانِى, (Kzw,) Two of the Mansions of the Moon, (S, O, K,) the Twenty-sixth Mansion and the Twentyseventh; four stars, wide apart, forming the corners of a square, or four-sided figure; (Kzw;) each consisting of two stars, (S, O, K, and Kzw,) of two bright stars, (S,) the apparent distance between each two stars being the measure of five cubits, (S, O, L,) or the measure of a spear; (K;) [see ذِرَاعٌ and رُمْحٌ; the former pair consists of the stars a and b of Pegasus; and the latter, of g in Pegasus together with the bright star in the head of Andromeda; as is shown by what here follows:] the Arabs name الدَّلْوُ the four bright stars in Pegasus which form a square, or four-sided figure; i. e., that at the extremity of the neck, which is called مَتْنُ الفَرَسِ, and that which is called مَنْكِبُ الفَرَسِ, and that which is called جَنَاحُ الفَرَسِ, and the star that belongs to both Pegasus and Andromeda: (Kzw, descr. of Pegasus:) [these two pairs of stars are what are commonly known as the فَرْغَانِ; and are plainly indicated by the periods assigned to the auroral settings thereof: but the periods assigned to their auroral risings would lead us to apply the appel-lation of the فرغان to some other stars, not easily determinable, in Aquarius: see نَوْءٌ: and see also مَنَازِلُ القَمَرِ, in art. نزل.] The pl. الفُرُوغُ is said to be applied to The فَرْغَانِ with the stars around them: (O, TA:) and (accord. to El-Jumahee, O, TA) الفُرُوغُ [in the CK erroneously written القَرُوغُ] signifies [The constellation called] الجَوْزَآءُ. (O, K, TA. [But see فُرُوغُ الجَوْزَآءِ, in art. فرع.]) — — فَرْغٌ also signifies A vessel in which is [the exuded, or expressed, juice termed] دِبْس, (O, K,) and صَقْر. (O.) — — Also Land affected with drought, or barrenness. (IB, TA.) — — See also the next paragraph. فِرْغٌ: see فَارِغٌ. — — ذَهَبَ دَمُهُ فِرْغًا and ↓ فَرْغًا mean His blood went for nothing, as a thing of no account, unretaliated, and uncompensated by a mulct, (S, O, K,) and retaliation for it was not sought: (S, O:) and in like manner one says, ذَهَبَتْ دِمَاؤُهُمْ فِرغًا [Their bloods went for nothing, &c.]. (Z, TA.) Hence, in the Kur xxviii. 9, accord. to one reading, وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَى فِرْغًا (Ksh and Bd) i. e. And the heart, or mind, of the mother of Moses became [as though it were] a thing that was lost, or that had gone away. (Ksh. [See فَارِغٌ.]) فَرِغٌ: see فَارِغٌ, first quarter. فُرُغٌ i. q. مُفَرَّغٌ [Made empty, vacant, void, &c.]: (O, TA:) so in the phrase إِنَآءٌ فُرُغٌ [An emptied vessel]: (TA:) and so in the saying [in the Kur xxviii. 9], accord. to the reading of Kh, وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَى فُرُغًا [And the heart of the mother of Moses became rendered void of patience, or of anxiety, &c.: see فَارِغٌ]. (O, TA.) — — Applied to a bow, as also ↓ فِرَاغٌ, it means Without a string: or, as some say, without an arrow. (TA.) فَرْغَان [whether with or without tenween is not shown] A wide, or capacious, vessel. (TA.) فَرَاغٌ [generally mentioned as an inf. n., and much used as such; but accord. to the Msb, a simple subst.: as a simple subst., it means Emptiness, vacancy, or vacuity, &c.: — — and vacancy, or freedom, from business, &c.; or contr. of شُغْلٌ, as is said in the K, in art. شغل: and cessation from an affair: — — &c.: see 1]. — — [بَيْتُ الفَرَاغِ means The privy.] فِرَاغٌ A great bowl, that cannot be carried: pl. أَفْرِغَةٌ. (Ibn-'Abbád, O, K.) — — A wide, or capacious, large, watering-trough, of hides. (As, O, K.) — — A vessel (IAar, T, O, K) of any kind. (IAar, T, O.) — — An udder. (O.) — — The half of a load, such as is on either of the two sides of a camel: (AA, O, K:) so in the dial. of Teiyi. (AA, O.) — — See also فَرْغٌ, second sentence. — [As a pl.,] Valleys, or torrent-beds: from IAar, who has not mentioned a sing. thereof, nor the derivation. (TA.) — — And [probably as pl. of ↓ فَرِيغٌ, agreeably with analogy,] Broad نِصَال [or arrow-heads; the word نصال being app. understood]. (O, K.) — [As a sing. epithet,] A she-camel having no brand, or mark made with a hot iron. (TA.) — — Also A she-camel having much milk, ample in the integument of the udder. (AZ, O, L, K.) — — And A bow of which the arrowhead makes a wide wound: or of which the arrow goes far. (O, K.) — — See also فُرُغٌ. — — And see the next paragraph, in two places. فَرِيغٌ Broad, or wide. (TA.) See فِرَاغٌ. [Hence,] ضَرْبَةٌ فَرِيغٌ (S) or فَرِيغَةٌ (O, K) (tropical:) A wide [wound made by a] stroke, or blow; (S, O, K, TA;) likened to the فَرْغ of the leathern bucket: (TA:) and ↓ طَعْنَةٌ فَرْغَآءُ, likewise, signifies (tropical:) a wide [wound made by a] piercing [with a spear &c.], (S, O, K, TA,) of which the blood flows. (TA.) — — And فَرِيغَةٌ (tropical:) A مَزَادَة [or leathern water-bag] that takes in much water; (O, K, TA;) as though having فَرْغ, i. e. width. (TA.) — — And فريغٌ signifies also (tropical:) Land, or ground, that is even, or flat, as though it were a

road, (O, K, TA,) and wide: (TA:) or that is marked by much treading: to such Aboo-Kebeer El-Hudhalee likens the whiteness of the أُثْر, i. e. فِرِنْد, of a sword. (O, TA.) — And (tropical:) A horse wide in step, (S, O, K, TA,) easy, or good, and quick, in pace; as also ↓ فِرَاغٌ: (O, K, TA:) or swift and excellent, wide in step: or quick in pace, wide in step, applied to a horse or the like; and so ↓ فِرَاغٌ, applied to an ass, and likewise to a man: and, accord. to Z, فَرِيغٌ applied to an ass signifies wide in step. (TA.) — — Also Sharp, applied to an arrow, and likewise to a knife. (TA.) And (assumed tropical:) Sharp-tongued, applied to a man. (TA.) فُرَاغَةٌ The sperma of a man. (S, ISd, K.) فَارِغٌ Empty, vacant, void, devoid, destitute, or unoccupied; syn. خَالٍ; as in the phrase إِنَآءٌ فارِغٌ [an empty vessel]: (O, TA:) and likewise applied to a man, (O, TA, *) meaning vacant from, devoid of, or free from, business, occupation, or employment; (K, * TA;) as also ↓ فَرِغٌ: (O, K, TA:) [and often, used elliptically, meaning vacant from, devoid of, or free from, business &c., and care or anxiety or disquietude; unoccupied, unemployed, or at leisure:] and ↓ أَفْرَغُ is syn. with فَارِغٌ; (O, K;) as in the phrase, of Ru-beh, مَا المَشْغُولُ مِثْلُ الأَفْرَغِ [The busied is not like the free from business]: (O, TA:) [فُرَّاغٌ is pl. of فَارِغٌ: and] ↓ فِرْغٌ is syn. with فُرَّاغٌ; (O, K; [in the former, as is often the case, the sign of teshdeed in this word has been carelessly omitted; and in the CK, الفرَغ is put for الفُرَّاغُ, and has been erroneously supposed to be for الفَرَاغُ;]) for ex., Tuleyhah Ibn-Khuweylid El-Asadee says, in relation to the slaying of his brother's son, Hibál Ibn-Selemeh Ibn-Khuweylid, فَمَا ظَنُّكُمْ بِالقَوْمِ إِذْ تَقْتُلُونَهُمْ أَلَيْسُوا وَإِنْ لَمْ يُسْلِمُوا بِرِجَالِ فَإِنْ تَكُ أَذْوَادٌ أُصِبْنَ وَنِسْوَةٌ فَلَنْ تَذْهَبُوا فِرْغًا بِقَتْلِ حِبَالِ [And what is your opinion of the party when ye slay them? Are they not (though they have not become Muslims) men? And if some small numbers of camels have been smitten (and carried off). and some women, ye will not go away free from care by reason of the slaying of Hibál]. (O, TA.) It is said in the Kur [xxviii. 9], وَأَصْبَحَ فؤَادُ أُمِّ مُوسَى فَارِغًا, meaning And the heart, or mind, of the mother of Moses became devoid of patience: or devoid of everything except remembering of Moses: or devoid of anxiety; because of God's having promised to restore him to her, (O, TA,) by words in the next but one of the preceding verses. (O.) [See also another reading voce فِرْغٌ; and another, voce فُرُغٌ.] And it is said in a form of prayer, اَللّٰهُمَّ إِنِّى أَسْأَلُكَ العَيْشَ الرَّافِغَ وَالمَالَ الفَارِغَ [O God, I ask of Thee ample, or abundant, and pleasant, or good, means of subsistence, and cattle free from labour]. (TA.) And one says, فُلَانٌ فَارِغٌ مَشْغُولٌ, meaning (assumed tropical:) Such a one is devoted to that which is unprofitable. (TA in art. شغل.) And هٰذَا كَلَامٌ فَارِغٌ (tropical:) [This is empty talk or language]. (TA.) أَفْرَغُ [More, and most, empty &c.: and more, and most, free from business &c.]. أَفْرَغُ مِنْ فُؤَادِ أُمِّ مُوسَى [More void than the heart, or mind, of the mother of Moses] is a prov. (Meyd. [See فَارِغٌ, latter half.]) See also another prov., voce حَجَّامٌ. — Also i. q. فَارِغٌ, q. v.: (O, K:) fem. فَرْغَآءُ: see فَرِيغٌ. مَفْرَغٌ A place of pouring out or forth: (O, TA:) and [particularly] the part of the leathern bucket that is next to the fore part of the wateringtrough. (TA.) See فَرْغٌ, second sentence. — Also i. q. سيلان [app. سَيَلَانٌ i. e. The flowing of water &c.; as an inf. n. of فَرَغ said of water]. (TA.) دِرْهَمٌ مُفْرَغٌ A dirhem [cast, i. e.] poured into a mould; not مَضْرُوب [coined or minted]. (TA.) And حَلْقَةٌ مُفْرَغَةٌ A ring that is solid (S, O, K, TA) in the sides [that compose the round], (S, O,) and [continuous,] not cut. (TA.) One says, هُمْ كَالْحَلْقَةِ المُفْرَغَةِ لَا يُدْرَى أَيْنَ طَرَفَاهَا [They are like the solid and continuous ring, of which it is not known where are the two ends]: (A, TA:) a prov., applied to a company of men united in words and action. (TA in art. حلق.) — مُفْرَغٌ is also an inf. n. of أَفْرَغَهُ [q. v.]. (O.) مُسْتَفْرِغَةٌ A she-camel having much milk. (O, K. [See also فِرَاغٌ.]) — — And مُسْتَفْرِغٌ (tropical:) A horse that does not reserve aught of his run [i. e. of his power of running, for the time of need; that exhausts his power thereof]. (O, K, TA.) فرفخ فَرْفَخٌ (S, A, L, K) and ↓ فَرْفَخَةٌ, (L,) [the former app. a coll. gen. n., and the latter the n. un., Purslane, or garden purslane;] the herb called البَقْلَةُ الحَمْقَآءُ, (S, A, L,) which does not grow in Nejd, (L,) also called فَرْفِينٌ, (S, A,) i. q. رِجْلَةٌ: (S, L, K:) an arabicized word, from the Pers. پَرْپَهْن, which signifies " broad-winged. " (AHn, L, K.) — — Also, the former, The كَعَابِر [which are things that are taken forth, or picked out, and thrown away, in the clearing] of wheat. (K.) فَرْفَخَةٌ: see the preceding paragraph. فرق 1 فَرَقَ بَيْنَ الشَّيْئَيْنِ, (S, Mgh, O, Msb, K, *) aor. فَرُقَ, (S, Mgh, O, Msb,) and in one dial. فَرِقَ, (Msb, TA,) inf. n. فَرْقٌ and فُرْقَانٌ, (S, O, Msb, K,) the latter of which has a more intensive signification, (TA,) He made a separation, or a distinction, or difference, (Msb, K, TA,) between the two things, (K, * TA,) or between the parts of the two things: (Msb:) relating alike to objects of sight and to objects of mental perception: (TA:) IAar, by exs. that he mentions, makes it to relate particularly to objects of the mind, such as sayings; and ↓ فرّق, to persons, or material things: (Msb: [and it is stated in the Mgh that the same distinction is mentioned by Az:]) others, however, state that the two verbs are syn.; but that the latter has an intensive signification. (Msb.) It is said in the Kur [v. 28], فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الفَاسِقِينَ [Therefore decide Thou, or make Thou a distinction, between us and the unrighteous people]: accord. to one reading, فَافْرِقْ. (Msb, TA.) فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ, in the Kur [xliv. 3], means [Wherein] is made distinct [every firm decree]: (Lth, TA:) or is decided; (O, K, TA;) thus expl. by Katádeh. (O, TA.) And in the phrase وَقُرآنًا فَرَقْنَاهُ, (S, O, K, TA,) in the same [xvii. 107], (S, O, TA,) by فَرَقْنَاهُ is meant We have made it distinct, (S, O, K, TA,) and rendered it free from defect, (O, K, TA,) and explained the ordinances therein: (TA:) but some read ↓ فَرَّقْنَاهُ, meaning We have sent it down in sundry portions, in a number of days. (S, TA.) وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ, (O, K, TA,) in the Kur [ii. 47], (O, TA,) means And when we clave because of you the sea; i. q. فَلَقْنَاهُ: (O, K, TA:) another reading, ↓ فَرَّقْنَا, meaning we divided into several portions, is mentioned by IJ; but this is unusual. (TA.) It is also said that الفَرْقُ is for rectification; and ↓ التَّفْرِيقُ, for vitiation: and IJ says that إِنَّ الَّذِينَ فَرَّقُوا ↓ دِينَهُمْ, in the Kur [vi. 160, and the like occurs in xxx. 31], means Verily those who have divided their religion into sundry parts, and dismembered it, and have disagreed respecting it among themselves: but that some read فَرَقُوا دِينَهُمْ, without teshdeed, meaning, have severed their religion from the other religions [app. by taking it in part, or parts, therefrom]; or this, he says, may mean the same as the former reading, for sometimes فَعَلَ has the same meaning as فَعَّلَ. (TA.) IJ also says that فَرَقَ لَهُ عَنِ الشَّىْءِ signifies He made the thing distinct, or plain, to him. (TA.) — — فَرَقَ الشَّعْرَ بِالمُشْطِ, aor. فَرُقَ and فَرِقَ, inf. n. فَرْقٌ, He separated his hair with the comb: and فَرَّقَ ↓ رَأْسَهُ بِالمُشْطِ, inf. n. تَفْرِيقٌ, He separated the hair of his head with the comb. (TA.) [And it is implied in a trad. cited in the O and TA that فَرَقَهُ signifies the same as the latter of the two phrases in the next preceding sentence.] — فَرَقَ لَهُ الطَّرِيقُ, (S, O, K,) inf. n. فُرُوقٌ, (K,) The road presented itself to him divided into two roads: (S, O, K, TA:) or [it means] an affair presented itself, or occurred, to him, and he knew the mode, or manner, thereof: (TA, as from the K: [but not in the CK nor in my MS. copy of the K:]) and hence, in a trad. of I'Ab, فَرَقَ لِى رَأْىٌ An idea, or opinion, appeared [or occurred] to me: (TA:) [or] one says, فَرَقَ لِى هٰذَا الأَمْرُ, inf. n. فُرُوقٌ, This affair became, or has become, distinct, apparent, or manifest, to me: and hence the

saying, فَإِنْ لَمْ يَفْرُقْ لِلْإِمَامِ رَأْىٌ [And if an idea, or an opinion, appear not, or occur not, to the Imám]. (Mgh.) — — فَرَقَتْ said of a she-camel, and of a she-ass, (S, O, K,) aor. فَرُقَ, (S, O,) inf. n. فُرُوقٌ, She, being taken with the pains of parturition, went away at random in the land. (S, O, K.) — فَرَقَ, (O, K,) aor. فَرُقَ, (K,) He voided dung; syn. ذَرَقَ [which is said of a bird, and sometimes of a man]. (O, K. [See also أَفْرَقَ.]) — And He possessed a فِرْق [q. v.] (O, K, TA) of sheep or goats: (O, TA:) accord. to the K, of date-stones with which to feed camels: but the former explanation is the right. (TA.) — فَرَقَهَا, (K,) inf. n. فَرْقٌ, (TA,) He fed her (i. e. a woman) with فَرِيقَة [q. v.]; as also ↓ افرقها, (K,) inf. n. إِفْرَاقٌ. (TA.) — فَارَقَنِى ↓ فَفَرَقْتُهُ, aor. فَرُقَ, [He vied with me in fear and] I exceeded him in fear. (Lh, L, TA.) — — See also 2, last sentence. — فَرِقَ, (S, O, Msb, K,) aor. فَرَقَ, (Msb, K,) inf. n. فَرَقٌ, (S, O, Msb,) He feared; or was, or became, in fear, afraid, or frightened. (S, O, Msb, K.) You say, فَرِقْتُ مِنْكَ [I feared thee, or was in fear of thee]: (S, O, Msb: *) but you should not say, فَرِقْتُكَ: (S, O:) Sb [however] mentions فَرِقَهُ, suppressing مِنْ. (TA.) And you say also, فَرِقَ عَلَيْهِ [He feared for him]. (TA.) — And فَرِقَ, aor. فَرَقَ, He entered into a wave, [which is termed فِرْقٌ,] and dived therein. (K.) — And the same verb accord. to the K, but accord. to Sgh [in the O] it seems, from the context to be فَرَقَ, (TA,) He drank (O, K) the measure called فَرَق, (O,) or with the فَرَق. (K, TA.) 2 فرّقهُ, inf. n. تَفْرِيقٌ and تَفْرِقَةٌ, (S, O, K,) He separated it [into several, or many, portions]; disunited it [i. e. a thing, or a collection of things]; or dispersed, or dissipated, it; or did so much [or greatly or widely]; syn. بَدَّدَهُ. (K.) And فرّق بَيْنَ الأَشْيَآءِ [He made, or caused, a separation &c., or much, or a wide, separation, &c., between the things]. (Mgh.) [And فرّقهُ فِيهِمْ and عَلَيْهِمْ He scattered, or distributed, it among them, and to them.] See 1, former half, in five places. It is said in a trad. of 'Omar, فَرِّقُوا عَنِ المَنِيَّةِ وَاجْعَلُوا الرَّأْسَ رَأْسَيْنِ, (Mgh, O, *) meaning Separate ye your cattle by way of preservation from death, [and make the one head two head,] by buying two animals with the price of one, that, when one dies, the second may remain. (Mgh, O.) And it is said in a trad. respecting the poor-rate, لَا يُفَرَّقُ بَيْنَ مُجْتَمِعٍ وَلَا يُجْمَعُ بَيْنَ مُفْتَرِقٍ There shall be no separating what is put together, nor shall there be a putting together what is separate. (TA. [The reason is, that by either of these acts, in the case of cattle, the amount of the poor-rate may be diminished.]) يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ [in the Kur ii. 96, meaning Whereby they might dissolve, break up, discompose, derange, disorganize, disorder, or unsettle, the state of union subsisting between the man and his wife, in respect of affairs and of the expression of opinion, or, briefly, whereby they might cause division and dissension between the man and his wife,] is from التَفْرِيقُ as meaning تَشْتِيتُ الشَّمْلِ وَالكَلِمَةِ. (El-Isbahánee, TA.) One says also, فرّق الأَمْرَ, meaning شَتَّتَهُ [i. e. He discomposed, deranged, disorganized, disordered, or unsettled, the state of affairs]. (S in art. شت.) And فرّق عَلَيْنَا الكَلَامَ [lit. He scattered speech (app. meaning he jabbered) at us, or against us]. (K in art. بق: see R. Q. 1 in that art.) In the saying in the Kur [ii. 130 and iii. 78], لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ [We will not make a distinction between any of them], the verb is allowably made to relate to احد because this word [in negative phrases] imports a pl. meaning. (TA. [See p. 27, 3rd col.]) See, again, 1, near the middle. — فرّقهُ, (O, TA,) inf. n. تَفْرِيقٌ, (O, K, TA,) also signifies He made him to fear, or be afraid; put him in fear; or frightened him: (O, K, * TA:) and ↓ أَفْرَقْتُهُ مِنْهُ I made him to fear, or be afraid of, him, or it: (Msb:) and Lh mentions ↓ فَرَقْتُ الصَّبِىَّ as meaning I frightened the boy, or child; but ISd says, I think it to be فَرَّقْتُ. (TA.) 3 فارقهُ, inf. n. مُفَارَقَةٌ and فِرَاقٌ, (S, Msb, TA,) He separated himself from him, or it; or left, forsook, or abandoned, him, or it: or he forsook, or abandoned, him, being forsaken, or abandoned, by him: syn. بَايَنَهُ; (TA;) and قَاطَعَهُ, and فَارَزَهُ; (A in art. فرز;) and تَرَكَهُ. (Msb in art. ترك.) And فارق امْرَأَتَهُ He separated himself from his wife. (TA.) — فَارَقْتُ فُلَانًا مِنْ حِسَابِى عَلَى كَذَا وَكَذَا I released such a one from my reckoning with him on such and such terms agreed upon by both: and so صَادَرْتُهُ. (TA.) And فُورِقَ عَلَى مَالٍ يُؤَدِّيهِ عَلَى كَذَا وَكَذَا He (an agent) was released from being reckoned with on the condition of his paying certain property for which he became responsible. (TA in art. صدر.) — فَارَقَنِى فَفَرَقْتُهُ: see 1, last quarter. 4 افرقوا إِبِلَهُمْ They left their camels in the place of pasture, and did not assist them in bringing forth, nor have them got with young. (IAar, O, K.) — — And افرق غَنَمَهُ He made, or caused, his sheep, or goats, to stray; and neglected them, or caused them to become lost, or to perish. (TA.) — — And افرق He lost a portion of his sheep or goats. (IKh, TA.) — — And His sheep, or goats, became a فَرِيقَة [q. v.]. (IKh, TA.) — افرق He recovered; (Lth, As, Az, S, O, K;) or recovered, but not completely; (As, O, K;) to which IKh adds, quickly; (TA;) i. e., a sick person from (مِنْ) his sickness; (As, Az, S, O, K;) and one fevered from his fever; (As, S;) and one smitten with the plague: (Lth, TA:) or (K) it is not said except in the case of a disease that does not attack one more than once, as the small-pox, (O, K,) and the measles. (O.) — — افرقت She (a camel) had a return of some of her milk. (O, K.) — افرق said of a man, and of a bird, and of a beast of prey, and of a fox, He voided dung, or thin dung. (Lh, TA. [See also 1, last quarter.]) — — And افرقهُ He, or it, caused him to void dung; syn. أَذْرَقَهُ. (K. [But I do not find اذرق mentioned except as an intrans. v.]) See also فِرْقَةٌ, last sentence. — افرقها: see 1, last quarter. — أَفْرَقْتُهُ مِنْهُ: see 2, last sentence. 5 تفرّق, inf. n. تَفَرُّقٌ (O, K) and تِفِرَّاقٌ, (K, TA,) with two kesrehs, but accord. to the " Nawádir " of Lh تَفْرِيقٌ, (TA,) [and in the CK تِفْراق,] It was, or became, separated, or disunited: or separated much, or greatly, or widely, or into several, or many, portions; or dispersed, or dissipated: contr. of تَجَمَّعَ: and ↓ افترق signifies the same: (K, TA:) and so does ↓ انفرق: (TA:) all are quasi-pass. of فَرَّقْتُهُ: (S, * TA:) [or rather the second and third have the former of the meanings mentioned above: and تفرّق has the latter of those meanings:] or ↓ اِفْتَرَقَا is said of two sayings, as quasi-pass. of فَرَقْتُ بَيْنَهُمَا: and تَفَرَّقَا, of two men, as quasi-pass. of فَرَّقْتُ بَيْنَهُمَا: (Mgh, * Msb, TA:) so says IAar: (Msb:) [but] one says also, افترق القَوْمُ [The party, or company of men, became separated; or they separated themselves:] (Msb:) and Esh-Sháfi'ee has used ↓ اِفْتَرَقَا as relating to two persons buying and selling; (Msb, TA;) and so have Ahmad [Ibn-Hambal] and Aboo-Haneefeh and Málik and others. (TA.) It is said in a trad., البَيِّعَانِ بِالخِيَارِ مَا يَتَفَرَّقَا i. e. [The buyer and seller have the option to annul their contract] as long as they have not become separated bodily; (Mgh, Msb;) originally, مَا لَمْ يَتَفَرَّقْ أَبْدَانُهُمَا; for this is the proper meaning. (Msb.) تَفَرَّقَتْ بِهِمُ الطُّرُقُ [properly The roads became separate with them,] means every one of them went one [separate] way. (TA.) [And one says, تفرّقت الأَغْصَانُ (S in art. شذب, &c.,) The branches were, or became, or grew out, apart, one from another; divaricated; diverged; forked; straggled; or spread widely and dispersedly. And تفرّق أَمْرُهُ His affair, or state of affairs, became discomposed, deranged, disorganized, disordered, or unsettled, so that he considered what might be its issues, or results, saying at one time, I will do thus, and at another time, I will do thus: see أَجْمَعَ; and شَتَّ: and ↓ افترق signifies the same: see an ex. voce فَشَا, in art. فشو. And تفرّقت كَلِمَتُهُمْ (K voce شَالَ, in art. شول,) Their expression of opinion was, or became, discordant: and تفرّقت آرَاؤُهُمْ Their opinions were, or became, so.] 6 تفارقوا They separated themselves, one from another; or left, forsook, or abandoned, one another. (TA.) 7 انفرق, of which مُنْفَرَقٌ may be an inf. n. [like إِنْفِرَاقٌ], as well as a n. of place, It was,

or became, separated, or divided. (O, K.) See also 5. [Hence,] انفرق الفَجْرُ i. q. اِنْفَلَقَ [The dawn broke]. (TA.) 8 افترق: see 5, first sentence, in three places: and also in the last sentence but one. فَرْقٌ [is originally an inf. n.: but is often used as a simple subst. meaning A distinction, or difference, between two things. — — Hence,] The line [or division] in the hair of the head: (K: [see also مَفْرَقٌ:]) or, as some say, the part, of the head, extending from the side of the forehead to the spiral curl upon the crown: an ex. occurs in a verse of Aboo-Dhu-eyb cited voce مَطْرَبٌ. (TA.) — — [And app. A blaze on a horse's forehead. (See an ex. voce مُعْتَدِلٌ.)] — — And [hence, perhaps,] one says, بَانَتْ فِى قَذَالِهِ فُرُوقٌ مِنَ الشَّيْبِ i. e. أَوْضَاحٌ [app. meaning There appeared in the back of his head portions of white, or hoary, hair, distinct from the rest]. (TA.) — — One says also of the female comber and dresser of the hair, تَمْشُطُ كَذَا وَكَذَا فَرْقًا i. e. [She combs and dresses the hair] with such and such a mode or manner [app. of combing and dressing or of dividing]. (L. [But the last word, which seems to be in this case an inf. n., is there written without any vowel-sign.]) — Also A certain bird or flying thing; (طَائِرٌ O, K;) not mentioned by AHát in " the Book of Birds. " (O, TA.) — And Flax. (K.) — See also فَرَقٌ, in nine places. الفُرْقُ: see الفُرْقَانُ. — — It also signifies A certain vessel with which one measures. (TA. [See also فَرَقٌ.]) — — And [it is said that] الفُرْقَانِ signifies قدحان مفترقان [app. meaning Two separate bowls, or milking-vessels, supposing the former word to be قَدَحَانِ; the latter word being مُفْتَرِقَانِ]. (TA. [This is app. said in explanation of فُرْقَانِ ending a verse in which it means " milkingvessels: " but it is said in the S, and in one place in the TA, that it is in that instance pl. of فَرْقٌ or فَرَقٌ, q. v.]) فِرْقٌ A piece, or portion, that is split from a thing, or cleft therefrom; (S, O, K;) whence its usage in the Kur xxvi. 63: (S, O:) and a portion of anything (K, TA) when it is separated; and the pl. is فِرَقٌ: (TA:) or a portion that is separated, or dispersed, of a thing; and thus it is said to mean in the Kur ubi suprá; and the pl. is أَفْرَاقٌ, like أَحْمَالٌ as pl. of حِمْلٌ. (Msb.) See also فِرْقَةٌ. — — Also A great flock or herd, of sheep or goats: (S, O, K:) and (as some say, TA) of the bovine kind: or of gazelles: or of sheep, or goats, only: or of straying sheep or goats; as also ↓ فَرِيقٌ, (K, TA,) and ↓ فَرِيقَةٌ: (TA:) or less than a hundred, (K, TA,) of sheep or goats. (TA.) فِرْقَانِ مِنْ طَيْرٍ صَوَافَّ, occurring in a trad., in which the second and third chapters of the Kur-án are likened thereto, (L,) means Two flocks [of birds expanding their wings without moving them in flight]. (L, TA: but the first word, in both, is without any vowel-sign.) See, again, فِرْقَةٌ. — — And A set of boys. (O, K.) An Arab of the desert said of some boys whom he saw, هٰؤُلَآءِ فِرْقُ سَوْءٍ [These are a bad set of boys]. (O.) — — And A distinct quantity of date-stones with which the camel is fed. (K.) — — [And app. Any feed for one's beast: see an ex. in art. جل, conj. 4.] — Also A mountain. (IAar, O, K.) And A [hill, or mountain, or the like, such as is termed] هَضْبَة. (IAar, O, K.) — — And A wave, billow, or surge. (IAar, O, K.) — — And الفِرْقُ is the name applied by the Arabs to The star [a] upon the right shoulder of Cepheus. (Kzw.) فَرَقٌ Wideness of the space between the two central incisors, (IKh, S, O, K, TA,) of a man: (TA:) and likewise between the two toe-nails of the camel. (Yaakoob, S, O, K, TA.) And A division in the عُرْف [or comb] of the cock: and likewise in the forelock, and in the beard, of a man: (S, O, K:) pl. أَفْرَاقٌ. (S, O.) And sparseness, or a scattered state, of the plants, or herbage, of a land. (S, O, K.) — — In a horse, The state of the hips when one of them is more prominent than the other; which is disapproved: (S, O, K, TA:) or a deficiency in one of the thighs, in comparison with the other: or a deficiency in one of the hips. (TA.) — — Also The dawn: or الفَرَقُ signifies فَلَقُ الصُّبْحِ: (K:) or what has broken of the bright gleam of dawn; of the dawn that rises and spreads, filling the horizon with its whiteness; (مَا انْفَلَقَ مِنْ عَمُودِ الصُّبْحِ [which is one of the explanations of الفَلَقُ in the K];) because it has become separated from the blackness of the night: (TA:) one says, أَبْيَنُ مِنْ فَرَقِ الصُّبْحِ a dial. var. of فَلَقِ الصُّبْحِ [i. e. More distinct than what has broken of the bright gleam of dawn]. (S, O, Msb, * TA.) — It is also the inf. n. of فَرِقَ [q. v.: when used as a simple subst., signifying Fear, or fright]. (S, O, Msb.) — Also, and ↓ فَرْقٌ, (S, Mgh, O, Msb, K,) the latte accord. to the usage of the relaters of traditions, (Az, Mgh, O, Msb, TA,) but the former accord. to the usage of the Arabs, (Az, Mgh, O, * TA,) or the former is the more chaste (K, TA) accord. to Ahmad Ibn-Yahyà and Khálid Ibn-Yezeed, (TA,) A certain vessel, (T, Mgh, O, Msb,) a measure of capacity, (S, O, K, TA,) of large size, (TA,) well known, (S,) in El-Medeeneh, (S, Msb, K,) holding three آصُع [a pl. of صَاعٌ], (Mgh, O, Msb, K, TA,) or, (K, [app. referring to ↓ فَرْقٌ only,]) which is the same quantity, sixteen pints, (S, Mgh, O, Msb, K, * TA,) i. e. twelve times the quantity termed مُدّ by the people of El-Hijáz: (TA:) or, accord. to El-Kutabee, the ↓ فَرْق is sixteen pints, and the صاع is one third of the فَرْق; but the فَرَق is eighty pints: or the ↓ فَرْق, he adds, is, as some say, four pints: (Mgh:) or it is four أَرْبَاع [pl. of رُبْعٌ, q. v.]; (K, TA;) thus accord. to AHát: and IAth says, the فَرَق is said to be five أَقْسَاط; [or six; (see قِسْطٌ;)] the قِسْط being the half of a صاع: but the ↓ فَرْق is a hundred and twenty pints: (TA:) in the " Nawádir " of Hishám, on the authority of [the Imám] Mohammad, the ↓ فَرْق is said to be thirty-six pints; but [Mtr says] this I have not found in any of the lexicons in my possession; and so what is said in the Moheet, that it is sixty pints: (Mgh:) the pl. is فُرْقَانٌ, (S, Mgh, O, K, TA,) which is of ↓ فَرْقٌ and of فَرَقٌ; (S, Mgh, O, TA;) and أَفْرُقٌ occurs in a trad. as a pl. [of pauc.] of فَرَقٌ meaning the measure thus called. (TA.) 'Áïsheh is related to have said that she and the Prophet used to wash themselves from a vessel called the ↓ فَرْق. (O, Msb.) [In a verse of which a hemistich is cited in the S and TA, the pl. فُرْقَان is used as meaning Milking-vessels. (See also الفُرْقُ.) Respecting a modern signification of ↓ فَرْق (A bale, or sack, of merchandise), see De Sacy's Chrest. Ar., sec. ed., iii., 378-9 and 382.] فَرُقٌ: see فَرُوقَةٌ, in two places. فَرِقٌ is applied to plants, or herbage, (نَبْتٌ,) as meaning [In a sparse, or scattered, state; or] small, not covering the ground: (AHn, K, TA:) or (K) فَرِقَةٌ is applied to land, (أَرْضٌ,) meaning of which the plants, or herbage, are in a sparse, or scattered, state; (S, O, K, TA;) not contiguous: (S, O, TA:) thus used, it is a possessive epithet, having no verb. (TA.) — See also فَرُوقَةٌ, in two places. فُرْقَةٌ the subst. from فَارَقَهُ; (S, MA, * TA;) or from اِفْتَرَقَ, (Msb,) [i. e.] a quasi-inf. n. used in the sense of اِفْتِرَاقٌ; (TA;) signifying Separation, disunion, or abandonment; (MA, KL, PS;) and ↓ فَرَاقٌ is syn. therewith, whence the reading [in the Kur xviii. 77], هٰذَا فَرَاقُ بَيْنِى وَبَيْنِكَ [This shall be the separation of my and thy union]; and so is ↓ فِرَاقٌ, (O, * K, TA,) which [is an inf. n. of فارقه, and], in the Kur lxxv. 28, means the time of the quitting of the present world by death. (TA.) فِرْقَةٌ A طَائِفَة [or party, portion, division, sect, or distinct body or class,] of men, (S, O, Msb, K,) and of other things; as also ↓ فِرْقٌ; (Msb;) and so, accord. to IB, ↓ فَرِيقٌ: (TA: [but see this last word:]) [and a separate herd or the like of cattle:] pl. فِرَقٌ (O, Msb, K) and أَفْرَاقٌ (S, O, K) is pl. of فِرَقٌ (O, K) and أَفَارِيقُ is pl. of أَفْرَاقٌ, (S, O, K,) and أَفَارِقَةٌ occurs in poetry; (O, K;) or أَفَارِيقُ may be of the class of أَبَاطِيلُ, a pl. without a sing. (O, TA.) — — Also A portion of a thing in a state of dispersion; and so ↓ فِرْقٌ and ↓ فَرِيقٌ. (L, TA.) — And A skin that is full [of milk], that cannot be agitated to make butter حَتَّى ↓ يُفْرَقَ أَىْ يُذْرَقَ [app. a tropical phrase meaning until it is made to void some of

its contents]. (K.) فُرْقَانٌ, originally an inf. n. (Msb. [See 1, first sentence.]) Anything that makes a separation, or distinction, between truth and falsity. (S, O, K.) — — Hence, (TA,) الفُرْقَانُ signifies The Kur-án; (S, O, Msb, K;) as also ↓ الفُرْقُ. (S, O, K.) — — And The Book of the Law revealed to Moses, (Az, O, K,) in which a distinction is made between that which is allowable and that which is forbidden. (O.) — — And Proof, evidence, or demonstration. (O, K.) — — And The time a little before daybreak: (AA, O, K:) or the dawn. (O, K.) One says, طَلَعَ الفُرْقَانُ [The dawn rose]. (O.) — — And Aid, or victory: (IDrd, O, K:) so, accord. to IDrd, in the phrase يَوْمَ الفُرْقَانِ in the Kur [viii. 42]: (O:) or by this phrase is meant The day of Bedr, (O, K,) in which a distinction was made between right and wrong. (O.) — — And The cleaving of the sea: so it means [accord. to some] in the Kur ii. 50. (O, K.) — — And Boys: (O, K:) such the people of the olden time used to make witnesses [in law-suits or the like]. (O.) — It is also pl. of فَرْقٌ (S, M, O, K) and of فَرَقٌ. (S, Mgh, O.) فَرَاقٌ and فِرَاقٌ: see فُرْقَةٌ. فَرُوقٌ: see فَرُوقَةٌ, in two places: — and أَفْرَقُ, last sentence but two. فَرِيقٌ A طَائِفَة [or party, &c.,] (S, Msb, K) more in number, (S, K, *) or larger, (Msb,) than a فِرْقَة: (S, Msb, K:) pl. [of pauc.] أَفْرِقَةٌ and [of mult.] أَفْرِقَاءُ and فُرُوقٌ (K, TA) and فُرُقٌ: (CK:) see also فِرْقَةٌ, in two places; and see فِرْقٌ: AHei says that it is itself a quasi-pl. n., applied to few and to many: 'Abd-el-Hakeem, that it occurs in the sense of a طَائِفَة [or party, &c.], and in the sense of a single man: and El-Isbahánee, that it signifies a company of men apart from others [i. e. a party of men]: (MF, TA:) or [simply] a company [of men]. (O.) — — And A separator of himself. (IB, TA.) Hence the saying, هُوَ أَسْرَعُ مِنْ فَرِيقِ الخَيْلِ i. e. [He is swifter] than the outgoer, or outrunner, of the horses. (TA.) — — نِيَّةٌ فَرِيقٌ means مُفَرِّقٌ [i. e. A place to which one purposes journeying that separates widely]: a poet says, أَحَقٌّ أَنَّ جِيْرَتَنَا اسْتَقَلُّوا فَنِيَّتُنَا وَنِيَّتُهُمْ فَرِيقُ [Is it true that our neighbours have gone away, so that the place to which we purpose journeying and the place to which they purpose journeying are such as separate widely]: he says فَرِيق in like manner as one applies [the epithet] صَدِيقٌ to a company of men. (Sb, TA.) — Also A palm-tree (نَخْلَةٌ) in which is [app. meaning out of which grows] another. (AA, AHn, O, TA.) فَرُوقَةٌ, applied to a man and to a woman, (IDrd, S, O, K,) and having no pl., (S, O,) and ↓ فَرُّوقَةٌ, applied to a man (Ibn-'Abbád, O, K) and to a woman, (K,) and ↓ فَارُوقَةٌ, applied to a man (O, K,) and to a woman, or, as epithets applied to a man, فَرُوقَةٌ, (K,) and ↓ فَرُّوقَةٌ, (CK,) and ↓ فَارُوقَةٌ, and ↓ فَرُوقٌ, (K,) but this last is also applied to a woman, (IB, TA,) and ↓ فَرُّوقٌ, and ↓ فَارُوقٌ, One who fears much, or vehemently; [or rather the epithets with the affix ة are doubly intensive, meaning one who fears very much;] (S, * O, * K, TA;) and ↓ فَرِقٌ and ↓ فَرُقٌ signify the same as the other epithets above; or ↓ فَرُقٌ signifies fearing, or fearful, by nature; and ↓ فَرِقٌ, [simply,] fearing a thing. (K.) It is said in a prov., رُبَّ عَجَلَةٍ تَهَبُ رَيْثًا وَرُبَّ فَرُوقَةٍ يُدْعَى لَيْثًا وَرُبَّ غَيْثٍ لَمْ يَكُنْ غَيْثًا [Many an act of haste causes (lit. gives) slowness, and many a very fearful man is called a lion, and many a collection of clouds has not been productive of rain]: (S, * O:) said by Málik Ibn-'Amr Ibn-Mohallam, when Leyth, his brother, looked hopefully at the clouds from afar, and desired to avail himself of the benefit thereof; whereupon Málik said to him, " Do not, for I fear for thee some of the troops of the Arabs: " but he disobeyed him, and journeyed with his family; and he had not stayed [away] a little while when he came [back], and his family had been taken. (O. [See also Freytag's Arab. Prov. i. 535.]) — And الفَرُوقَةُ signifies الحُرْمَةُ [meaning Honour, or reputation; or that which one is under an obligation to respect and defend]: (O, K, TA: [in the CK الحُزْمَةُ:]) so Sh was told: and [so, app., ↓ الفَرُوقُ, for] he cites as an ex., مَا زَالَ عَنْهُ حُمْقُهُ وَمُوقُهُ وَاللُّؤْمُ حَتَّى انْتُهِكَتْ فَرُوقُهُ [His foolishness and his stupidity quitted him not, and meanness, so that his honour, &c., was violated]. (O, TA.) — And The fat of the kidneys: (O, K:) so says A'Obeyd, on the authority of El-Umawee; but Sh disallowed this meaning, and knew it not. (O, TA.) فَرِيقَةٌ: see فِرْقٌ. — — Also Some (S, O, K) one or two or three (S, O) of a flock or herd, of sheep or goats, becoming separate therefrom, (S, O, K,) being shut out from the rest by the like of a mountain or a space of sand or some other thing, as is said in the " Kitáb Leysa," (TA,) and going away, (S, O, K,) in the " Kitáb Leysa " straying, (TA,) in the night, from the main aggregate. (S, O, K,) — And Dates cooked with fenugreek (حُلْبَة), for the woman in the state following childbirth: (S, O, K:) or fenugreek (حُلْبَة) cooked with grains (حُبُوب) [or kernels?], (O, K, TA,) such as مَحْلَبْ [q. v.], and بير [app. a mistranscription], and other things, (TA,) for her: (K, TA:) or, accord. to IKh, a soup that is made for him who is affected with a chronic disease, or emaciated by disease so as to be at the point of death. (TA.) [See also فَلِيقَةٌ.] فَرُّوقٌ: see فَرُوقَةٌ, first sentence. فَرُّوقَةٌ: see فَرُوقَةٌ, first sentence, in two places. فَارِقٌ [act. part. n. of فَرَقَ, q. v.]. الفَارِقَاتُ, mentioned in the Kur lxxvii. 4, means Those angels that descend with what makes a distinction between truth and falsity: (Fr, O, K:) or that distinguish between that which is allowable and that which is forbidden: (Th, TA:) or that make a distinction between things according as God has commanded them. (Er-Rághib, TA.) — — Also, فَارِقٌ, A she-camel, and a she-ass, in consequence of her being taken with the pains of parturition, going away at random in the land; (S, O, K;) and so فَارِقَةٌ, as in the " Mufradát: " or a she-camel that separates herself from her mate, and brings forth alone: or a she-camel that runs (تَشْتَدُّ), and then casts her young one by reason of the pain that befalls her; thus expl. by IAar: (TA:) pl. فَوَارِقُ and فُرَّقٌ (S, O, K) and فُرُقٌ (K) and فُرَّاقٌ, which is thus used by El-Aashà, applied to she-camels, and ↓ مَفَارِيقُ is [an irreg. pl.] likewise applied to she-camels as syn. with فَوَارِقُ. (TA.) — — And hence, as being likened to such a she-camel, applied to a cloud (سَحَابَةٌ) as meaning (tropical:) Apart from the other clouds; (S, O, K;) cut off from the main aggregate of the clouds: (ISd, TA:) or an isolated cloud, that will not break its promise [of giving rain], and sometimes preceded by thunder and lighting: (TA:) thus applied, also, having for pl. فَوَارِقُ and فُرَّقٌ [&c.]. (O.) فَارُوقٌ A thing that makes a distinction between two things: and a man who makes a distinction between truth and falsity: (TA:) or one who makes a distinction between affairs, or cases. (Msb.) الفَارُوقُ is an appellation that was given to 'Omar Ibn-El-Khattáb, (S, O, K, TA,) the second of the Khaleefehs; (TA;) because a distinction was made by him between truth and falsity. (Ibráheem El-Harbee, O, K, * TA.) — — التِّرْيَاقُ الفَارُوقُ, (O,) or تِرْيَاقٌ فَارُوقٌ, (K,) The most approved sort of theriac, (O, K,) and the most esteemed of compounds; because it makes a distinction between disease and health: (K:) called by the vulgar تِرْيَاقَ فَارُوقِيّ. (TA.) — See also فَرُوقَةٌ, first sentence. فَارُوقَةٌ: see فَرُوقَةٌ, first sentence, in two places. أَفْرَقُ, applied to a man, Having a wide space between the two central incisors: (IKh, TA:) [or] i. q. أَفْلَجُ [app. as meaning the same, or having a similar meaning]: (K, TA: [but the CK has الأَفْلَحُ instead of الأَفْلَجُ:]) or, accord. to Lth, the أَفْرَق is like the أَفْلَج, except that the افلج is such as has been rendered so, and the افرق is such naturally. (O, TA.) And A camel having a wide space between the two toe-nails. (Yaakoob, TA.) And Having a wide space between the buttocks. (TA.) And A he-goat having a wide space between his horns. (IKh, TA.) And A ram, or he-goat, having a wide space between his testicles: and [the fem.] فَرْقَاءُ a ewe, or she-goat, having a wide space between the two teats. (Lth,

O, K, TA.) — — A camel having two humps. (TA.) — — A man whose forelock is as though it were divided; and in like manner, whose beard is so. (S, O, K. *) A cock whose عُرْف [or comb] is divided: (S, O, K:) and (accord. to Lth, O) a white cock: (O, K:) or, as some say, having two combs (ذُو عُرْفَيْنِ). (O.) — — A horse having one of the hips more prominent than the other; which is disapproved: (S, K, TA:) or having a deficiency in one of his thighs, in comparison with the other: or having a deficiency in one of the hips: or, accord. to the T, a beast having one of his elbows prominent, and the other depressed. (TA.) And A horse having one testicle. (Lth, O, K, TA.) The pl. is فُرْقٌ. (TA, in which it is here mentioned: also mentioned in the K after أَفْرَقُ as applied to a ram or he-goat: in the CK [erroneously] فُرُقٌ) And ↓ فَرُوقٌ applied to a horse signifies the same as أَفْرَقُ. (O, TA.) — — طَرِيقٌ أَفْرَقُ A road that is distinct, apparent, or manifest. (TA.) And سَيْلٌ أَفْرَقُ A torrent that is as though it were the فِرْق [app. as meaning wave, billow, or surge]. (TA.) تَفَارِيقُ [Sundry, or separate, or scattered, portions or things: and sundry times]. You say, أَخَذْتُ حَقِّى مِنْهُ بِالتَّفَارِيقِ (S, O, K, * TA) i. e. [I took my right, or due, from him in sundry portions: or] at sundry times. (TA.) And ضَمَّ تَفَارِيقَ مَتَاعِهِ i. e. [He put together] what were scattered [of his household goods, or furniture and utensils]. (TA.) إِنَّكَ خَيْرٌ مِنْ تَفَارِيقِ العَصَا [Verily thou art better than the several portions of the staff], (S, O, K,) which is a prov., (O,) was said by a poet, (S,) or by Ghaneeyeh, (O,) or Ghuneiyeh, (K,) El-Aarábeeyeh, to her son; for he was evil in disposition, [عازِمًا in the CK is a mistake for عَارِمًا,] very mischievous, notwithstanding his weakness, (O, K,) and slenderness of bone; (O;) and he assaulted one day a young man, who thereupon cut off his nose, and his mother took the mulct for it; so her condition became good after abasing poverty; then he assaulted another, who cut off his ear; and another, who cut off his lip; and his mother took the mulct for each; and when she saw the goodness of her condition, (O, K,) the camels and the sheep or goats and the household goods that she had acquired, (O,) she said thus: (O, K:) for from the staff (S, O, K) when it is broken (S) is made a سَاجُور [q. v.], and from this are made tent-pegs, and from the tent-peg is made an عِرَان [q. v.], and from this are made تَوَادٍ [pl. of تَوْدِيَةٌ, q. v.]. (S, O, K.) مَفْرَقٌ (S, O, K) and مَفْرِقٌ (S, O, Msb, K) The middle of the head; (S, O, K;) the place where the hair of the head is separated: (S, O, Msb, K:) pl. مَفَارِقُ; which is used also in the sense of the sing., as though the sing. applied to every part thereof: (S, O:) one says, شَابَتْ مَفَارِقُ رَأْسِهِ [meaning The place (lit. places) of the separation of the hair of his head became white, or hoary]. (Mgh voce ذَكَرٌ.) [See also فَرْقٌ.] — — Also The place, of a road, where another road branches off: (S, O, Msb, K:) both words are used in this sense likewise: (S, O, K: *) pl. as above. (K.) — — And [hence] one says, وَقَفْتُهُ عَلَى مَفَارِقِ الحَدِيثِ (tropical:) [I made him to know] the modes, or manners, [of the narrative, or discourse,] or the manifest, plain, or obvious, modes or manners [thereof]. (TA.) مُفْرِقٌ A she-camel whose young one has become separated from her, (S, O, K, TA,) as some say, (TA,) by death: (S, O, K, TA:) pl. ↓ مَفَارِيقٌ. (TA. [Thus in my original, not مَفَارِقُ.]) — — And A she-camel that tarries two years, or three, without conceiving. (TA.) — — And A she-camel having a return of some of her milk. (TA.) — — And Anyone recovering from his disease. (Lh, TA.) — — And Deviating from the right way or course, or from that which is right. (TA.) — — And مُفْرِقُ الجِسْمِ, (thus accord. to the K, there said to be like مُحْسِنٌ,) or ↓ مُفَرَّقُ الجِسْمِ, (thus in the O,) A man (O) having little flesh: or fat, or plump: (O, K:) two contr. meanings. (K.) مُفَرَّقٌ: see what next precedes. مُفَرِّقٌ [The disperser of the camels or cattle;] the [small, stinking beast called] ظَرِبَانِ; because when it emits a noiseless wind from the anus among the cattle, they disperse themselves. (S, O, K.) مَفَارِيقٌ: see مُفْرِقٌ: — — and فَارِقٌ, latter half. مُنْفَرَقٌ is a n. of place, as well as an inf. n. [of اِنْفَرَقَ]: (O, K:) and is used by Ru-beh as meaning A place where a road divides. (O.) فرقد فَرْقَدٌ A calf: (S:) accord. to Aboo-Kheyreh, after he has become about two months old: (TA voce عِجْلٌ:) or the calf of a wild cow; as also ↓ فُرْقُودٌ: (IAar, O, L, K:) fem. فَرْقَدَةٌ. (L.) — — And الفَرْقَدُ (O, L, K) and ↓ الفُرْقُودُ (O, K) (assumed tropical:) The asterism (نَجْم) by which one directs his course (O, K) by sea and by land; (O;) two stars [b and y of Ursa Minor]; (L, K;) also called (in poetry, O, K, [and generally in prose,]) الفَرْقَدَانِ; (O, L, K;) thus in a verse cited voce إِلَّا; (O;) they are two stars near the قُطْب [or pole-star]; (S, L;) two stars that never set, revolving round the جَدْى [or pole-star], both in Ursa Minor; (L;) the two bright stars of the four that form the angles of a quadrilateral figure in Ursa Minor; (Kzw;) also called by the Arabs الفَرَاقِدُ [which is the pl. of الفَرْقَدُ]. (L.) — And فَرْقَدٌ signifies also A level, or an even, land. (Ibn- 'Abbád, O.) فُرْقُودٌ: see above, first and second sentences. فرقع Q. 1 فَرْقَعَ الأَصَابِعَ i. q. نَقَّضَهَا, (S, * O, * K, [in copies of the K written نَقَضَهَا, but correctly with teshdeed, as is shown by what here follows,]) inf. n. فَرْقَعَةٌ i. q. تَنْقِيضٌ (S, O) and تَفْقِيعٌ, (TA,) [He cracked the joints of his fingers;] i. e. he pressed his fingers so that a sound was heard to proceed from their joints: (TA:) the doing of which is forbidden, (O, TA,) in prayer. (TA. [See also 2 in art. فقع.]) And one says, سَمِعْتُ فَرْقَعَةً لِرَجُلٍ and صَرْقَعَةً [I heard a cracking of the joints of the fingers of a man]: both signify the same. (TA.) — — And فَرْقَعَةٌ He twisted his (a man's, K) neck. (O, K.) — فَرْقَعَ [as an intrans. v.], (O, K, TA,) inf. n. as above, (TA,) He ran vehemently, (O, K, TA,) going back, or retreating: so in the Tekmileh. (TA.) — — And فِرْقَاعٌ (as an inf. n. of which the verb is فَرْقَعَ, TK) signifies The emitting of wind from the anus with a sound: (O, K:) mentioned by IDrd as from some one or more of the Arabs. (O.) — — See also فَرْقَعَةٌ in what next follows. Q. 2 تَفَرْقَعَتْ الأَصَابِعُ The fingers produced a sound or sounds [by their joints' being cracked]; (O;) quasi-pass. of 1 in the first of the senses expl. above; (S, K;) as also ↓ إِفْرَنْقَعَت, (K, TA,) inf. n. اِفْرِنْقَاعٌ and [quasi-inf. n., being app. the inf. n. in this case of ↓ فُرْقِعَت,] فَرْقَعَةٌ, (TA,) [and this is app. what is meant by its being said that] ↓ الاِفْرِنْقَاعُ is [syn. with] الفَرْقَعَةُ. (K.) — — Accord. to IDrd, تَفَرْقُعٌ signifies The sounding of two things striking against each other. (O.) — — And تفرقع الرَّجُلُ The man drew himself together, or shrank; like تَقَرْعَفَ [which is mentioned in the K in the same sense, as also تَقَرْفَعَ]. (L, TA.) Q. 3 إِفْرَنْقَعَ see Q. 2, in two places. — — الاِفْرِنْقَاعُ also signifies The withdrawing, or removing, and going away, from a thing (عَنْ شَىْءٍ); (K;) and the dispersing of itself, or becoming dispersed. (IAth, TA.) اِفْرَنْقِعُوا عَنِّى, a phrase used by 'Eesà Ibn-'Omar, (S, O,) to people who had congregated about him on an occasion of his having fallen from his ass, (O,) means Withdraw ye, or remove, (S,) or disperse yourselves, (O,) from me, (S,) and go away. (S, O.) And 'Eesà Ibn-'Omar is related to have read, [in the Kur xxxiv. 22,] حَتَّى إِذَا افْرَنْقَعَ عَنْ قُلُوبِهِمْ; meaning, [الفَزَعُ] كُشِفَ, or the like, being understood;] but the common reading is فُزِّعَ, q. v. (TA.) الفُرْقَعَةُ The اِسْت [here app. meaning anus (see 1)]; (Lth, IAar, K;) of the dial. of ElYemen: (O:) also called الفُرْقُعَةُ. (TA.) فرك 1 فَرْكٌ, as expl. by Lth, signifies (O, TA) primarily (TA) One's rubbing, or rubbing and pressing, a thing [with the hand] so that its integument becomes stripped off (O, TA) from its kernel; as, for instance, a [shelled] walnut. (TA.) One says, فَرَكَ السُّنْبُلَ, (S, O, Msb, K,) aor. فَرُكَ, inf. n. فَرْكٌ, (S, Msb,) He rubbed, or rubbed and pressed, the ears of corn (K, TA) with his hand [so that the kernels became divested of their

husks]. (S, O, Msb, TA.) And فَرَكَ الثَّوْبَ (S, O, Msb, K) He rubbed, or rubbed and pressed, the garment (K, TA) with his hand [to remove a soil]. (S, O, Msb, TA.) And فَرَكَ المَنِىَّ مِنَ الثَّوْبِ (Mgh, O, Msb,) aor. and inf. n. as above, (Mgh,) He rubbed, (Msb,) or rubbed and pressed, (Mgh,) with his hand, the [dry soil of] sperma, so that it crumbled, and came off from the garment; (Mgh, Msb;) like حَتَّهُ: and in like manner الطِّينَ [i. e. the dry mud]. (Msb.) [And فَرَكَ القَمْلَةَ He rubbed, or rubbed and pressed, the louse, between his finger and thumb, or otherwise, to kill it. (See the pass. part. n., below.)] — فَرِكَتْ زَوْجَهَا, and فَرِكَهَا, aor. فَرَكَ; (S, O, K;) and فَرَكَتْهُ, and فَرَكَهَا زَوْجُهَا, aor. فَرُكَ, but this form of the verb is extr.; (K;) inf. n. فِرْكٌ (S, O, K) and فَرْكٌ and فُرُوكٌ; (K;) She hated her husband, and her husband hated her; (S, O;) or she hated her husband vehemently, and her husband hated her vehemently: (K:) the verb has not been heard otherwise than as relating to the husband and wife: (S, O:) Lh has mentioned فَرَكَتْهُ, aor. تَفْرُكُهُ; but it is not well known: (TA:) all of the nouns mentioned above as inf. ns. signify [hatred, or] vehement hatred, in a general sense, as also ↓ فُرُكَّانٌ, (K, TA,) which is [app. a simple subst.] mentioned on the authority of Seer, and also mentioned as with two kesrehs and the teshdeed [i. e. ↓ فِرِكَّانٌ]: (TA:) or all relate peculiarly to the hatred of the husband and wife; (K, TA;) i. e., to the man's hating his wife; or to her hating him, which is the better known: it is said in a trad. of Ibn-Mes'ood, إِنَّ الحُبَّ مِنَ اللّٰهِ وَالفِرْكَ مِنَ الشَّيْطَانِ [Verily love of the husband is from God, and hatred of the husband is from the Devil]: A'Obeyd says that الفِرْكُ signifies the woman's hating her husband; that it relates peculiarly to the wife and the husband, and that it had not been heard by him as used in relation to any but them two: and IAar says that the sons of a man by a wife who hates him, which sons are termed أَوْلَادُ الفِرْكِ, possess generosity, because the sons thus called are most like to their fathers, and do not resemble her: and when the husband hates the wife, one says صلفها [i. e. صَلِفَهَا or صَلَفَهَا] and صلفت عنده [i. e. صَلِفَتْ عِنْدَهُ]. (TA.) — فَرِكَتِ الأُذُنُ, aor. فَرَكَ, (K,) inf. n. فَرَكٌ, (S, O, K,) The ear had a flaccidity in its أَصْل [or base, meaning the part surrounding the entrance of the meatus auditorius]. (S, * O, * K.) 2 تَفْرِيكٌ [inf. n. of فرّك] The causing to be hated, or much hated. (O.) 3 فاركهُ, (AZ, O, K, TA,) inf. n. مُفَارَكَةٌ, (TA,) i. q. تَارَكَهُ [i. e. He left, forsook, or abandoned, him; or he did so being left &c. by him]; (AZ, O, K, TA;) namely, his companion; (AZ, O;) said by IF to be formed by substitution [of ف for ت]: (O, TA:) expl. in the A as meaning فَارَقَهُ [which is syn. with تاركه]. (TA.) 4 افرك السُّنْبُلُ The ears of corn became ↓ فَرِيك, i. e. in the state in which they were fit to be rubbed, or rubbed and pressed, with the hand [so as to divest the kernels of their husks], and then to be eaten: (S, O:) and افرك الزَّرْعُ, (TA,) and الحَبُّ, (K,) The seed-produce, and the grain, attained to the state in which it was fit to be rubbed, or rubbed and pressed, (K, TA,) with the hand: or the grain became hard, or firm, and attained to its utmost state of growth; before which it is forbidden to sell it. (TA.) 5 تفرّك He (an effeminate man, O) affected languor, or languidness, (تَكَسَّرَ) in his speech, (O, K,) and in his walk: (K:) so says IDrd. (O.) 7 انفرك السُّنْبُلُ The ears of corn were rubbed, or rubbed and pressed, (K, TA,) with the hand [so that the kernels became divested of their husks]. (TA.) And انفرك الثَّوْبُ The garment became rubbed, or rubbed and pressed, (K, TA,) with the hand [to remove a soil]. (TA.) [See 1.] — — And انفرك المَنْكِبُ The shoulder-joint became lax, or slack: (S, * TA:) or انفرك مَنْكِبُهُ, (Lth, O, K, *) as also انفركت وَابِلَتُهُ, (Lth, O,) signifies the وَابِلَة [or head] of his humerus became dislocated (Lth, O, K) from the صَدَفَة [or socket] of the scapula, so that the shoulder-joint became lax, or slack: but when the like thereof happens in the وابلة of the femur, one does not say انفرك, but حُرِقَ, and the epithet مَحْرُوقٌ is applied to it [i. e. to the hip-joint]. (Lth, O.) — — And انفرك عَنْ عَهْدِهِ He became released from his compact, engagement, or promise; syn. اِنْفَكَّ. (TA.) 10 استفرك الحَبُّ فِى السُّنْبُلَةِ The grain became full (سَمِنَ [q. v.]), and hard, or firm, [as though demanding to be rubbed with the hand so as to be divested of the husks, and eaten,] in the ear of corn. (K, * TA.) فَرْكٌ: see what next follows. فَرِكٌ, (O, K,) like كَتِفٌ, (K,) or correctly, as written in the L and A, ↓ فَرْكٌ, (TA, [but this I think doubtful,]) [A fruit or the like] of which the integument becomes rubbed off [with the hand]: (O, K: [I read المُنْفَرِكُ قِشْرُهُ, as in the CK, for المُتَفَرِّكُ قِشْرُهُ in other copies of the K and in the O:]) thus applied to an almond, and likewise to a peach. (TA.) — — See also what next follows. أُذُنٌ فَرْكَآءُ An ear having a flaccidity in its أَصْل [or base]; as also ↓ فَرِكَةٌ. (S, O, K. [See 1, last sentence.]) فُرُكَّانٌ and فِرِكَّانٌ: see 1, latter half. فِرَاكٌ a term for حَيْضٌ [or Menstruation]: mentioned by MF. (TA.) فَرُوكٌ: see فَارِكٌ, first sentence. فَرِيكٌ, applied to grain (حَبّ), i. q. ↓ مَفْرُوكٌ [i. e. Rubbed, or rubbed and pressed, with the hand, so that the integument becomes stripped off from the kernel]: (K:) or wheat (بُرّ) that is rubbed, &c., and picked, or cleared. (O.) See also 4. — — And Wheat rubbed, &c., and moistened with clarified butter &c.; (K, TA;) also termed ↓ مَفْرُوكَةٌ. (TA.) — The فَرِيكَانِ, or, as in some copies of the K, ↓ فَرِيكَتَانِ, (TA,) Two bones [app. the two greater cornua of the os hyoides] in, or at, (فِى,) the root of the tongue. (K, TA.) فَرِيكَتَانِ: see what next precedes. فَارِكٌ A woman hating, or who hates, her husband; [app. accord. to the K, vehemently;] as also ↓ فَرُوكٌ [but app. in an intensive sense]: (S, O, K:) pl. of the former فَوَارِكُ. (O, * TA.) Dhur-Rummeh says, (O, TA,) describing camels, (TA,) إِذَا اللَّيْلُ عَنْ نَشْزٍ تَجَلَّى رَمَيْنَهُ بِأَمْثَالِ أَبْصَارِ النِّسَآءِ الفَوَارِكِ [When the night clears away from an elevated piece of ground, they cast at it the like of the eyes of the women that hate their husbands]: (O, TA:) he likens them to the women that hate their husbands because these raise their eyes towards men, not confining the look to the husbands: he says, these camels enter upon the time of dawn, having journeyed all their night; and whenever an elevated piece of ground becomes within their view, they cast their eyes at it by reason of sprightliness and strength for the journeying. (TA.) مُفَرَّكٌ [Caused to be hated, or to be much hated: see its verb. And] A man hated by women: (S, O, K:) such was Imra-el-Keys: (S, O:) [and accord. to Freytag, ↓ مَفْرُوكٌ occurs in this sense in the Deewán of Jereer.] And مُفَرَّكَةٌ A woman hated by men. (IAar, K.) — — Also Left, forsaken, or abandoned, and hated. (Fr, TA.) مَفْرُوكٌ: see فَرِيكٌ. One says also قَمْلَةٌ مَفْرُوكَةٌ [A louse rubbed, or rubbed and pressed, between the finger and thumb, or otherwise, to be killed]. (S, O.) — — Applied to a camel, (En-Nadr, O, K,) it means Such as is termed أَفَكُّ [q. v.]; (En-Nadr, O;) whose shoulder is slit [so I render اِنْخَرَمَ, but I incline to think that it here means is splayed, or dislocated, as though rent without being separated (see تَخَرَّمَ)], and the عَصَبَة [which I suppose to signify in this case either tendon or ligament] that is in the interior of the أَخْرَم [q. v., app. here meaning the glenoid cavity of the scapula] detached. (En-Nadr, O, K. [See also انفرك مَنْكِبُهُ.]) — — And A garment, or piece of cloth, (TA,) strongly dyed (K, TA) with saffron &c. (TA.) — See also مُفَرَّكٌ. مَفْرُوكَةٌ, as a subst.: see فَرِيكٌ. فرم 2 تَفْرِيمٌ [as an inf. n. of which the verb is فَرَّمَت] signifies A woman's contracting her فَلْهَم (or قُبُل, TA) [i. e. vulva or vagina] with the stones of raisins [which were supposed to have an astringent property, or with some other medicament: see فَرْمٌ: and see also 10]: and so تَفْرِيبٌ. (IAar, T.) 3 فِرَامٌ [app. as an inf. n. of which the verb is فَارَمَت] signifies A woman's menstruating, and stuffing her vulva with a piece of rag: and one says of her who has done this, ↓ اِفْتَرَمَت [and app. also فَارَمَت]. (T, K.) [See

also فِرَامَةٌ.] — — It occurs in a trad. [as an inf. n.] used in the sense of مُجَامَعَة [meaning (tropical:) The act of compressing]. (IAth, TA.) 4 افرم He filled (T, S, K) a watering-trough (T, K) or a vessel: (S:) of the dial. of Hudheyl. (T, S.) 8 اِفْتَرَمَت, said of a woman: see 3. 10 اِسْتَفْرَمَت She (a woman) applied a medicament to her vulva, or vagina, to contract it: (S, K: *) or she stuffed her vulva, or vagina, (T, TA,) with the stones of raisins, and the like: (TA:) the women of [the tribe of] Thakeef, having a wideness in that part, made this use of the stones of raisins, desiring thereby to contract it: (M, TA: *) [see also 2: and see فَرْمٌ:] the epithet ↓ فَرْمَآءُ is applied to her who does thus; as also ↓ مُسْتَفْرِمَةٌ. (M, K.) — — And [hence] one says of a mare, اِسْتَفْرَمَتْ بِالحَصَى, meaning (assumed tropical:) She caused the pebbles to enter her vulva by her vehement running. (TA. [And the same is implied in the S by an ex. and explanation of the part. n.]) فَرْمٌ, (T, S, M, K,) and ↓ فَرْمَةٌ, (S, K,) and ↓ فِرَامٌ, (M, K,) A medicament, or remedial application, (T, S, M, K,) such as the stones of raisins, (T, M,) used by a woman for the purpose of contracting her vulva, or vagina. (T, S, M, K.) فَرَمٌ The rag that is used on the occasion of menstruation: (IAth, TA:) and ↓ مَفَارِمُ signifies the rags used on the occasion thereof; and [may be an irreg. pl. of فَرَمٌ, like as مَشَابِهُ is held to be of شَبَهٌ, but it is said that it] is a pl. having no sing.: (M, TA:) [in the K, in art. حشو, the ↓ مَفَارِمُ (there in the CK erroneously written مَقَارِم) are said to be used by the مُسْتَحَاضَة: see 8 in that art.] فَرْمَةٌ: see فَرْمٌ. فَرْمَآءُ: see 10. فِرَامٌ: see فَرْمٌ: — and see also the next following paragraph. فِرَامَةٌ The piece of rag which a woman bears [stuffed] in her vulva, or vagina: (AZ, T, K:) or her menstruating, and stuffing her vulva with a piece of rag; like ↓ فِرَامٌ [as expl. above: see 3]. (K.) أَفْرَمُ A man (TA) whose teeth become much broken. (K, TA.) مُفْرَمٌ Filled with water (T, M) &c.: (M:) mentioned by A'Obeyd, as applied to a wateringtrough: (T:) and applied also to a شِعْب [or road in a mountain, &c.,] as meaning filled with men, or people: (M:) of the dial. of Hudheyl. (T, M.) مَفَارِمُ: see فَرَمٌ, in two places. مُسْتَفْرِمَةٌ: see 10. فرن فُرْنٌ [app. from, or cognate with, the Latin " furnus "] An oven, (IDrd, * S, * M, K,) syn. مَخْبَزٌ, (M, K,) [or one] in which one bakes bread such as is termed فُرْنِىّ; (S, K;) differing from the تَنُّور [q. v.]: (S:) a word of the dial. of Syria: (M:) thought by IDrd to be not Arabic [in origin]: (TA:) pl. أَفْرَانٌ. (M.) فُرْنِىٌّ Thick, (S, K,) round, or circular, (K,) bread; (S, K;) so called in relation to its place [in which it is baked, i. e. the فُرْن]: (S:) or (K) a sort of bread having a raised and pointed, or hollowed, head, the lateral portions thereof being drawn together to, or towards, the middle, (M, K,) and being intermingled, one part thereof in another, (M,) roasted, or fried, (K,) then well moistened with milk and clarified butter and sugar: (M, K:) n. un. ↓ فُرْنِيَّةٌ: which signifies also a round, or circular, great cake of bread: (M:) [whence, app.,] فَإِذَا هِىَ مِثْلُ الفَرْنِيَّةِ الحَمْرَآءِ [And lo, she, or it, was like the red فرنيّة; but to what this refers I know not]: a saying of some of the Arabs. (S, TA.) — — And (as being likened thereto, TA) (tropical:) A thick, bulky, man: (M, K, TA:) and (K) a bulky dog. (IB, K, TA.) — — Also A baker; as a rel. n. of فُرْنٌ: (Msb:) and so ↓ فَرَّانٌ, in the dial. of the vulgar. (TA.) فُرْنِيَّةٌ: see the next preceding paragraph. فَرَّانٌ: see فُرْنِىٌّ, last sentence. [It is applied in the present day to A baker of bread and of meat &c.] ?? A female baker (T, K) of the bread termed فُرْنِىّ. (T.) فرنب فِرْنِبٌ A rat, or mouse; syn. فَأْرَةٌ: (IAar, O, K:) or the young one generated between it and a jerboa: (K:) or [as a coll. gen. n.] the rat, or mouse; syn. فَأْرٌ. (T.) [See also قَرْنَبٌ.] فرنج الفِرَنْجُ, n. un. فِرَنْجِىٌّ: see what follows. الإِفْرَنْجَةُ (O, K) [and الإِفْرَنْجُ, which is the more common,] and ↓ الفِرَنْجُ, (MF, TA, [but in the Commentary of MF written without any of the syll. signs,]) in which last manner it is correctly written accord. to the sheykhs of El-Andalus, who are the nearest to, and the best acquainted with, the country of the people thus called, and so written by Suh, (MF,) A certain people; [the Franks; an appellation given originally, by the Arabs, to the French; and afterwards to all Europeans except those of the Turkish Empire:] an arabicized word from إِفْرَنْك, (K,) or افرنگ, (O,) or from فرنك [or فِرَنْگ]: (Suh, MF:) accord. to general analogy, it should be الإِفْرَنْجَةُ, with kesr to the ر: (O, K:) so called because the seat of their dominion is [named] فرنجة or فرانسة [i. e. France]; and their king is called الفرنسيس, [more properly الفَرَنْسِيْسِىُّ,] which is likewise an arabicized word. (Suh, as cited by MF.) [The n. un., or appellation given to a single person of this people, is إِفْرَنْجِىٌّ and فِرَنْجِىٌّ.] فرند فِرِنْدٌ A sort of cloth, or garment, (Lth, T, O, K,) well known: (K:) an adventitious word, (Lth, T, O,) [from the Pers. پَرَنْد,] arabicized. (O, K.) — — And [hence, app.,] فِرِنْدُ السَّيْفِ, (T, S, M, O, K,) and ↓ إِفْرِنْدُهُ, (S, O, K,) The diversified wavy marks, streaks, grain, or water, of the sword; syn. وَشْيُهُ, (T, S, M, O, K,) and جَوْهَرُهُ, (T, O, K,) and رُبَدُهُ [q. v.], (S, O,) and مَاؤُهُ الَّذِى يَجْرِى فِيهِ, (T, O, *) and طَرَائِقُهُ, (T, O,) i. e. سَفَاسِقُهُ. (T.) — — And الفِرِنْدُ signifies The sword itself. (M, L, K.) — — And The حَوْجَم; (K, TA;) i. e. (TA) the red rose. (M, TA.) — — And The grains of the pomegranate. (AA, O, K.) فِرِنْدٌ i. q. أَبْزَارٌ [Seeds that are used in cooking, for seasoning food; &c.]: pl. فَرَانِدُ. (IAar, O, K.) فِرِنْدَاةٌ A قَطَاة [or sand-grouse]. (Ibn-'Abbád, O, K.) إِفْرِنْدُ السَّيْفِ: see فِرِنْدٌ, second sentence. فرنس For words mentioned in some of the lexicons under this head, see art. فرس. فرنق Q. 2 تَفَرْنَقَ He was, or became, bad; (K, TA;) said of a camel: (TA:) and so تَفَرْنَقَت said of a sheep or goat (شَاة). (Ibn-'Abbád, O, TA.) — And أُذُنُهُ تَفَرْنَقَتْ His ear became raised. (Ibn- 'Abbád, O, K.) فُرْنُقٌ Bad; (Ibn-'Abbád, O, K;) applied to the عَرِيف [or chief, superintendent, or manager of the affairs,] of a people or party: and so ↓ مُتَفَرْنِقٌ applied to a camel. (Ibn-'Abbád, O.) فُرَانِقٌ The بَرِيد, i. e., (IDrd, S, O,) the warner before the lion; (S, O, K;) a certain beast of prey, [sometimes called by us the lion's provider,] that cries out before the lion, as though warning men of his presence; said to resemble the jackal (اِبْنُ آوَى); (IDrd, TA;) and said to be the jackal [itself]; but some say otherwise: (TA voce بَرِيدٌ:) a Pers. word, (IDrd, S, O,) arabicized, (IDrd, S, O, K,) originally فَرْوَانَهْ [or پَرْوَانَه], (IDrd, TA,) or originally پَرْوَانَك: (S, O, K:) said by AHát to be [also] called the وَعْوَع. (TA.) — — And (hence, TA) The guide of the messenger on a beast of the post. (O, K, TA.) And sometimes The guide of an army was thus called. (S, TA.) — — And, (O, K,) accord. to some, (O,) it signifies The lion [himself]. (O, K.) مُتَفَرْنِقٌ: see فُرْنُقٌ. فره 1 فَرُهَ, aor. فَرُهَ, (S, K,) inf. n. فَرَاهَةٌ and فَرَاهِيَةٌ (K) [and app. also فُرُوهَةٌ, expl. below as a simple subst.], He was, or became, skilled, or skilful. (S, K.) — — And فَرُهَ and فَرَهَ, aor. of each فَرُهَ, [inf. n. app. فُرُوهَةٌ and فَرَاهَةٌ and فَرَاهِيَةٌ, expl. below as simple substs.,] said of a horse or similar beast, &c., He was, or became, brisk, lively, sprightly, active, agile, or light. (Msb.) — — [And فَرُهَ, inf. n. فَرَاهَةٌ, (of which see an explanation below,) probably signifies He was, or became, beautiful, comely, pretty, or elegant; like صَبُحَ, inf. n. صَبَاحَةٌ.] — — And فَرِهَ, (S, K,) aor. فَرَهَ, (K,) inf. n. فَرَهٌ, (TK,) He exulted, or rejoiced above measure; or he exulted greatly, and behaved insolently and unthankfully, or ungratefully: (S, K:) the ه in this verb, accord. to Fr, is substituted for the ح in فَرِحَ, which has this meaning. (TA.) 2 فَرَّهَ see what next follows. 4 أَفْرَهَت She (a camel) brought forth [young ones such as are termed] فُرْهٌ (S) or فُرَّهٌ (K) [i. e. such as were brisk, lively, sprightly, active, agile, or light]; as also ↓ فرّهت, inf. n. تَفْرِيهٌ. (K.) — — And She (a woman) brought forth beautiful children. (TA.) — — And افره He (a man) took for

himself a غُلَام [i. e. youth, young man, or male slave,] such as is termed فَارِهٌ (IAar, K) meaning beautiful, or comely, of countenance. (IAar, TA.) 10 هُوَ يَسْتَفْرِهُ الأَفْرَاسَ means يَسْتَكْرِمُهَا [i. e. He seeks the horses, or mares, that are of generous race]: (aK, TA:) and the like is said in the A, but with الدَّوَابَّ in the place of الافراس. (TA.) فَرِهٌ [part. n. of فَرِهَ, meaning Exulting, or rejoicing above measure; &c.]. In the Kur xxvi. 149, some read فَرِهِينَ, from فَرِهَ, signifying as expl. above: others reading فَارِهِينَ, which is from فَرُهَ: (S, TA:) — — but فَرِهٌ is also syn. with فَارِهٌ, as an epithet applied to a youth, or young man, or male slave; and thus the reading of فَرِهِينَ in the Kur has been expl. as meaning Possessing skill. (TA.) فُرَاهٌ i. q. فُرَاتٌ, as an epithet applied to water, signifying Sweet, &c.: both are chaste forms, and well known, like تَابُوهٌ and تَابُوتٌ: so in the Towsheeh. (MF and TA in art. فرت.) فَرَاهَةٌ [mentioned in the first paragraph as an inf. n. is also expl. as a simple subst.]: see فُرُوهَةٌ. — — Also Beauty, or comeliness. (Msb, TA.) فُرُوهَةٌ [app. an inf. n., but mentioned as a simple subst., meaning] Skilfulness. (K.) — — And فُرُوهَةٌ and ↓ فَرَاهَةٌ and ↓ فَرَاهِيَةٌ denote a quality of a hackney and of a mule and of an ass, (S,) or of a horse, or similar beast, &c., (Msb,) all signifying Briskness, liveliness, sprightliness, activity, agility, or lightness. (Msb, TA. *) فَرَاهِيَةٌ [mentioned in the first paragraph as an inf. n.]: see what next precedes. فَارِهٌ Skilful, or possessing skill; (S, Msb, K;) part. n. of فَرُهَ, irregularly formed, for by rule it should be فَرِيهٌ: (S:) accord. to Z, it is applied to a man; and also, without ة, to a قَيْنَة [i. e. female slave, or slave-songstress]. (Msb.) — — And it is applied as an epithet to a hackney, (Az, S, Msb,) and a mule, (S,) and an ass, (Az, S, Msb,) or to a horse, or similar beast, (Az,) meaning Brisk, lively, sprightly, active, agile, or light; (Az, * Msb;) sharp; strong; that goes, or journeys, much; a great goer: (Az, TA:) it is not applied to a فَرَس, (Az, S,) i. e. to an Arabian horse; (Az, Msb;) such being termed جَوَادٌ, (Az, S, Msb,) and رَائِعٌ: (S:) 'Adee Ibn-Zeyd has applied it to the latter; but As has charged him with error in so doing; saying that he possessed not knowledge of horses: (S:) the pl. is فُرْهٌ, (S, Msb,) like بُزْلٌ and حُولٌ pls. of بَازِلٌ and حَائِلٌ, (S,) or فُرُهٌ, like كُتُبٌ, (K,) and فَرَهَةٌ, with two fet-hahs, (Msb,) or فُرْهَةٌ, (S, K,) but this is held by Sb to be a quasi-pl. n., (ISd, TA,) and فُرَّهٌ, like رُكَّعٌ, and فُرَهَةٌ, like سُكَّرَةٌ, (K,) as in the A, but MF says that no pl. of this measure is known. (TA.) — — Also, applied to a غُلَام [i. e. youth, young man, or male slave], Beautiful, or comely, of countenance. (IAar, TA.) And [the fem.] فَارِهَةٌ signifies A beautiful, or comely, girl, or young woman: (K:) [and] so ↓ فَرْهَآءُ, [of which the masc. is أَفْرَهُ, and] of which the pl. is فُرْهٌ; but Az says, I do not think that they use this word in relation to girls, or young women, though they may apply it peculiarly to female slaves like as they apply فَارِهٌ and فَارِهَةٌ peculiarly to hackneys and mules and jades, exclusively of Arabian horses. (Msb.) — — And فَارِهَةٌ is also syn. with فَتِيَّةٌ [i. e. A youthful females, or one in the prime of life]: (thus accord. to several copies of the K and accord. to the TA:) or قَيْنَةٌ [i. e. a female slave, or a slave-songstress: see the first sentence of this paragraph]. (Thus in the CK.) — — And it signifies also [A woman] who eats vehemently: (K:) and فَارِهٌ applied to man, A vehement eater. (IAar, TA.) أَفْرَهُ: see its fem., فَرْهَآءُ, in the next preceding paragraph. — — فُلَانٌ أَفْرَهُ مِنْ فُلَانٍ means Such a one is more beautiful, or comely, than such a one. (Msb.) مُفْرِهَةٌ and مُفْرِهَةٌ (S, K) and مُفَرِّهَةٌ (S) are epithets applied to a she-camel, meaning Bringing forth [young ones such as are termed] فُرْهٌ (S) or فُرَّهٌ. (K.) [See 4.] فرهد Q. 2 تَفَرْهَدَ, said of a boy, or youth, not of a man, He became fat. (TA. [See also فُرْهُدٌ, and مُفَرْهَدٌ.]) فَرْهَدٌ: see the next paragraph, in three places. فُرْهُدٌ (S, M, O, L, K) and ↓ فُرْهُودٌ (M, L, K) A boy, or youth, (L,) fat, or compact in make, (حَادِرٌ,) and thick; (S, M, O, L, K;) as also ↓ فَرْهَدٌ: (O:) and soft, thin-skinned, and plump: (M, O, * K:) some assign this meaning to فُرْهُدٌ, but others say that this is a corruption, and it is correctly with ف: and one says also غُلَامٌ فُلْهُدٌ, meaning a plump boy or youth: (L:) also, (K,) or فُرْهُدٌ [only], (TA,) or ↓ فُرْهُودٌ, (IDrd, O,) a boy, or youth, (IDrd, O, K, TA) not a man, (IDrd, O,) plump (IDrd, O, K, TA) in body, (TA,) and beautiful (IDrd, O, K, TA) in face; (TA;) as also ↓ فَرْهَدٌ: (K:) and فُرْهُدٌ and ↓ فَرْهَدٌ signify a boy, or youth, that has nearly attained to puberty. (O. [See also فَلْهَدٌ and فَوْهَدٌ.]) — — Also, i. e. the first and second, (L, K,) or ↓ فُرْهُودٌ, which is of the dial. of Azd, (O,) The whelp of a lion; (O, L, K;) of the dial. of 'Omán: the pl. [of ↓ فُرْهُودٌ, or] of فُرْهُدٌ, accord. to Kr, is فَرَاهِيدٌ; but ISd distrusts his authority on a matter of this kind. (L.) فُرْهُودٌ: see the next preceding paragraph, in four places. — — Also A young mountain-kid. (L, K.) — — And [the pl.] فَرَاهِيدُ signifies Young lambs or kids. (O, K.) مُفَرْهَدٌ A fat boy or youth. (TA.) فرو فرّى 2 الجُبَّةَ, inf. n. تَفْرِيَةٌ, He furred, or lined with fur, the garment called جُبَّة: see the pass. part. n., below.] 4 افرى He was, or became, abundant in cattle, or other property: like أَثْرَى. (M in art. ثرو. [See فَرْوَةٌ, last sentence.]) 8 افترى فَرْوًا He wore فَرْو [i. e. fur]: (S, M, K:) [and so, app., افترى alone: see مُفْتَرٍ, below.] فَرْوٌ signifies A certain thing that is worn; (S, Msb;) as also ↓ فَرْوَةٌ: (Msb:) each of these is a word of well-known meaning: (M:) [but the former is properly a coll. gen. n., and ↓ فَرْوَةٌ is its n. un.; agreeably with what here follows:] الفَرْوُ is well known [as being fur]; and ↓ فَرْوَةٌ is the appellation applied when it is [a furred garment] like the جُبَّة: (Lth, T:) and signifies also a skin, but not unless having upon it وَبَر [i. e. fur, or soft hair,] or wool: (T:) [in general,] this latter word signifies, (K, TA,) and some say the former also, (TA,) a kind of garment, well known, (K, TA,) lined with the skins of various species of animals, the most highly esteemed whereof is the سَمُّور [or sable], tanned, and sewed together; this garment being worn for preservation from the cold: (TA:) فِرَآءٌ is the pl. (S, M, Msb, TA) of mult., and the pl. of pauc. is أَفْرٍ: so says Aboo- 'Alee El-Kálee. (TA.) فَرْوَةٌ: see the next preceding paragraph, in three places. — — Also The scalp, or skin of the head: (S, Msb, K:) or فَرْوَةُ الرَّأْسِ signifies the scalp, or skin of the head, with the hair thereof, (Lth, T, M, Mgh,) of a man, and of other than man: (M:) or the upper part of the head: (M, TA:) and one says, ضَرَبَهُ عَلَى أُمِّ فَرْوَتِهِ meaning [He struck him upon] his هَامَة [crown, &c.]. (TA.) [Hence,] it is metaphorically applied, in a trad., to (tropical:) The skin of the face. (TA.) — — And (tropical:) A woman's [head-covering such as is called] خِمَار, (Mgh, K, TA,) or [such as is called] قِنَاع; occurring in a trad.; (Mgh, TA;) metaphorically applied thereto. (Mgh.) — — And (assumed tropical:) A crown, such as is worn by a king: (Z, K, * TA:) [said to be] so called because made of skins. (TA.) — — And A [garment of the kind called] جُبَّة of which the two sleeves have been tucked up. (K.) — — And The half of a [garment such as is called] كِسَآء made of the soft hair of camels; (K, TA;) now known by the appellation of جبة [evidently a mistranscription, app. for خِبَّة, q. v.]. (TA.) — — And A [bag such as is termed] وَفْضَة [q. v.], (K, TA,) [i. e.] like the خَرِيطَة, made of skin, (TA,) in which the beggar puts his alms. (K, TA.) And hence, (TA,) ذُو الفَرْوَة means The beggar. (K, TA.) — — And A portion of herbage collected together and dry. (S, K.) — — And Waste, or uncultivated, land, having in it no herbage (T, K) and no بَرَش [or maculæ, or spots differing in colour from the rest]. (T.) — — أَبُو فَرْوَةٍ signifies The بَلُّوط [here meaning chestnut, which is called in Egypt ابو فروة in the present day]; of the dial. of Egypt: it is thus called because within its husk is what resembles the soft hair of camels. (TA.) — Also i. q. ثَرْوَةٌ, (Fr, As, ISk, T, S, M, Msb, K,) and غِنًى; (S, K;) [i. e. Abundance, and richness &c.;] accord. to Yaakoob [i. e. ISk], (M,) formed

from ثَرْوَةٌ by substitution (S, M) of ف for ث: (M:) one says, إِنَّهُ لَذُو ثَرْوَةٍ مِنَ المَالِ and فَرْوَةٍ, both meaning the same [i. e. Verily he is a possessor of abundance of property]; (T, S; [in some copies of the latter, فِى المَالِ;]) so says ISk, (T,) or Fr; (S;) and As says the like: (S:) the latter says, فُلَانٌ ذُو فَرْوَةٍ and ثَرْوَةٍ, meaning Such a one is a possessor of abundant property. (T.) فَرَّآءٌ A manufacturer of فِرَآء [i. e. furs, or furred garments]: — — and A seller thereof. (TA.) جُبَّةٌ مُفَرَّاةٌ [A furred جبّة;] a [garment of the kind called] جبّة upon which is a فَرْوَة [or fur, i. e., that is lined therewith]. مُفْتَرٍ [act. part. n. of 8]. المُفْتَرِى لَا يَجِدَ البَرْدَ [The wearer of fur will not feel the cold] is a saying of the Arabs. (TA.) Quasi فروز Q. Q. 1 فَرْوَزَ see in art. فرز. فرى 1 فَرَاهُ, (M, K,) aor. يَفْرِيهِ, (K,) inf. n. فَرْىٌ, (K,) He slit it, or cut it lengthwise, ill, or improperly; or well, or properly; as also ↓ فرّاه and ↓ افراه [both relating to both of the foregoing explanations]: (K:) or he slit it, or cut it lengthwise, and made it bad, or improper; as also ↓ فرّاهُ: or, accord. to the sound lexicologists, the former has this meaning: but ↓ افرى signifies he slit, or cut lengthwise, and made good, or proper: (M:) or ↓ افراهُ (M, K) signifies, (M,) or signifies also, (K,) he made it good, or proper: or he ordered [another] to make it so: (M, K:) as though he removed from it unsoundness, or imperfection: but some say that this signifies he slit it, or cut it lengthwise, and made it bad, or improper: and when you mean he measured it, and cut it, to make it good, or proper, you say فَرَاهُ, inf. n. فَرْىٌ: (M:) [thus, accord. to J,] فَرَى, aor. and inf. n. as above, signifies he cut a thing in order to make it good, or proper: (S:) or he cut a skin, or hide, in a good, or proper, manner: (Ks, S, Msb:) and ↓ افرى he cut it in a bad, or an improper, manner: (Ks, S:) or this signifies he slit much, in a bad, or an improper, manner: and افرى الجِلْدَ, accord. to As, he rent, tore, or slit, the skin, and made holes in it, and spoiled it: and افرى signifies also he slit a thing (S, M, Msb) of any kind; (as also ↓ فرّاهُ:]) thus you say, افرى الأَوْدَاجَ he slit the اوداج [or external jugular veins], (T, M, Mgh, Msb,) and made what was in them, of the blood, to come forth; (T, Mgh, Msb;) and in like manner one says of a garment, or piece of cloth, and of a جُلَّة [or receptacle for dates, made of palm-leaves woven together]; (T;) or he cut the اوداج: (S:) IAar alone mentions فَرَى أَوْدَاجَهُ and ↓ افراها: (M:) [but it is also said that فَرَى signifies he cut a نِطَع [or the like]: (K in art. خلق: [see an ex. in a verse cited in the first paragraph of that art.; also cited in the T after the first of the explanations here following, and in the M after the second thereof:]) or فَرَى, aor. and inf. n. as above, signifies he measured, and worked, or manufactured, and made good, or proper, a thing, such as a sandal, or a نِطَع [q. v.], or a water-skin, and the like: (T:) or he measured it, and cut it, to make it good, or proper: (M:) and he measured and manufactured a مَزَادَة [or leathern water-bag]: (S, K:) or he sewed, and made well, or properly, a مزادة: (T:) [it is said that] the difference between ↓ الإِفْرَاء an الفَرْىُ is this, that the former signifies the cutting so as to render bad, or improper, and the slitting like as the slaughterer and the wild beast slit [their victims]; and the latter, the cutting so as to make good, or proper, like the act of cutting of the sewer of the hide, or of leather: but فَرَى sometimes occurs in the sense of افرى: (Mgh:) one says, ↓ أَفْرَيْتُ رَأْسَهُ, meaning I split, or clave, his head with a sword; like أَفْرَرْتُهُ: (Yz, T &c. in art. فر:) and افرى الجُرْحَ he slit the wound: (T:) and افرى الذِّئْبُ بَطْنَ الشَّاةِ [the wolf slit, or rent, the belly of the sheep, or goat]: (S:) and one says, قَدْ أَفْرَيْتَ وَمَا فَرَيْتَ i. e. thou hast done ill, or improperly, and hast not done well, or properly. (A, TA.) — — فَرَاهُ, aor. as above, [and so the inf. n.,] is sometimes metonymically used [as meaning (tropical:) He slaughtered him, or butchered him; i. e.] as denoting vehemence, or excess, in slaying. (TA.) — — And it means also (assumed tropical:) He cut him with censure, or satire: (TA:) and ↓ افرى means he blamed, or censured, a man. (M, K.) — — And you say, فَرَيْتُ الأَرْضَ (tropical:) I traversed, or crossed, (lit. travelled and cut,) the land, or country; (T, S, K, TA;) inf. n. as above. (TA.) — — هُوَ يَفْرِى ↓ الفَرِىَّ means (assumed tropical:) He effects what is wonderful in his deed. (S, K.) أَحَدٌ ↓ مَا يَفْرِى فَرِيَّهُ, thus, with teshdeed [to the ى in فريه] as related by A'Obeyd, is said of a courageous man [as meaning No one does his deed, or the like]: but it is said [by Kh] to be correctly فَرْيَهُ, [as an inf. n.,] without tesh-deed. (M. [See, however, what follows.]) They say, ↓ تَرَكْتُهُ يَفْرِى الفَرِىَّ, meaning [I left him] doing well, or excellently, in a deed, or in watering: [an explanation relating to what here follows:] the Prophet said, respecting 'Omar, whom he saw in a dream drawing water at a well with a great bucket, ↓ فَلَمْ أَرَ عَبْقَرِيًّا يَفْرِى فَرِيَّهُ [And I have not seen a chief of a people do his deed, &c.]: (T:) or, as some relate it, he said فَرْيَهُ: (TA:) [but] A'Obeyd says, this is like thy saying يَقُولُ قَوْلَهُ and يَعْمَلُ عَمَلَهُ; and Fr cited to us [as an ex.] ↓ قَدْ كُنْتِ تَفْرِينَ بِهِ الفَرِيَّا meaning [Verily] thou didst multiply and magnify thy words respecting it: (T: and in like manner this hemistich [which shows, by the measure, that الفَرِيَّا cannot be here a mistake for الفَرْيَا,] is expl. in the S:) it is said that ↓ فَرِىّ thus used is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, from فَرَى signifying " he cut " [or " cut lengthwise " or " slit "] a hide, or leather; (Har p. 257; [where see more;]) [and this assertion is corroborated by the fact that] one says of a man strenuous, or vigorous, in an affair, and strong, وَيَقُدُّ ↓ تَرَكْتُهُ يَفْرِى الفَرِىَّ [lit. I left him slitting, or cutting, the slit, or cut, thing, and shaping]. (T.) — — فَرَى is also synonymous with افترى: see the latter, in two places. — — فَرَى البَرْقُ, aor. and inf. n. as above, signifies The lightning shone, or glistened, or shone with flickering light, and continued, in the sky. (T, TA.) — فَرِىَ, (T, S, M, K,) aor. يَفْرَى, (T, S,) inf. n. فَرًى, (T, S, K, but omitted in the CK,) He was, or became, confounded, or perplexed, and unable to see his right course; syn. بَهِتَ, (T,) and دَهِشَ, (T, S, M, K,) and تَحَيَّرَ, (S, K,) and بَطِرَ: (Skr, on the verse here following:) El-Aalam El-Hudhalee says, وَفَرِيتُ مِنْ فَزَعٍ فَلَا أَرْمِى وَلَا وَدَّعْتُ صَاحِبْ [And I became confounded, &c., by reason of fright, so that I did not shoot an arrow, nor bade I farewell to a friend]: (T, M:) or, accord. to As, فَرِىَ, aor. يَفْرَى, signifies he looked, and knew not what he should do: (T:) and فَرِيتُ signifies also I wondered; from ↓ الفَرِىُّ meaning " that which is wonderful. " (Skr, on the verse above-cited.) 2 فَرَّىَ see 1, first quarter, in three places. 4 أَفْرَىَ see 1, former half, in seven places: — — and also in the latter half, near the middle of the paragraph. 5 تفرّى It became slit, or cut lengthwise; (S, M, Msb, K;) as also ↓ انفرى; (S, M, Msb;) both said of a skin, (M,) or of a thing: (S:) or it became much slit, or rent; said of the sewing of a leathern water-skin. (T.) And تفرّى عَنْهُ ثَوْبُهُ His garment became much slit, or rent, from him. (T.) And تفرّت العَيْنُ (tropical:) The spring of water burst forth: (K, TA:) or تفرّت الأَرْضُ بِالعُيُونِ (tropical:) The earth, or ground, burst with the springs. (S, M, A, TA.) — — [Hence,] the saying of Kabeesah Ibn-Jábir, تَفَرَّى بَيْضُهَا عَنَّا فَكُنَّا بَنِى الأَجْلَادِ مِنْهَا وَالرِّمَالِ i. e. (assumed tropical:) Its eggs (the pronoun in بيضها denoting the earth) burst from us [so as to disclose us], so that we were the sons of the hard tracts thereof and of the soft tracts, or plains, [or of the sands,] means only their numerousness, and the wide extent of their districts. (Ham p. 341.) — — And تفرّى اللَّيْلُ عَنْ صُبْحِهِ (tropical:) [The night became distinct, as though cleft, from its dawn]. (TA.) 7 إِنْفَرَىَ see the next preceding paragraph. 8 إِفْتَرَىَ افتركَذِبًا He forged, or fabricated, a lie, or falsehood; (T, S, M,

Mgh, Msb, K;) you say, افترى عَلَيْهِ كَذِبًا [he forged against him a lie]; (Mgh, Msb;) and ↓ كَذِبًا فَرَى signifies the same, (T, S, M, Msb, K,) aor. يَفْرِى, (Msb,) inf. n. فَرْىٌ; (M;) and this verb likewise is followed by عَلَيْهِ: (Msb:) ↓ فَرَى in this sense is mentioned as said by Lth; others saying افترى. (T.) افترى is used in the Kur in relation also to the attributing a copartner to God: thus in the saying [in iv. 51], وَمَنْ يُشْرِكْ بِاللّٰهِ فَقَدِ افْتَرىإِثْمًا عَظِيمًا [And whoso attributeth a copartner to God, hath devised an enormous sin]. (Er-Rághib, TA.) فَرْيَةٌ Clamour; or a confusion, or mixture, of cries or shouts or noises. (M, K, TA. [الحَلْبَةُ in the CK is a mistake for الجَلَبَةُ.]) فِرْيَةٌ A lie, or falsehood; (S, * M, Mgh, * Msb, * K, TA;) a subst. from اِفْتَرَى: (S, Mgh, Msb, TA:) and meaning [also] a defamation: (Mgh:) pl. فِرًى. (TA.) — — And An affair, or a case, of great magnitude or moment or gravity. (M, TA.) فرِىٌّ Slit, or cut lengthwise; applied to a skin (جِلْدٌ): and so فَرِيَّةٌ [app. as applied to a قِرْبَةٌ or the like, as being fem. of فَرِىٌّ]. (M, TA.) — — And A wide دَلْو [or leathern bucket]; (M, K;) as though it were slit; (M;) as also فَرِيَّةٌ. (K.) — — And A thing forged, or fabricated; (S, K, TA;) thus [or rather as hence meaning unknown, or unheard of,] in the saying, لَقَدْجِئْتِ شَيْئًا فَرِيًّا, in the Kur [xix. 28], (S, TA,) i. e. [Thou hast done] a thing hitherto unknown; a thing deemed strange: (Bd:) or a thing of great magnitude or moment or gravity; (S, K, TA;) and thus it is said to mean in the phrase above cited: (S, TA:) or wonderful; (T, TA;) thus as expl. by Er-Rághib; (TA;) and thus it is also said to mean in that phrase. (T, TA.) — — See also 1, latter half, in eight places. — Also, applied to a man, A forger, or fabricator, of lies; and so ↓ مِفْرًى. (Lh, M, TA.) — And Milk of the time when it is milked. (K.) — And they say, الفرِىَّ الفرِىَّ, meaning العَجَلَةَ العَجَلَةَ [i. e. Haste: haste: used in an imperative sense; as inf. ns. are often thus used; but they are] both like غَنِىّ [in measure]: mentioned by Sgh. (TA.) أَفْرَى الفِرَى occurs in a trad. as meaning The most lying of lies: الفِرَى is the pl. of فِرْيَةٌ. (TA.) مِفْرًى: see فَرِىٌّ. مَزَادَة A مَفْرِيَّةٌ [or leathern water-bag] made in a good, or proper, manner; well made. (T, TA.) فز 1 فَزَّ, (A, O, K,) aor. فَزِ3ِ, inf. n. فَزٌّ, (TA,) He (a gazelle) was, or became, frightened, or afraid. (A, O, K.) — — فَزَّ قَلْبُهُ His heart heaved by reason of fear. (O.) — — فَزَّ عَنْهُ He (a man, O) turned away from him. (A, O, K.) And He separated himself from him, and became alone. (A, O, K.) — فَزَّ, aor. فَزِ3ِ, inf. n. فَزَازَةٌ and فُزُوزَةٌ, He (a man, O) became excited with ardour, or eagerness. (O, K.) — فَزَّ فُلَانًا عَنْ مَوْضِعِهِ, (A, O, * K,) inf. n. فَزٌّ, (O,) He disturbed, removed, or unsettled, such a one from his place: (A, O, * K:) or he frightened, and disturbed, or removed, or unsettled, such a one from his place, and made his courage (lit. his heart) to fly away: (IDrd, TA:) and [in like manner] ↓ أَفَزَّهُ he frightened him; (K;) or, as in some copies of the K, he disturbed or disquieted him; (TA;) or he frightened him, and disturbed or disquieted or unsettled him, and made his courage (lit. his heart) to fly away. (S, O. *) [See also 10.] — فَزَّ, aor. فَزِ3ِ, inf. n. فَزِيزٌ (S, O, K, TA) and فَزٌّ, (TA,) said of a wound, It became moist, and flowed, (S, O, K, TA,) discharging its contents; and so فَصَّ: and in like manner it is said of water [app. as meaning it oozed forth]: (TA:) and of sweat, meaning It exuded; and so فَصَّ. (TA in art. فص.) 2 فزّزهُ He (a man) rendered him powerful, or strong, and made him to overcome. (Ibn-'Abbád, O.) 4 أَفْزَ3َ see 1, latter half. 8 افتزّ He (a man, O) overcame; (K;) or was, or became, powerful, or strong, and overcame: (O:) and ابتزّ and ابتذّ signify the same: so in the Nawádir. (O, TA.) 10 استفزّهُ It (fear, S, A, O) excited him to lightness and unsteadiness; unsettled him. (S, A, O, K.) وَاسْتَفْزِزْ مَنِ اسْتَطَعتَ مِنْهُمْ بِصَوْتِكَ, in the Kur [xvii. 66], is expl. by Fr as meaning And excite thou to lightness and unsteadiness, or unsettle thou, when thou canst, with thy voice. (O, TA.) And in like manner, وَإِنْ كَادُوا لَيَسْتَفِزُّونَكَ مِنَ الأَرْضِ, in the same [xvii. 78], is expl. by him (O, TA) as meaning, And verily they were near to unsettling thee from the land: (TA:) but some say the meaning is, they were near to frightening thee so as to excite thee to promptness of flight from the land. (O, TA.) And استفزّهُ عَنْ رَأْيِهِ He incited him, or excited him, to ignorance, foolishness, or wrong conduct, and levity, or unsteadiness, so as to make him swerve from his right sentiment, opinion, or judgment; like اِسْتَخَفَّهُ عن رأيه. (Az and TA in art. خف.) — — He incited him, or excited him, to be promptly obedient and submissive to him and to that which he desired of him; like استخفّهُ. (Ksh in xliii. 54.) — — He expelled him (Jel in xvii. 105, and K) from the land, (Jel,) or from his abode, and disturbed, or disquieted, or unsettled, him, (K,) so as to excite him to lightness and unsteadiness. (TA.) [See also 1, latter half.] — — He, or it, deceived him, or beguiled him, so as to cast him into destruction. (TA.) — — He slew him: so the verb is expl. by some in the Kur xvii. 78, quoted above. (TA.) فَزٌّ A light, or an active, man. (S, A, O, K.) — — And The offspring of the cow; (S;) [meaning,] of the wild cow: (O, K:) because of its restlessness: (TA:) pl. أَفْزَازٌ. (S, O, K.) فَزَّةٌ A leap with disquietude [or fright]. (TA.) قَعَدَ مُسْتَفَزًّا [so in a copy of the S, but without the vowel-signs: in two other copies of the same, مُسْتَوْفِزًا, which belongs to art. وفز:] He sat in an uneasy posture. (S.) — — فَرَسٌ مُسْتَفِزٌّ لِلْوَثْبِ وَالعَدْوِ [so in two copies of the S, in art. طمر; in the O, in that art., مُسْتَفِزُّ الوَثْبِ وَالعَدْوِ; probably a mistake for مُسْتَفَزّ; app. meaning, A horse in a state of excitement to leap and run.] فزر 1 فَزَرَ, (S, O, Msb, K, &c.,) aor. فَزُرَ, (M, O, TA,) or فَزِرَ, (Msb,) inf. n. فَزْرٌ, (S, * O, * Msb,) He rent, or slit, a garment, or piece of cloth: (K:) he dissundered (S, * O, * Msb) the same. (S, O.) — — He split, slit, or cracked, a thing. (S, O, TA.) — — He struck a man's nose with a thing so as to split it. (O, * TA.) — — He struck one with a stick, or staff: (TA:) or he struck him with a stick, or staff, on his back, (K, TA,) so as to break it. (TA.) — — He separated, disunited, sundered, or dispersed, a thing. (TA.) — — He separated, or divided, a thing from another thing. (TA.) — — He broke [a thing]. (Sh, O, Msb.) Sh says, I was in the desert, and, seeing some small round tents (قِباب) pitched, I said to an Arab of the desert, "To whom belong these قباب ? " and he answered, لِبَنِى فَزَارَةَ فَزَرَ اللّٰهُ ظُهُورَهُمْ: whereupon I said to him, "What meanest thou by it? " and he answered, "[To Benoo-Fezárah:] may God break [their backs]. " (TA.) — — He crumbled, or broke into small pieces, a جُلَّة [or round piece of camel's or similar dung]; as also ↓ فزّر, (TA,) and ↓ افزر. (O, K, TA. [In the CK, الحُلَّة is put for الجُلَّة.]) — See also 5. — Also, as implied in the K, but correctly فَزِرَ, aor. فَزَرَ, inf. n. فَزَرٌ [q. v.], He was, or became, such as is termed أَفْزَر [expl. below]. (TA.) 2 فَزَّرَand 4: see 1, last signification but one. 5 تفزّر It (a garment, or piece of cloth,) became rent, or slit; (K;) as also ↓ انفزر; (O, * K;) and ↓ فَزَرَ, inf. n. فُزُورٌ; (Msb; [but see فَزَرٌ, below;]) and so the like thereof; (Msb;) and the same is said of a wall: (TA:) and it (a garment, or piece of cloth,) became dissundered, ragged, tattered, or shabby, and old and worn out; (S, TA;) as also ↓ انفزر. (TA.) 7 إِنْفَزَرَ see 5, in two places. فَزْرٌ inf. n. of the trans. v. فَزَرَ. (Msb.) — — [And app. used as a simple subst., having for its pl. فُزُورٌ: see فِزْرٌ.] — [Also] A man possessing little, or no, good, or goodness; or little, or no, wealth; like نَزْرٌ. (AZ, TA in art. نزر.) فِزْرٌ A flock of sheep, or herd of goats: (S, O:) or a flock of sheep from ten to forty: (AZ, A'Obeyd, S, O, K:) or from three to ten; thus in the copies of the K; but in the L, to twenty: (TA:) and two, and more: (S, O, K:) and hence, (S, O,) الفِزْرُ was a surname of Saad Ibn-ZeydMenáh: he came to the مَوْسِم [or fair, and place of meeting, app. of the pilgrims,] with some goats, and allowed them to be taken as spoil, saying, " Whoso takes of them one, it shall be

his, but a فِزْر [i. e. a pair or more] of them shall not be taken; " فِزْرٌ here meaning two and more: whence the prov., لَا آتِيكَ مِعْزَى الفِزْرِ, meaning [I will not come to thee] until the goats of El-Fizr shall become gathered together; and [that means never, for] those goats will never become gathered together: (S, O, K:) or, accord. to ISd, this surname was given to him because he said to his sons, one after another, "Pasture ye these goats," and they were incompliant to him; so he called to the people, "Collect yourselves together; " and they did so; and he said, "Take ye them as spoil; but I do not allow to any one more than one; " therefore they separated them at once, and they became scattered in the country: this was the origin of the prov.: and one of their provs. relating to leaving a thing undone is the saying, لَا أَفْعَلُ ذَلِكَ مِعْزَىالفِزْرِ [I will not do that until the goats of El-Fizr shall become gathered together. (TA.) Accord. to AO, (S, O, TA,) فِزْرٌ means The kid (S, O, K, TA) itself: (S, O, TA:) and one says, لَاأَفْعَلُهُ مَا نَزَا فِزْرٌ [I will not do it as long as a kid leaps]. (TA.) — — And The male young one of the نَمِر [or leopard]: (TA:) or the male young one of the [beast of prey called] بَبْر [q. v.], (O, K, TA, [in the CK, erroneously, بِبْر,]) as is said in the T, and likewise in the Tekmileh: (TA:) and فِزْرَةٌ signifies the female young one thereof; (O, K, TA;) or, as some say, the sister thereof: (TA:) and ↓ فَزَارَةٌ signifies the female of the بَبْر; (O, Msb, TA;) thus says IAar, (O,) [and] thus is said in the T: (TA:) or the mother of the بَبْر is called فزارة; and also the female of the نَمِر; (K, TA;) thus says IAar. (TA.) — Also The أَصْل [or origin, &c.,] (O, K) of a thing. (O.) — And A small thing, (O, K,) like a نَبْخَة [or blister], in the root of the thigh, (O,) below the extremity of the pubes, resembling a غُدَّة [or ganglion], from an ulcer that comes forth in a man, (O, K,) or from a wound. (O.) فَزَرٌ an inf. n. [of which the verb, accord. to a general rule, is فَزِرَ], A garment's being old and worn out; and rent, or slit. (KL. [See also 5, with which the verb فَزَرَ, inf. n. فُزُورٌ, is mentioned in a similar sense.]) — — And [app. The being open, or wide, or broad,] meaning in Pers. فراخ شدن. (KL.) — Also The being such as is termed أَفْزَر [expl. below]. (S. [See 1, last sentence.]) فِزَرٌ Slits, rents, or fissures: (K:) but this word perhaps occurred to the author of the K mistranscribed; for it is said in the L that فُزُورٌ [a pl. of which the sing. is app. فَزْرٌ, originally an inf. n.,] signifies slits, rents, or fissures, and clefts, or cracks. (TA.) فُزْرَةٌ: see فَازِرٌ. — Also A great protuberance upon the back, or upon the chest. (K.) فَزَارَةٌ: see فِزْرٌ, last quarter of the paragraph. فَازِرٌ A wide road; (S, O, K;) as also ↓ فُزْرَةٌ: (O, K:) or a wide and conspicuous road: or, accord. to ISh, a road that passes over the [eminences termed] نِجَاف [pl. of نَجَفٌ] and the [hills, or small mountains termed] قُور [pl. of قَارَةٌ], and cleaves them as though it made furrows upon their heads: you say, أَخَذْنَاالفَازِرَ and أَخَذْنَاطَرِيقَ الفَازِرِ, meaning [We took] the road that made a track upon the heads and the base of the mountains. (TA.) And ↓ فَازِرَةٌ [or طَرِيقٌ فَازِرَةٌ] signifies A road taking its course in a tract of sand amid sands that are compact and cleaving to the ground, (K, TA,) and soft; appearing like an extended, long, natural cleft in the ground: (TA:) the same meaning is also assigned to فَارِزَةٌ. (K * and TA in art. فرز.) — Also A species of ants, (O,) black ants, (K,) in which is a redness: (O, K:) mentioned also among words of which the final radical is ز [as being called فَارِزٌ]. (TA.) — — And The round black thing [app. a species of animalcule] found in [dried] dates. (O.) فَازِرَةٌ: see the next preceding paragraph. أَفْزَرُ and ↓ مَفْزُورٌ A man humpbacked; (S, O;) having a great protuberance upon his back; (S, O, K:) or having such a protuberance upon his chest: (K:) or, accord. to Ibn-'Abbád, the former signifies the same as أَقْعَسُ [having a protuberant breast, or chest, and a hollow, or receding, back]. (O. [See also أَفْزَرُ.]) — — And [the fem. of the former] فَزْرَآءُ A female, (K,) or girl, or young woman, (TA,) full of fat and flesh: or that has nearly attained to puberty. (K, TA.) مَفْزُورُ الأَنْفِ A man having his nose struck with a thing so as to be split. (TA.) — See also أَفْزَرُ. فزع 1 فَزِعَ, (S, O, Msb, K,) and فَزَعَ, (K,) aor. فَزَعَ, of the former verb, (Msb, K,) and of the latter also, (K,) inf. n. فَزَعٌ, (S, O, Msb, K,) which is of the former verb, (S, * O, Msb, TA,) and [of the latter verb] فَزْعٌ [فَزَعًا in the CK being a mistake for فَزْعًا] and ?? (K, TA,) He feared; or was, or became, in fear, afraid, frightened, or terrified; (S, O, Msb, K, TA;) and so ↓ تفزّع: (TA in art. روع:) you say, فَزِعَ مِنْهُ he feared him, or it; or was, or became, in fear, &c., of him, or it: (MA, Msb, TA:) accord. to Er-Rághib, فَزَعٌ signifies a shrinking, and an aversion, that comes upon a man, from a thing causing fear or fright; and is a kind of جَزَع [q. v.]; and one should not say فَزِعْتُ مِنَ اللّٰهِ like as one says خِفْتُ مِنْهُ: or, as Mbr says, in the " Kámil," its primary signification is the fearing, or being in fear or afraid or frightened or terrified: then, by a metonymical application, it signifies a people's going forth quickly to repel an enemy, or the like, that has come upon them suddenly; and this meaning has become [conventionally regarded as] proper. (TA.) — — فَزَعٌ signifies also The seeking, or demanding, aid, or succour: (Az, K, TA:) and the aiding, or succouring; (Az, S, O, K, TA;) this latter being likewise a signification of ↓ إِفْزَاعٌ: (S, O:) an ex. of the former word (S, O, TA) in the latter sense (O, TA) occurs in the saying of the Prophet to the Ansár, إِنَّكُمْ لَتَكْثُرُونَ عِنْدَ الفَزَعِ وَ تَقِلُّونَ عِنْدَ الطَّمَعِ [Verily ye are many on the occasion of aiding, or succouring, and ye are few on the occasion of coveting, or greed]; (S, O, TA;) or in this saying the implied meaning may be, on the occasion of men's betaking themselves to you in fear (عِنْدَ فَزَعِ النَّاسِ إِلَيْكُمْ) in order that ye may aid or succour them [which is virtually the same as their seeking your aid or succour]: (TA:) thus [it is said] فَزَعٌ has two contr. significations: (K:) and both of these significations are expressed by the verb فَزِعَ: (O:) you say فَزِعَ إِلَيْهِ and فَزِعَ مِنْهُ; (K in continuation of what has been last cited therefrom above, and TA; [app. meant to indicate that both of these phrases signify he sought, or demanded, aid, or succour, of him; and he aided, or succoured, him; or that the former phrase has the former signification; and the latter phrase, the latter signification; though accord. to the TK, both phrases have the former signification, and the former phrase has also the latter signification;]) but you should not say فَزَعَهُ, (K, TA,) i. e. like مَنَعَهُ: (TA:) [or] from الفَزَعُ as signifying " fear," or " fright," you say فَزِعْتُ إِلَيْكَ and فَزِعْتُ مِنْكَ; [app. meant to indicate that the former phrase signifies I betook myself to thee in fear, which is a meaning thereof well known, and nearly agreeing with an explanation of the verb followed by إِلَيْهِ which will be found below in this paragraph; and that the latter phrase signifies I feared thee, or I was, or became, in fear, &c., of thee, the only meaning, of this phrase, for which I find any explicit authority, and one for which I have given three authorities in the first sentence of this art.;] but you should not say فَزَعْتُكَ: (S: [thus in my copies, فَزِعْتُكَ, not فَزَعْتُكَ:]) or فَزِعَ إِلَيْهِمْ signifies he sought, or demanded, of them, aid, or succour; and فَزَعَهُمْ and فَزِعَهُمْ signify he aided, or succoured, them, syn. أَغَاثَهُمْ [in the CK أَعانَهُمْ] and نَصَرَهُمْ, like ↓ أَفْزَعَهُمْ: (K, TA:) accord. to IB, فَزِعْتُهُ meaning أَغَثْتُهُ is originally فَزِعْتُ له [primarily signifying I feared, or became in fear &c., for him]; then the ل was dropped; for one says فَزِعْتُهُ and فَزِعْتُ لَهُ: (TA:) or فَزِعَ, like فَرِحَ, signifies اِنْتَصَرَ: (K: [thus in the copies of the K, and hence in the TA, app. a mistranscription for اِسْتَنْصَرَ, he sought, or demanded, aid, or aid against an enemy:])

and فَزِعَ إِلَيْهِ he betook himself, or had recourse, to him, or it, for refuge, protection, or preservation, (S, O, Msb, K, TA,) by reason of fear, or fright, (S,) and sought, or demanded, aid, or succour, by him, or it; whence, in a trad. respecting the eclipse of the sun, فَافْزَعُوااِلَى الصَّلَاة i. e. Then betake yourselves, &c., to prayer, and seek, or demand, aid, or succour, by it. (TA.) — — فَزِعَ مِنْ نَوْمِهِ means He became roused from his sleep; (O, K;) because he who is roused is not free from some fear, or fright: occurring in a trad. in this sense. (O.) And one says, فَزِعْتُ بِمَجِىْءِ فُلَانٍ, meaning I prepared [or roused] myself by reason of the coming of such a one, by a change of state, or condition, like as the sleeper passes from the state of sleeping to that of waking. (TA.) — فَزَعَهُ in the phrase فَازَعَهُ ↓ فَفَزَعَهُ means He exceeded him in fear, or fright. (TA.) — فُزِعَ عَنْ قُلُوبِهِمْ: see the next paragraph. 2 فزّعهُ: see 4. — — [It also app. signifies He made a fearful event, or fearful events, to befall him: see its pass. part. n. below.] — — فَزَّعَ عَنْهُ He removed from him fear, or fright: (O, in two places:) it is implied by the context in the K that افزع ↓ عنه has this meaning; but in the O and other lexicons it is فَزَّعَ. (TA.) And فُزِّعَ عَنْهُ, (S, K,) inf. n. تَفْزِيعٌ, (K,) Fear, or fright, was removed from him. (S, K.) It is said in the Kur [xxxiv. 22], حَتَّى إِذَافُزِّعَ عَنْ قُلُوبِهِمْ, meaning Until, when fear, or fright, shall be removed from their hearts: (S, O:) this is the common reading: another reading is فَزَّعَ, i. e. فَزَّعَ اللّٰهُ: and El-Hasan reads ↓ فُرِغَ: and he says that in this reading and the first, the prep. with its noun are [regarded as supplying the place of the agent and therefore virtually] in the nom. case, as in the phrase سِيرَ عَنِ البَلَدِ: (TA:) some read فُرِّغَ [q. v.]: (O and TA in art. فرغ:) and 'Eesà Ibn- 'Omar is related to have read إِذَا افْرَنْقَعَ. (TA in art. فرقع.) 3 فازعهُ فَفَزَعَهُ [He vied with him in fear, or fright,] and he exceeded him therein. (TA. See 1, last sentence but one.) 4 افزعهُ, (Msb, K,) inf. n. إِفْزَاعٌ, (S, O,) He made him to fear, or to be afraid; frightened him; or terrified him; (S, * O, * Msb, K;) as also ↓ فزّعهُ, (S, O, Msb, K,) inf. n. تَفْزِيعٌ. (S, O.) And you say, يُفْزَعُ مِنْهُ [One is made to fear, or be afraid of, or is frightened, or terrified, at, it, or him], (S, O, K,) and مِنْ أَجْلِهِ [on account of him, or for the sake of him], (O, K,) and بِهِ [by him, or by means of him]. (O.) — — [Hence,] He housed him from his sleep. (K, TA. [See 1, last quarter.]) — — Also He aided, or succoured, him. (S, K.) See 1, former half; and again, in the latter half. — — See also 2. 5 تَفَزَّعَ see 1, first sentence. فَزَعٌ Fear, or fright: (S, O, K:) originally (S) an inf. n.; but notwithstanding this, (S, * O, K,) sometimes, (S, O,) having a pl., which is أَفْزَاعٌ. (S, O, K.) — — [And, as seems to be indicated by an explanation of مُفَزَّعٌ (q. v.), A fearful event: pl. as above.] فَزِعٌ Fearing; being afraid or frightened or terrified; (Er-Rághib, MA, Msb, TA;) thus in a verse cited voce ظُنْبُوبٌ; (Er-Rághib, TA;) and ↓ مُفَازِعٌ is syn. therewith: (O, K:) and one says also ↓ رَجُلٌ فَازِعٌ, pl. فَزَعَةٌ; and ↓ مَفْزُوعٌ; meaning a man put in fear; made afraid; frightened, or terrified. (TA.) And In a state of disquiet, disturbance, or agitation: whence an extraordinary reading, of four readers, in the Kur xxviii. 9, [i. e. فَزِعًا] for فَارِغًا, relating to the heart of the mother of Moses, meaning in a state of disquiet, &c., almost quitting its pericardium. (TA.) It has no broken pl.; its only pl. being فَزِعُونَ. (TA.) — — Also Seeking, or demanding, aid, or succour; and Sgh thus explains it [in the O] as used in the verse above mentioned; but Er-Rághib says that this is an explanation of the intended meaning, not of the literal signification: (TA:) and it has also the contr. meaning, aiding, or succouring; thus being trans., though of the measure فَعِلٌ; but it may be altered from ↓ فَازِعٌ, like as حَذِرٌ is [said to be] altered from حَاذِرٌ. (IB, TA,) فَزْعَةٌ: see فُزْعَةٌ. فَزَعَةٌ A man whom one is made to fear, of whom one is made afraid, or at whom one is frightened: (O, K:) [like مَفْزَعَةٌ as expl. by Lth and others:] and by whom, or by means of whom, one is made afraid, or frightened. (O.) فَزَعَةٌ sing. of فَزَعَات in the phrase فَزَعَاتُ الرُّوعِ [app. meaning The fears, or frights, of the heart]. (TA. [The sing., as well as the pl., is there said to be thus, بِالتَّحْرِيك; but if the former be, as I think it is, an inf. n. un., it should by rule be ↓ فَزْعَةٌ.]) فُزَعَةٌ One who fears men, or is frightened at them: (K:) or one who fears, or is frightened, much, or often; (O;) [and] so ↓ فَزَّاعَةٌ. (TA. [But see what next follows.]) فَزَّاعَةٌ One who makes men to fear, or frightens them, much, or often. (O, K.) See also فُزَعَةٌ. فَازِعٌ: see فَزِعٌ, in two places. مَفْزَعٌ i. q. مَلْجَأٌ [as meaning A refuge, i. e. a place to which, or a person to whom, one betakes himself, or has recourse, for refuge, protection, or preservation,] (S, O, Msb, K, TA,) on the occasion of the befalling of an affliction or a calamity; (TA;) applied to a sing. and a pl. (S, O, K) and a dual (S, O) and a masc. and a fem.; (S, O, K;) one says, فُلَانٌ مَفْزَعٌ لِلنَّاسِ Such a one is a refuge to men when an event comes upon them suddenly, and هُمَامَفْزَعٌ لِلنَّاسِ, and هُمْ مَفْزَعٌ, &c.; (S, O;) and ↓ مَفْزَعَةٌ is the same in signification and in its applications; (K;) expl. by IF as signifying a place to which one who is in fear, or frightened, betakes himself, or has recourse, for refuge, protection, or preservation: (TA:) or مَفْزَعٌ signifies one of whom aid, or succour, is sought, or demanded: (K:) and ↓ مَفْزَعَةٌ, [a cause of fear or fright; being a word of the class of مَبْخَلَةٌ and مَجْبَنَةٌ; i. e.] a thing that one is made to fear, or at which one is frightened; (S;) or a person whom one is made to fear, or at whom one is frightened; [like فُزْعَةٌ;] or on account of whom, or for the sake of whom, one is made to fear, or is frightened: (Lth, O, K:) you say, فُلَانٌ لَنَا مَفْزَعَةٌ [Such a one is to us a person whom we are made to fear, &c.], and in like manner you say of a female, and of a pl. number. (O.) مَفْزَعَةٌ: see the next preceding paragraph, in two places. مُفَزَّعٌ Cowardly; (Fr, O, K;) as being made to fear, or to be frightened at, everything: (Fr, O:) and courageous; (Fr, O, K;) as being one the like of whom fearful events are made to befall (بِمِثْلِهِ تُنْزَلُ الأَفْزَاعُ). (Fr, O. [But what here follows suggests another reason, and I think a better, for the latter meaning.]) مُفَزَّعٌ applied by 'Amr Ibn-Maadee-Kerib as an epithet to his اِسْت, in replying to a threat of El-Ash-'ath, who had said to him, لَوْ دَنَوْتَ لَأُضَرِّطَنَّكَ, means Secure from being overcome by fear, or fright, and [therefore] not lax so as to break wind [in consequence of fear]; being from فَزَّعَ عَنْهُ meaning " he removed fear, or fright, from him; " or it may be for the same reason as that for which مُفَزَّعٌ is applied to a courageous man. (O.) مَفْزُوعٌ: see فَزِعٌ, first sentence. مُفَازِعٌ: see فَزِعٌ, first sentence. فس فِسْفِسَةٌ i. q. فِصْفِصَةٌ, i. e. رَطْبَةٌ: (K:) the second of these is more known than the first; both of which are arabicized, from the Persian إِسْپِسْت [or إِسْفِسْت]. (TA.) فسا 1 فَسَأَهُ: see 2. — — Also, (M, K,) or فَسَأَهُ بِالعَصَا, (AZ, O,) aor. فَسَاَ, inf. n. فَسْءٌ, (M,) He struck, or beat, (AZ, M, O, K,) him, (O,) or his back, (AZ, M, K,) with the staff, or stick; (AZ, M, O, K;) as also ↓ تفسّأهُ, (K,) or تفسّأهُ بالعصا. (O.) — — And فَسَأَ فُلَانًا عَنْهُ He restrained, withheld, or debarred, such a one from him. (O, * K.) — فَسِئَ, aor. فَسَأَ, [inf. n., app., فَسَأٌ, q. v. infrà,] He was, or became, such as is termed أَفْسَأُ [q. v.]. (K.) 2 فسّأهُ, namely, a garment, or piece of cloth, (S, M, O, K,) inf. n. تَفْسِئَةٌ (S, O) and تَفْسِىْءٌ, (S,) He stretched it so that it rent, or became ragged, or dissundered: (S, O:) or he rent it; as also ↓ فَسَأَهُ, aor. فَسَاَ, (M, K,) inf. n. فَسْءٌ (M.) 5 تفسّأ, said of a garment, or piece of cloth, (S, M, O, K,) It became ragged, or dissundered, (S, O,) and worn out: (S:) like تقضّأ, or تفصّأ: (accord. to different copies of the S: the latter in the L:) or it became rent. (M, O.) — — تفسّأ فِيهِمْ, (K,) or بِهِمْ, (O,) said of a disease, It spread among them, (O, K,) and became common among them: (TA:) like تفشّأ. (O, K.) — تفسّأ: see 1. 6 تفاسأ, and تفاسى, (M, O, TA,) He (a man) protruded (M, O, TA) his posteriors, (M,) or his back, (O,) or both. (TA.) فَسَأٌ a subst. signifying

The state of such as is termed أَفْسَأُ [q. v.]: (M, TA:) or a hollowness, or incurvity, of the spine. (TA in art. فقأ.) [See also 1, last sentence.] أَفْسَأُ i. q. أَبْزَخُ [i. e. Having a protuberant breast, or chest, and hollow back; &c.]: or having a protuberant breast, or chest, and the lower part of the belly prominent: (M, K:) fem. فَسْآءُ: (M:) and (M, in the K " or ") he who, when he walks, is as though his posteriors were in pain (in the M تَوْجَعُ; in some copies of the K تَوَجَّعُ [as though for تَتَوَجَّعُ], and in some يرجع); as also ↓ مَفْسُوْءٌ: (M, K:) or he who, when he sits, cannot rise but with an effort: (O, K:) or whose spine enters into [or turns inwards between] his haunches. (K.) مَفْسُوْءٌ: see the next preceding paragraph. فست and فستط, also written فُسْتَاتٌ and فِسْتَاتٌ: see فُسْطَاطٌ. فُسْتَاطٌ, also written فِسْتَاطٌ: see فُسْطَاطٌ, in art. فسط, to which it belongs; for the ت is a substitute for the [former] ط in فسطاط, or for the [latter] س in فِسَّاطٌ. (M and TA in art. فسط.) فستق فُسْتُقٌ and فُسْتَقٌ, (O, Msb, K,) the latter the more agreeable with the original, (O,) which is پِسْتَه, (O, K,) a Pers. word, (O,) for from this each is arabicized; (O, Msb, * K;) [The pistachio-nut, pistacia vera of Linn.;] a certain fruit; (O;) [in the Msb بقل; perhaps a mistranscription for نقل, i. e. نَقْلٌ, a certain fruit that is eaten with wine;] well known: (K:) said in a verse of Aboo-Nukheyleh to be مِنَ البُقُولِ: thus, and thus only, with ب, the phrase is related: if it were مِن النُّقُولِ, the mistake would be removed: (O:) Az says that the فستقة [which is the n. un.] is a fruit of a well-known tree: and AHn says, "It has not come to my knowledge that it grows in the land of the Arabs: " (TA:) it is good for the liver, and the mouth of the stomach, and the colic, and the odour of the mouth. (K. [In the CK, النَّهَكَةِ is put for النَّكْهَةِ.]) The vulgar pronounce the word with fet-h [to the ف, saying فَسْتُق: and many of them say فِسْتُق]. (Msb.) ثَوْبٌ فُسْتُقِيٌّ [meaning A garment of the colour of the فُسْتُق] is [thus] with damm [to the ف and ت]. (Msb.) فسح 1 فَسُحَ, (MA, Msb, K, [in the CK فَسَحَ, a misprint,]) with damm, (Msb,) like كَرُمَ, (K,) [aor. فَسُحَ,] inf. n. فُسَاحَةٌ, (L,) or فَسَاحَةٌ [for which the former is app. a mistranscription] and فُسْحَةٌ, (MA,) It (a place) was, or became, spacious, roomy, wide, or ample; (MA, Msb, K;) as also ↓ افسح, (Msb, K,) and ↓ تفسّح, and ↓ انفسح. (K.) — فَسَحَ لَهُ, (S, MA, Msb, K,) aor. فَسَحَ, (Msb, K,) inf. n. فَسْحٌ (MA, Msb, TA) and فُسُوحٌ; (TA;) as also ↓ تفسّح, (A, K,) and ↓ افسح; (A;) He made room, or ample room, for him, (S, MA, Msb, K,) فِى المَجْلِسِ (S, MA, Msb) in the sitting-place, or in the assembly. (MA.) You say, تَفَسَّحُوا ↓ فِى المَجْلِسِ, (S, Msb, *) and ↓ تَفَا سَحُوا, (S, K,) Make ye room, or ample space, [in the sitting-place, or in the assembly,] syn. تَوَسَّعُوا: (S, K:) both of these verbs have nearly the same signification: [each may be rendered, but the latter more properly, make ye room, or ample space, one for another:] the latter occurs, accord. to the reading of El-Hasan, and the former accord. to that of others, in the Kur lviii. 12. (Fr, TA.) — — And اِفْسَحْ عَنِّى Remove thou, withdraw, or retire to a distance, from me. (Ksh and Bd in lviii. 12.) — — فَسْحٌ [as inf. n. of فَسَحَ] also signifies The making wide steps; and so فَيْسَحَى. (K.) [Hence,] اِفْسَحِ الخُطَى, said by an Arab of the Desert, of the Benoo-'Okeyl, to one who was sewing for him a water-skin, and mentioned in the T, as heard by its author, meaning (assumed tropical:) Make wide the spaces between each two punctures of the needle, lest the punctures should rend. (L.) — — And فَسَحَ لَهُ الأَمِيرُ فِى السَّفَرِ means The commander, or governor, wrote for him a فَسْح [q. v.]. (K.) 2 فسّح He made a place spacious, roomy, wide, or ample. (Msb.) 4 أَفْسَحَ see 1, first and second sentences. 5 تَفَسَّحَ see 1, in three places. — — [تفسّح also signifies He expatiated, or ranged at large: and he had ample room or scope: see مُتَفَسَّحٌ.] 6 تَفَاْسَحَ see 1, third sentence. 7 إِنْفَسَحَ see 1, first sentence. — — [Hence,] انفسح مُرَاحُهُمْ [lit. The nightly resting-place of their camels was, or became, spacious,] means (assumed tropical:) their camels became numerous. (TA.) — — And انفسح صَدْرُهُ (assumed tropical:) His bosom became dilated [with joy]. (S, A.) — — And انفسح طَرْفُهُ (assumed tropical:) His eye had an unobstructed view, nothing hindering its seeing far. (L.) Q. Q. 2 تَفَيْسَحَ: see تَفَيْحَسَ, in art. فحس. فَسْحٌ A writing like a جَوَاز [or traveller's pass]. (K.) [See 1, last sentence.] فُسُحٌ: see فَسِيحٌ, in three places. فُسْحَةٌ Spaciousness, roominess, width, or ampleness; (S, A, L, K;) [particularly, or generally,] with respect to the ground. (L.) [In the MA it is mentioned as an inf. n. of فَسُحَ.] — — And [Ample scope for action &c.] in an affair. (Msb in art. رخو.) [And A state in which is ample scope for acting &c.: see نَفَسٌ.] — — الفُسْحَتَانِ signifies The two spaces without hair on the two sides of the hair that grows immediately beneath the middle of the lower lip. (L.) فُسْحُمٌ: see فَسِيحٌ, in two places. — — فُلَانٌ ابْنُ فُسْحُمٍ is a phrase mentioned by Lh, thought by him to be from الفُسْحَةُ and الاِنْفِسَاحُ, but the meaning is unknown. (L.) — Also The glans of the penis. (K in art. فسحم; where the word is mentioned again in the S likewise.) فُسَاحٌ: see the paragraph here following. فَسِيحٌ (S, A, Msb, K) and ↓ فُسَاحٌ, (K,) like طَوِيلٌ and طُوَالٌ, (TA,) Spacious, roomy, wide, or ample; applied to a place; (S, A, Msb, K;) as also ↓ فُسُحٌ and ↓ فُسْحُمٌ: (K:) or ↓ فُسُحٌ signifies thus applied to a sitting-place: (S:) and ↓ فُسْحُمٌ, (S, K,) in which the م is augmentative, (S,) signifies (S, K) also (K) وَاسِعُ الصَّدْرِ [meaning free from distress of mind or from narrowness of mind], (S, K,) as does also ↓ فُسُحٌ [in the CK in this sense written فُسْحٌ]; both being applied in this sense to a man. (K.) — — سَيْرٌ فَسِيحٌ [means A pace in which the steps are wide: see 1, latter half]. جَمَلٌ مَفْسُوحُ الضُّلُوعِ i. q. مَسْفُوح [i. e. A camel wide in the ribs]. (TA.) مُتَفَسَّحٌ مَا لَكَ فِى هٰذَا مُتَفَسَّحٌ [There is not for thee ample scope (lit. a place in which one has ample scope) in this]. (A.) مُنْفَسَحٌ وَادٍ [The place of expanding of a valley]. (JK and K in art. خرق, &c.) مُرَاحٌ مُنْفَسِحٌ (assumed tropical:) A nightly resting-place of camels, or of camels and other cattle, in which they are numerous. (As, K.) فسخ 1 فَسَخَ, (S, A, L, K,) aor. فَسَخَ, (S, L, K,) inf. n. فَسْخٌ; (S, L;) and ↓ فسّخ; (L; [but this has an intensive signification;]) He dislocated, luxated, or disjointed, (A, L, K,) one's arm, or hand, (S, A, L, K,) or a limb, without breaking: (L:) [and] فَسَخْتُ المَفْصِلَ عَنْ مَوْضِعِهِ I removed the joint from its place. (Msb.) — — And the former v., aor. and inf. n. as above, He removed a stick, or twig, or branch, from its place with his hand. (Msb.) — — And the same v., (S, Msb,) aor. as above, (A,) and so the inf. n., (K,) He cast, or cast off, (S, Msb, K,) a garment, (S, Msb,) or his garments. (A.) You say, فَسَخْتُ عَنِّى ثَوْبِى I cast, or cast off, from me my garment. (S.) — — And the same v., (L, Msb,) [aor. and] inf. n. as above, (K,) He separated, disunited, sundered, dissundered, or dispersed, (L, Msb, K,) a thing. (L, Msb.) — — Also, the same verb, (S, A, L, Msb,) aor. as above, (L,) and so the inf. n., (L, Msb, K,) (tropical:) He undid, dissolved, or annulled, (S, A, L, Msb, K,) a sale, (S, A, L, Msb,) and a determination, resolution, or decision, (S,) and a marriage, (S, A, L,) and a contract, compact, or covenant, and an affair. (Msb.) — — And the same v., (L, Msb,) [aor. and] inf. n. as above, (L, K,) (assumed tropical:) He (a man, Msb) corrupted, or disordered, the judgment, or opinion. (L, Msb, K.) — فَسِخَ, aor. فَسَخَ, (L, K,) inf. n. فَسَخٌ; (L;) or فَسَخَ, this v. being intrans. as well as trans.; (Msb;) (assumed tropical:) It (the judgment, or opinion,) was, or became, corrupt, or disordered. (L, Msb, K.) — — [And, accord. to the TK, فَسِخَ, (but this I think to be a mistake for فَسَخَ,)] inf. n. فَسْخٌ, signifies ضَعُفَ (assumed tropical:) He was, or became, weak, app. in intellect and in body; see فَسْخٌ below); said of

a man: and جَهِلَ (app. intrans., meaning (assumed tropical:) He was, or became, ignorant; but accord. to the TK trans., meaning he knew not a thing).] — — In the conventional language of the philosophers, الفَسْخُ [as an inf. n.] signifies (assumed tropical:) The transmigration of the rational soul of a human being from his body to [some one of] the inanimate, not increasing, bodies, such as the minerals, or metals, and the simple elements: (Dict. of Technical Terms used in the Sciences of the Musalmans:) or, to a plant: the former meaning being that of الرَّسْخُ. (So in a marginal note in a copy of the TK.) 2 فَسَّخَ see the preceding paragraph, first sentence. 3 فاسخهُ البَيْعَ (tropical:) [He agreed with him in undoing, dissolving, or annulling, the sale]. (A. [See 6.]) 4 افسخ القُرْآنَ (assumed tropical:) He forgot the Kur-án. (Fr, S.) 5 تَفَسَّخَ see 7, in two places. — — تفسّخ الشَّعَرُ عَنِ الجِلْدِ The hair fell off and became scattered from the skin, peculiarly of a dead body: (L, K:) and in like manner, اللَّحْمُ عَنِ العَظْمِ the flesh from the bone. (A, L.) And تَفَسَّخَتِ الفَأْرَةُ فِى المَآءِ The rat, or mouse, became dissundered, [or fell in pieces, through putrefaction,] in the water. (S.) — — تفسّخ تَحْتَ الحِمْلِ الثَّقِيلِ, said of a [young camel such as is termed] رُبَع, (S, K, *) He was, or became, weak beneath the heavy load, (K,) and unable to bear it: (S, K:) and [in like manner] one says of a man, تفسّخ تَحْتَ العِبْءِ الثَّقِيلِ. (A.) 6 تفاسخوا العَقْدَ (assumed tropical:) They agreed together in undoing, dissolving, or annulling, the contract, compact, or covenant. (Msb.) And تفاسخا البَيْعَ (tropical:) [They two agreed in dissolving, or annulling, the sale]. (A.) — — And تفاسخت الأَقَاوِيلُ (tropical:) The sayings annulled, or contradicted, one another. (TA.) 7 انفسخ It (a limb, L, such as an arm, or a hand, A, L) became dislocated, luxated, or disjointed; (A, L;) as also ↓ تفسّخ. (L.) One says, وَقَعَ فُلَانٌ فَانْفَسَخَتْ قَدَمُهُ Such a one fell, and his foot became dislocated. (L. [And the like is said in the A.]) — — It (a stick, or twig, or branch,) became removed from its place by the hand. (Msb.) — — It (flesh) became dissundered by putrefaction; as also ↓ تفسّخ. (L.) — — And, said of a sale, (S, A, K,) and a determination, resolution, or decision, (S, K,) and a marriage, (S, A, K,) [and a contract, compact, or covenant, (see 1,)] and an affair, (L,) (tropical:) It became undone, dissolved, or annulled. (S, A, L, K.) — — Also said of a weak man, [app. as meaning (assumed tropical:) He became unnerved,] on an occasion of difficulty. (L: see فَسِيخٌ.) فَسْخٌ [mentioned above as the inf. n. of 1 in most of its senses] (assumed tropical:) Weakness (L, K) in intellect and in body; as also ↓ فَسْخَةٌ. (L.) — — And (assumed tropical:) Ignorance: (K:) which is referrible to weakness of intellect. (TA.) — And (assumed tropical:) Weak in intellect and in body; as also ↓ فَسْخَةٌ. (K.) — — See also فَسِخٌ. فَسِيخٌ (assumed tropical:) A corrupt, or disordered, judgment, or opinion. (L.) فَسْخَةٌ: see فَسْخٌ, in two places. فَسِيخٌ [applied to flesh-meat, Parting in pieces, and easily resolvable, by reason of much cooking. (Golius, from Meyd.) — — And] (assumed tropical:) A weak man, who becomes unnerved (↓ يَنْفَسِخُ) on an accasion of difficulty: (L:) a man who does not attain that which he wants, (S, L, K,) and is not fit for his affair, or business; as also ↓ فَسْخٌ [q. v.]. (K.) ثَوْبٌ فَاسِخٌ [(assumed tropical:) A faded garment: so in the language of the present day: perhaps post-classical]. (A in art. رمد.) — [الفَاسِخُ is a name given by the Jews to their festival of The Passover: see De Sacy's Chrest. Ar., sec. ed., i. 291, and p. 97 of the Ar. text: and see also الفِصْحُ.] فسد 1 فَسَدَ, aor. فَسُدَ, (S, M, A, O, L, Msb, K, &c.,) which is the aor. commonly known, (TA,) and فَسِدَ, (IDrd, M, O, L, K,) which is of weak authority; (IDrd, O, TA;) and فَسُدَ, aor. فَسُدَ; (S, M, O, L, K;) inf. n. فَسَادٌ (S. M, A, O, L, K) and فُسُودٌ, (M, O, L, K,) the former being inf. n. of فَسَدَ, aor. فَسُدَ, (S, A, O,) and so the latter, and the former being also inf. n. of فَسُدَ, (O,) or the former is of فَسُدَ and the latter is of فَسَدَ, (TA,) or the former is a simple subst., and the latter is the inf. n.; (Msb;) It (a thing, S, A, O) [and he (a man)] was, or became, bad, evil, corrupt, unsound, wrong, wrongful, improper, unrighteous, wicked, vitious, depraved, or dishonest; devoid of virtue, or efficacy; in a corrupted, vitiated, perverted, marred, spoiled, injured, impaired, deteriorated, tainted, or infected, state; in a state of disorder or disturbance, destruction, annihilation, consumption, waste, or ruin; (MA, KL, PS, &c.;) and so ↓ استفسد: (KL:) contr. of صَلَحَ: (M, * L, K:) it became altered in its state [for the worse]: and it became null, void, of no force, or of no account; or it came to nought, or perished; accord. to the explanation by most of the expositors of the ex. in the Kur xxi. 22. (MF.) 2 فَسَّدَ see 4, first sentence. 3 فاسدهُ He became at variance with him; he cut, severed, or broke, the tie of friendship [or kindred] with him. (L in art. كشح.) And فُلَانٌ يُفَاسِدُ رَهْطَهُ [Such a one cuts the ties of friendship, or kindred, with his people, tribe, or near kinsfolk]. (A.) 4 افسد, (S, M, O, L, Msb, K, &c.,) inf. n. إِفْسَادٌ and [quasi-inf.n.] فَسَادٌ; (L;) and ↓ فسّد, (O, L, Msb, K,) inf. n. تَفْسِيدٌ; (O, K;) He, or it, made, or rendered, bad, evil, corrupt, unsound, wrong, wrongful, improper, unrighteous, wicked, vitious, depraved, or dishonest; deprived of virtue, or efficacy; corrupted, vitiated, perverted, marred, spoiled, injured, impaired, deteriorated, tainted, or infected; [constituted, disposed, arranged, or qualified, ill, wrongly, or improperly;] disordered, or disturbed, [disorganized,] destroyed, annihilated, consumed, wasted, or ruined; (MA, KL, &c.;) contr. of أَصْلَحَ. (M, L, K.) One says, افسد المَالَ [He rendered the property in a bad state; marred, impaired, consumed, or wasted, it]. (L.) [And افسد عَلَيْهِمْ He corrupted, perverted, or marred, their state, case, affair, scheme, plot, or the like; أَمْرَهُمْ, or the like, being understood. And افسدهُ عَلَىَّ He corrupted him and rendered him disaffected towards me.] إِفْسَادُ صَبِىٍّ, occurring in a trad., means The injuring a child by rendering its mother pregnant while she is suckling it and so vitiating her milk: which act is also termed الغِيلَةُ. (L.) [And افسد as contr. of أَصْلَحَ signifies also He acted in a bad, an evil, or a corrupt, manner; acted ill, corruptly, wrongly, wrongfully, improperly, unrighteously, wickedly, vitiously, or dishonestly; or did evil, or mischief; إِلَيْهِ to him: and he created, or excited, disorder, disturbance, disagreement, discord, dissension, strife, or quarrel-ling; or made, or did, mischief; بَيْنَ القَوْمِ between, or among, the people, or party. (See also 10.)] 6 تفاسدوا They became at variance, one with another; (M, L;) they cut, severed, or broke, the tie of kindred, (M, L, K,) and of friendship, (L,) one with another. (M, L, K.) 7 انفسد [as quasi-pass. of أَفْسَدَهُ] is not allowable, (S, L,) or has not been heard. (K.) 10 استفسد contr. of إِسْتَصْلَحَ. (S, O, L, K.) [Hence, He regarded, or esteemed, a thing, or man, as bad, evil, corrupt, unsound, wrong, wrongful, improper, unrighteous, wicked, vitious, depraved, or dishonest; &c.: see 1. — — And] He wished, or desired, [a thing, or man,] to be bad, evil, corrupt, &c. (KL.) — — [And He sought to render bad, evil, corrupt, &c. — — And hence, He treated in such a manner as to render disaffected, or rebellious.] One says, الأَمِيرُ يَسْتَفْسِدُ رَعِيَّتَهُ [The prince, or governor, treats his subjects in such a manner as to render them disaffected, or rebel-lious]. (A.) And استفسدالسُّلْطَانُ قَائِدَهُ The Sultán provoked the leader of his forces to rebel-lion by his evil conduct to him. (L.) — — [And He sought to act in a bad, an evil, or a corrupt, manner; to act ill, corruptly, wrongly, wrongfully, improperly, unrighteously, or dishonestly.] One says, استفسد فُلَانٌ إِلَى فُلَانٍ [Such a one sought to act in a bad, an evil, or a corrupt, manner, or to act ill, &c., to such a one]. (M.) — — [And He sought discord, or dissension. — — And It (an event) happened

in a bad, or an evil, manner.] — — See also 1. فَسَادٌ an inf. n. of 1: (S, M, A, &c.:) or a simple subst.: (Msb:) [as a subst. signifying] Badness, evilness, corruptness, unsoundness, wrongness, wrongfulness, impropriety, unrighteousness, wickedness, vitiousness, depravity, or dishonesty; the state of being devoid of virtue or efficacy; a corrupted, vitiated, perverted, marred, spoiled, deteriorated, or tainted, state; a state of disorder or disturbance, or of destruction, annihilation, consumption, waste, or ruin: (MA, KL, PS, &c.:) contr. of صَلَاحٌ. (Lth, M, Msb.) And it is also [frequently used as a quasi-inf. n.] syn. with إِفْسَادٌ [signifying The making, or rendering, bad, evil, corrupt, &c.: (see 4:) and, oftener, the acting ill, corruptly, wrong, wrongfully, improperly, unrighteously, wickedly, vitiously, or dishonestly; doing evil, or mischief; and creating, or exciting, disorder, disturbance, disagreement, discord, dissension, strife, or quarrelling]: (L:) and [particularly] the taking property wrongfully. (O, K.) [Hence,] حَرْبُ الفَسَادِ [The war of evildoing]: thus was termed a war that happened between [the two sub-tribes] بَنُوشك [in which the latter word is app. a mistranscription for شِبْكٍ] and غَوْث, of the tribe of طَىِّء: it was so termed because one party patched their sandals with the cars of the other, and one party drank wine out of the skulls of the other. (MF.) — — Also Drought, barrenness, dearth, or scarcity of good: (M, L, K:) so in the Kur [xxx. 40], ظَهَرَ الْفَسَادُ فِى البَرِّ وَ الْبَحْرِ i. e. Drought, &c., hath appeared in the land, and in the cities that are upon the rivers; (M, L, TA;) accord. to Zj; (M;) or accord. to Ez-Zejjájee. (L, TA.) فَسِيدٌ: see the next paragraph. فَاسِدٌ, (S, M, A, O, L, Msb, K, &c.,) part. n. of فَسَدَ; (S, M, A, &c.;) and ↓ فَسِيدٌ, (S, M, O, L, K,) part. n. of فَسُدَ; (S, O;) Bad, evil, corrupt, unsound, wrong, wrongful, improper, unrighteous, wicked, vitious, depraved, or dishonest; devoid of virtue, or efficacy; in a corrupted, vitiated, perverted, marred, spoiled, injured, impaired, deteriorated, tainted, or infected, state; in a state of disorder or disturbance, destruction, annihilation, consumption, waste, or ruin: (MA, KL, PS, &c.: [contr. of صَالِحٌ and صَلِيحٌ, as is indicated in the S and M &c.:]) pl. (of the former, S, O, Msb, [dev. from general analogy, and of the latter agreeably therewith,]) فَسْدَى, (S, M, O, Msb, K,) applied to a people, (S, M, O,) like as they said سَاقِطٌ and سَقْطَى; (S, O;) the pl. being made of the same form as هَلْكَى because these two words are nearly the same in meaning. (Sb, M.) أَفْسَدُ is [a noun denoting the comparative and superlative degrees] from الفَسَادُ; as in the prov., أَفْسَدُ مِنْ بَيْضَةِ البَلَدِ i. e. [More corrupt, or unsound, &c.,] than the egg that the ostrich leaves in the desert, not returning to it, in consequence of which it becomes corrupt, or unsound, &c.: and, anomalously, from الإِفْسَادُ; as in the prov., أَفْسَدَ مِنَ الجَرَادِ [i. e. More corrupting, or marring, &c., than the locust], because it strips the trees and the herbage; and as in other provs. (Meyd.) مَفْسَدَةٌ A cause, or means, or an occasion, of فَسَاد [i. e. badness, evilness, corruptness, unsoundness, &c.; or making, or rendering, bad, evil, corrupt, &c.]; (M, A;) contr. of مَصْلَحَةٌ: (S, O, Msb, K:) pl. مَفَاسِدُ. (A, Msb.) One says, هٰذَا الأَمْرُ مَفْسَدَةٌ لِكَذَا [This affair, or event, is cause of evil, &c., to such a thing]. (M.) And هُمْ مِنْ أَهْلِ المَفَاسِدِ لَا المَصَالِحِ [They are of the people who do actions that are causes of evil, not actions that are causes of good]. (A.) فسر 1 فَسَرَ, aor. فَسِرَ (S, M, O, Msb, K) and فَسُرَ, (M, K,) inf. n. فَسْرٌ; (S, M, O, Msb, K;) and ↓ فسّر, (S, M, K,) inf. n. تَفْسِيرٌ; (S, K;) which latter is the more common; (IKtt;) or the latter has an intensive signification; (Msb;) He discovered, detected, revealed, developed, or disclosed, a thing that was concealed or obscured; (IAar, O, K;) or a meaning perceived by the intellect: (B:) he rendered a thing apparent, plain, or clear; explained, expounded, or interpreted, it: (S, M, O, Msb, K:) accord. to Th (O, K, TA) and IAar, (TA,) ↓ تَفْسِيرٌ and تَأْوِيلٌ signify the same; (O, K, TA;) and so these and مَعْنًى: (O, TA:) or ↓ تفسير signifies the discovering, detecting, revealing, developing, or disclosing, what is meant by a dubious expression; and تأويل signifies the " reducing one of two senses, or interpretations, which an expression bears, or admits, to that which suits the apparent meaning: " (O, L, K, TA:) or the latter, the " turning a verse of the Kur-án from its apparent meaning to a meaning which it bears, or admits, when the latter is agreeable with the Kur-án and the Sunneh: " for instance, in the phrase in the Kur [vi. 95, &c.], يُخْرِجُ الْحَىَّ مِنَ الْمَيِّتِ, if the meaning be [thus explained], "He produceth the bird from the egg," this is ↓ تفسير: and if the meaning be [thus explained], "He produceth the believer from the unbeliever," or " the knowing from the ignorant," this is تأويل: (KT:) or ↓ تفسير signifies the expounding, explaining, or interpreting, the narratives that occur collected without discrimination in the Kur-án, and making known the significations of the strange words or expressions, and explaining the occasions on which the verses were revealed; and تأويل, the " explaining the meaning of that which is مُتَشَابِه, [or what is equivocal, or ambiguous,] i. e., what is not understood without repeated consideration. " (TA.) — — Also فَسَرَ, inf. n. فَسْرٌ; and ↓ فسّر, inf. n. تَفْسِرَةٌ, (S, O, K,) like تَذْكِرَةٌ; (TA;) or تَفْسِرَةٌ has the last of the significations assigned to it below as a subst.; (O, K, TA;) or it is postclassical; (S, O, K;) He (a physician) examined, or inspected, urine, (S, O, K, [but the inf. ns. only are mentioned,]) that he might judge, by its colour, of the disease of the person from whom it came. (TA.) 2 فَسَّرَ see the preceding paragraph, in six places. 5 تَفَسَّرَ see the next following paragraph. 10 استفسرهُ كَذَا He asked him to explain, expound, or interpret, such a thing to him: (S, Msb, TA:) and ↓ تَفَسَّرَ is like اِسْتَفْسَارٌ. (TA.) تَفْسِرَةٌ Anything by which is known the explanation and meaning of a thing: (O, TA:) or anything which interprets, or explains, the state, or condition, of a thing. (B, TA.) — — Urine by means of which, (M, O, K,) or by means of the colour of which, (TA,) one seeks to obtain an indication of the disease (M, O, K, TA) of a patient: (O, TA:) or it is an inf. n., as mentioned above. (O, K.) [See 1, last sentence.] أَوْرَدَ كَلَامَهُ غَيْرَ مُفَسَّرٍ: see عَاهِنٌ. فسط فُسْطَاطٌ and فِسْطَاطٌ (S, M, Msb, K) and فُسَّاطٌ and فِسَّاطٌ and فُسْتَاطٌ and فِسْتَاطٌ, (S, M, K,) the ت in the last two, as it is not found in the pl., being a substitute for the [former] ط in فسطاط, or rather for the [latter] س in فسّاط, because it is more regular to change the latter of two identical letters than to change the former, and because the two identical letters in فسّاط are together, whereas the two identical letters in فسطاط are separated, (M,) and فُسْتَاتٌ and فِسْتَاتٌ, (K,) altogether eight different forms, but MF observes that Esh-Shiháb El-Kastalánee gives twelve, [which, however, he does not transcribe, the remaining four being probably with fet-h to the ف,] (TA,) A tent of hair [-cloth]: (S, Msb:) or a great tent: (Mgh:) or a kind of structure (M, Z) used in travelling, less than the سُرَادِق: (Z:) or the kind of structure called سُرَادِق: (K:) pl. فَسَاطِيطُ: (M, Msb, TA;) for which they did not say فَسَاتِيطُ. (M, TA:) — — Hence فُسْطَاطٌ is applied to A city: (Z, TA:) any city: and particularly a city in which is the general place of assemblage of people: (TA:) a populous, or comprehensive, city; accord. to some: (Msb:) the place of assemblage of the people of a كُورَة [which means a city, and a district, or region], (Lth, Az, K,) around their general mosque: (Az, TA:) or you say, فُسْطَاطُ المِصْرِ, meaning the place of assemblage of the people of the مصر [or city], around their congregational mosque. (M.) فُسْطَاطُ [so in two copies of the S] is [a name of] The city

of مِصْر [the metropolis of Egypt]: (S:) or الفُسْطَاطُ is also the proper name of مِصْرُالعَتِيقَةُ, (K, TA,) the city so called, (TA,) which was built by 'Amr Ibn-El- 'Ás; (K, TA;) the city of مصر in old times; as also الفِسْطَاطُ: (Msb:) and البَصْرَةُ. (TA.) فسق 1 فَسَقَ is said to signify primarily It (a thing) went forth, from another thing, in a bad, or corrupt, manner. (Msb.) One says, فَسَقَتِ الرُّطَبَةُ, (S, O, Msb,) or فَسَقَتِ الرُّطَبَةُ عَنْ قِشْرِهَا, (K,) The fresh ripe date came forth from its skin; (S, O, Msb, K;) as also ↓ انفسقت: (IDrd, O, K:) and in like manner فَسَقَ is said of anything as meaning it came forth from its integument: so says EsSarakustee. (Msb.) — — [Hence] فَسَقَ, aor. فَسُقَ and فَسِقَ, (S, O, Msb, K) the latter aor. mentioned by Akh, (S, O, Msb,) inf. n. فُسُوقٌ (S, Mgh, O, Msb, K) and فِسْقٌ, (S, O, K,) or this latter is a simple subst.; (Msb;) and likewise فَسُقَ, like كَرُمَ, (K, TA,) mentioned by Lh, but not known by Ks; (TA;) He went forth from, departed from, or quitted, (Mgh, Msb, K,) the right way, (Mgh, K,) or the way of truth, (K,) and the limits of the law, (Mgh,) [or the bounds of] obedience; (Msb;) he forsook, relinquished, or neglected, the command of God; he disobeyed; (K;) or i. q. فَجَرَ [meaning as above; or he transgressed; or acted unrighteously, sinfully, wickedly, vitiously, or immorally]. (S, O, K. [See also فِسْقٌ below.]) فَسَقَ عَنْ أَمْرِ رَبِّهِ (in the Kur [xviii. 48], O, TA) means He departed (خَرَجَ) from the command of his Lord: (Th, S, O, K:) or from the obeying [of the command] of his Lord: (Fr, O, TA:) and Akh says that this phrase is like اِتَّخَمَ عن الطَّعامِ, (S, O,) meaning عَنْ مَأْكَلِهِ, (S,) or عَنْ أَكْلِهِ الطَّعَامَ; but Th says that there is no need of this [explanation]: or, accord. to AO, it means he declined, or deviated, from obeying the command of his Lord: (O:) for فَسَقَ signifies also he declined, or deviated: (K:) and hence the saying, فَسَقَتِ الرِّكَابُ عَنْ قَصْدِ السَّبِيلِ i. e. [The ridden camels] declined [from the right direction of the way]. (TA.) Sometimes فُسُوقٌ may mean The believing in a plurality of gods: and it may mean the committing sin. (A Heyth, O.) And it is said to mean The calling one another by names of reproach: (Zj, * Mgh, TA:) or the saying " O Jew," and " O Christian," after one has become a believer: thus in the Kur xlix. 11. (TA.) — — One says also, فَسَقَ فِى الدُّنْيَا, inf. n. فِسْقٌ, meaning He had a wide, or an ample, range in respect of worldly things, and made them light and easy to himself, being without restraint in his management of them, not making them strait to him. (Ktr, Sh, TA.) — — And فَسَقَ مَالَهُ He made away with his property; and disposed of it, or spent it. (TA.) 2 تَفْسِيقٌ is the contr. of تَعْدِيلٌ: (O, K, TA:) one says فسّقهُ, (O, TA,) inf. n. تَفْسِيقٌ, (TA,) He (the judge) pronounced him to be characterized by فِسْق [q. v.]: (O, TA:) he attributed to him فِسْق. (TA.) 7 إِنْفَسَقَ see 1, second sentence. — — [Hence,] انفسق مِنَ الخَيْرِ, said of the فَاسِق, He divested himself, or became divested, of good. IDrd, O.) فِسْقٌ is an inf. n., (S, O, K,) or a simple subst., (Msb,) from فَسَقَ [q. v]: (S, O, Msb, K:) unless as signifying [simply] A going forth, or a departure, it is said to be a word unknown before ElIslám, and to have become so much used in its legal acceptation as to be, when so used, conventionally regarded as proper (MF, TA:) [thus used,] it signifies a going forth, or departure, from the right way, (K, TA,) which is said to be the primary meaning, (TA,) or from the way of truth; (K, TA;) or from the truth, or that which is right, as in the phrase وَإِنَّهُ لَفِسْقٌ, (O, K, [in the CK لَفَسِقٌ, a strange mistake,]) in the Kur [vi. 121]; (O;) or a relinquishment, or neglect, of the command of God; (Lth, O, K;) and an inclining to disobedience; (Lth, O;) or also disobedience [itself]; (K;) or i. q. فُجُورٌ [meaning as above; or transgression; or unrighteous, sinful, wicked, vitious, or immoral, conduct]: (O, K:) it is said by El-Isbahánee to be a more general term than كُفْرٌ; applying to few sins, misdeeds, transgressions, or acts of disobedience, or to little thereof; and also, to many, or much thereof; but is commonly known as applying to the latter: and it is related on the authority of Málik that in the Kur vi. 146 it means such as is slaughtered: (TA:) [being used as a subst.,] it sometimes has a pl., which is فُسُوقٌ. (TA.) فُسَقٌ (Lth, O, K) and ↓ فِسِّيقٌ, (Lth, S, O, K,) applied to a man, Always characterized by فِسْق. (Lth, S, O, K.) — — يَافُسَقُ means يَا أَيُّهَا الفَاسِقُ [O thou فَاسِق]; (S, O, K;) like يَا خُبَثُ, meaning يَا أَيُّهَا الخَبِيثُ; فُسَقُ being determinate, as is shown by their saying يَا فُسَقُ الخَبِيثُ, thus prefixing ال to خبيث: (S, O:) and to a woman they say ↓ يَا فَسَاقِ, like قَطَامِ, (S, O, K,) meaning يَا فَاسِقَةُ (K) [or rather يَا أَيُّهَا الفَاسِقَةُ]. فَسْقِيَّةٌ, with fet-h, [often pronounced فِسْقِيَّة,] a post-classical word, [arabicized, from the Lat. " piscina,"] i. q. مُتَوَضَّأٌ [properly A place, here meaning a tank, or basin, in which the ablution termed وُضُوْء is performed: now commonly applied to a basin, or shallow pool, of water, in the court of a house, or in a room, generally having in the centre a fountain that throws up water:] pl. فَسَاقِيُّ. (TA.) فَسَاقِ: see فُسَقٌ: فِسِّيقٌ: see فُسَقٌ فَاسِقٌ Going forth, or departing, or one who goes forth, or departs, [from the right way, or the way of truth, and the limits of the law, or] from [the bounds of] obedience; (Msb;) disobedient [to God]; (Mgh, TA;) [transgressing, or a transgressor; unrighteous, sinful, wicked, vitious, or immoral;] mostly applied to one who has taken upon himself to observe what the law ordains, and has acknowledged its authority, and then fallen short of observance in respect of all, or of some, of its ordinances: and when the person fundamentally, or utterly, an unbeliever is thus termed, it is because he falls short of observing the ordinance that the intellect renders obligatory on him and that the natural constitution with which he was created in his mother's womb requires to be conceded; hence the believer is contrasted with him in the Kur xxxii. 18; so فَاسِقٌ is a more general term than كَافِرٌ; and ظَالِمٌ is a more general term than فَاسِقٌ: (El-Isbahánee, TA:) accord. to IDrd, (O,) the فَاسِق is thus called because of his divesting himself, or becoming divested, of good: (O, K:) the word has not been heard in the speech of the people of the Time of Ignorance, (IAar, S, O, Msb, K,) nor in their poetry, (IAar, S, O, K,) though it is an Arabic word, (IAar, S, O, Msb, K,) and a chaste one, and the Kur-án has used it: (IAar, Msb:) the pl. is فَسَقَةٌ and فُسَّاقٌ: (Msb:) فَوَاسِقُ, [pl. of فَاسِقَةٌ,] applied to women, signifies فَوَاجِرُ [generally meaning adulteresses, or fornicatresses]. (TA.) — — The five animals, or living things, (الحَيَوَانَاتُ الخَمْسُ, [specified voce حَيَوَانٌ,]) are metaphorically termed فَوَاسِقُ [as though meaning (tropical:) Transgressors] (Mgh, Msb) because of their noxiousness, (Mgh,) or because of their much, or frequent, noxiousness and harmfulness, so that they may be killed in the case of freedom from إِحْرَام and in the state of إِحْرَام, and in prayer, which is not rendered ineffectual thereby: (Msb:) or because of their being out of the pale of inviolability: or, as some [unreasonably] say, because the eating of them is forbidden. (Mgh.) فاسِقِيَّةٌ A certain mode of attiring oneself with the turban. (Z, O, K.) One says, تَعَمَّمَ فُلَانٌ الفَاسِقِيَّةَ [Such a one attired himself with the turban in the mode termed الفاسقيّة]. (TA.) الفُوَيْسِقَةُ The rat, or mouse; syn. الفَأْرَةُ: (S, O, K:) so called because it comes forth from its hole upon people: (O, K:) or, accord. to Z, because it does mischief in houses: and it is said in a trad. that it is to be killed: the word is the dim. of فَاسِقَةٌ. (TA.) أَفْسَقُ [More, or most, characterized by فِسْق]. The Arabs say, لَعَنَ اللّٰهُ أَفْسَقِى وأَفْسَقَكَ, meaning, الأَفْسَقَ مِنَّا [i. e. May God curse the more characterized by فِسْق, of us, or of me and thee]. (Fr, O.) فسكل Q. 1 فَسْكَلَهُ He postponed him; i. e., made him, or asserted him, to be behind, or posterior, or last, (Sh, O, K,) in rank, or estimation. (O.) — — And فَسْكَلَ He was, or became, behind, &c.: the verb being intrans. as well as trans. [unless فَسْكَلَ be a mistake for فُسْكِلَ, the pass. form, of which an

ex. occurs in the O and TA]. (K.) — — Accord. to IAar, a foreign word (عَجَمِيَّة), arabicized. (O.) فُسْكُلٌ: see the next paragraph, in two places. فِسْكِلٌ The last, in coming in, of the horses in a race; (S, O, K;) as also ↓ فُسْكُلٌ and ↓ فُسْكُولٌ and ↓ فُسْكَوْلٌ: (K:) also called the سُكَّيْت [q. v.] and the قَاشُور. (S, O. [In a copy of the S, in art. سكت, الفِسْكِلُ is put for الفِسْكِل.]) — — And hence, (S, O,) applied to a man, (assumed tropical:) Low, base, ignoble, vile, or mean: (S, O, K:) the vulgar say ↓ فُسْكُلٌ. (S, O.) فُسْكُولٌ and فُسْكَوْلٌ: see فِسْكِلٌ. — — Both also signify (assumed tropical:) Occupying the hinder, or latter, or last, place [in rank, or estimation: see Q. 1, above]; (K, TA;) as epithets applied to a man. (TA.) فسل 1 فَسُلَ, (S, M, O, K,) with damm, (S, O,) like كَرُمَ; (K;) and فَسِلَ, (M, K,) like عَلِمَ; (K;) and فُسِلَ, (M, K,) of the form of that whereof the agent is not named, (M,) like عُنِىَ; (K;) inf. n. فَسَالَةٌ and فُسُولَةٌ (S, M, O, K) and فُسُولٌ; (M, TA;) He (a man, S, O) was, or became, low, base, ignoble, vile, or mean; (S, M, O, K;) such as had no manliness, or manly virtue, (M, K,) and no hardiness. (TA.) — And فَسَلَ الصَّبِىَّ He weaned the boy; (AA, O, K;) as though a dial. var. of فَصَلَ. (TA.) 2 فَسَّلَ see the paragraph here following. 4 افسل عَلَيْهِ مَتَاعَهُ He pronounced against him (i. e. against another man, Lth, O) that his goods were bad; syn. ارذله: (Lth, O, K:) and افسل عَلَيْهِ دَرَاهِمَهُ he pronounced against him that his dirhems, or pieces of money, were bad, or were such as are termed زُيُوف; (Lth, O, K; *) syn. زَيَّفَهَا, (Lth, O, K, TA,) and أَرْذَلَهَا: (TA:) and [in like manner] ↓ فسّلهُ, inf. n. تَفْسِيلٌ, signifies أَرْذَلَهُ and زَيَّفَهُ. (TA.) — See also what next follows. 8 افتسل الفَسِيلَةَ, (M,) inf. n. اِفْتِسَالٌ; (O, TA;) or ↓ أَفْسَلَهَا; (K; [app. a mistranscription for اِفْتَسَلَهَا, as it is outweighed by the latter in authority;]) He plucked the young palm-tree from its mother, and planted it (M, O, K) in another place. (O.) فَسْلٌ and ↓ مَفْسُولٌ, (S, M, O, Msb, K,) as epithets applied to a man, (S, O, Msb,) Low, base, ignoble, vile, or mean; (S, M, O, Msb, K;) such as has no manliness, or manly virtue, (M, K,) and no hardiness: (TA:) pl. [of pauc.] أَفْسَالٌ, (S, O,) or أَفْسُلٌ, (M, K,) or both, (TA,) and [of mult.] فِسَالٌ and فُسُولٌ (S, M, O, K) and فُسُولَةٌ (Kr, M, K) and فُسْلٌ (M, K) and فُسَلَآءُ, (S, M, O, K,) which last is anomalous, as though they imagined it to have as its sing. فَسِيلٌ. (M.) — — Also, the former, Anything bad, corrupt, vile, base, abominable, or disapproved. (TA.) [The pl.] فُسُولٌ, applied to dirhems, or pieces of money, means Bad; or such as are termed زُيُوف. (TA.) — And فَسْلٌ signifies also Cuttings from grape-vines, for planting. (AHn, M, K. *) فِسْلٌ Foolish, stupid, or unsound in intellect or understanding. (AA, O, K.) فَسِيلٌ The young ones, or small ones, of palmtrees, like وَدِىٌّ; (S, O, Msb;) as also ↓ فَسِيلَةٌ: (S, O:) [or] the former signifies such as are cut from the mother-tree, or plucked from the ground, (Mgh, * Msb,) of the young ones, or small ones, of palm-trees, (Mgh,) and then planted; (Mgh, Msb;) and ↓ فسيلة signifies one thereof: (Msb:) [i. e.] ↓ فَسِيلَةٌ signifies [a sucker, or an offset, of a palm-tree: or] a small palm-tree: and فَسِيلٌ is its pl., as also فَسَائِلُ, (M, K,) and فُسْلَانٌ, (S, O, K,) or this last is a pl. pl., (M,) or [rather] it is pl. of فَسِيلٌ [which is properly speaking a coll. gen. n.], like as رُغْفَانٌ is pl. of زَغِيفٌ. (Msb.) فُسَالَةٌ The filings (سُحَالَة) of iron: (S, O:) or the portions that become scattered about, on the occasion of beating [or hammering], in the manufacturing, of iron and the like thereof. (M, K.) فَسِيلَةٌ: see فَسِيلٌ, in three places. مُفَسِّلَةٌ A woman who, when her husband is desirous of compressing her, (S, M, O, K,) urges an excuse to him, (S, O,) or says to him أَنَاحَائِضٌ, (M, K, *) and the like thereof, (M,) in order to repel him (M, K) thereby: (M:) such, and the مُسَوِّفَة [which belongs to the same category] the Prophet cursed. (O.) مَفْسُولٌ: see فَسْلٌ. فسو 1 فَسَا, (aor. يَفْسُو, Msb,) inf. n. فَسْوٌ (S, M, Msb, K) and فُسَآءٌ, (M, K,) or this latter is a simple subst., (S, Msb,) He emitted a noiseless wind [or a puff of wind] (Msb, K, TA) from his anus. (K, * TA.) [Hence the saying, فَسَابَيْنَنَا الظَّرِبَانُ, or بَيْنَهُم, expl. in art. ظرب.] 6 تفاسى, said of a man, He protruded his posteriors: (M, TA:) and تَفَاسَتْ, said of the [beetle called] خُنْفَسَآء, It protruded its podex for the purpose of emitting a noiseless wind: (S, TA:) but As says that it is with hemz. (TA. See 6 in art. فسأ.) الفَسَا is a dial. var. of الفَسَأُ [i. e. فَسًا is a dial. var. of فَسَأٌ, expl. in art. فسأ]. (K.) الفُسَاةُ: see the paragraph here following. فَسْوَةٌ [is the inf. n. of unity of فَسَا, as such signifying A single noiseless emission of wind from the anus: and] has for its pl. [فَسَوَاتٌ, agreeably with rule, and also] فُسًى, which is [anomalous,] like شُهًى pl. of شَهْوَةٌ, which see. (TA.) — — لَيْسَ لَهُ إِلَّا فَسْوَةُ الضَّبُعِ [the lit. signification of which is sufficiently plain] occurs in a trad. as meaning (assumed tropical:) There is not any benefit, or profit, or utility, attributable to it; [or rather, it is worse than useless;] the ضبع [or hyena] being particularized because of its stupidity and its evil nature: or, some say, it [i. e. فسوة الضبع, and app. ↓ الفُسَاةُ also (mentioned among the addenda to this art. in the TA),] is a plant (شَجَرَةٌ) like the خَشْخَاش [or poppy], from the fruit of which no great utility is derived: so says IAth. (TA.) [See also خَمْطٌ, in two places.] — — فَسَوَاتُ الضِّبَاعِ is an appellation of Certain truffles (كَمْأَةٌ); (K;) a species of كَمْأَة; (M;) said by AHn to be the species thereof called القَعْبَلُ; (M, TA;) and the like is said in the Minháj; and further, that it is a plant of disagreeable odour, having a head which is cooked, and eaten with milk; and when it dries, there comes forth from it what resembles وَرْس [q. v.]. (TA.) فَسَّآءٌ an inf. n. of 1; (M, K;) or a subst. therefrom [signifying A noiseless wind from the anus]. (S, Msb.) فَسُوٌّ A man who often emits a noiseless wind from the anus; (S, M, K;) as also ↓ فَسَّآءٌ. (M, K.) فُسَيَّةٌ [originally فُسَيْوَةٌ] dim. of فَسْوَةٌ. (TA.) فَسَّآءٌ: see فَسُوٌّ. — — And الفَسَّآءَةُ: see what here follows. الفَاسِيَةُ (S, M, K) and ↓ الفَاسِيَآءُ (M, K) and ↓ الفَسَّآءَةُ (TA) The [beetle called] خُنْفَسَآء; (S, M, K;) which emits a noiseless wind, and makes the party to stink by its foul odour: (M:) the pl. of the first is الفَوَاسِى. (TA.) Hence the prov., أَفْحَشُ مِنْ فَاسِيَةٍ i. e. [More foul than] a خنفساء. (S, M.) الفَاسِيَآءُ: see the next preceding paragraph. — — [اِبْنُ الفَاسِيَآءِ is an appellation of The insect called قَرَنْبَى, resembling the beetle called خُنْفَسَآء, or somewhat larger than the latter, with long hind legs, and with a speckled back: for القَرَنْبَى, as the explanation of ا, the TA, in art. بنى, has القرينى; and the TT, in that art., as from the T, الفَرَنَى: what I have here substituted for these is evidently, in my opinion, right.] أَفْسَى مِنَ الظَّرِبَانِ [More wont to emit noiseless wind from the anus than the ظربان, a small stinking beast, described in art. ظرب,] is a saying of the Arabs. (TA.) المَفْسَى The anus [as being the place of emission of the فُسَآء]. (TA.) مَا أَقْرَبَ مَحْسَاهُ مِنْ مَفْسَاهُ [How near is his mouth to his anus!] is a prov. [expressive of wonder at a man's shortness: see مَحْسًى, in art. حسو]. (S.) فش 1 فَشَّ الوَطْبَ, (S, A, K,) aor. فَشُ3ُ, inf. n. فَشٌّ, (S, TA,) He made the wind, (S, A, K,) and the butter, (TA,) to come forth from the milk-skin, or butterskin, (S, A, K, TA,) by loosing the tie round its mouth. (TA.) And فَشَّ السِّقَآءَ He loosed the tie of the skin, and opened its mouth, after blowing into it, so that the wind came forth from it. (Mgh.) [Hence the prov.,] لَأَفُشَّنَّكَ فَشَّ الوَطْبِ (assumed tropical:) I will assuredly make thine anger to come forth from thy head, as one makes the wind to come forth from the milk-skin, or butter-skin: said to a man who is angry: (T, S:) or I will assuredly remove thy boastfulness, &c.: (TA:) or I will assuredly take away thy pride, and thy vanity, or vain glory, or conceit, &c.: (Th:) or the meaning is لَأَحْلُبَنَّكَ [I will assuredly mulct thee, &c.; lit., milk thee]. (Kr.) See also فَشَاشِ. — — [Hence,] فَشَّ النَّاقَةَ, (S, K,) aor. as above, (TA,) and so the inf. n.,

(S, TA,) He milked the she-camel quickly. (S, K.) And فَشَّ الضَّرْعَ He exhausted all the milk of the udder. (TA.) — — [Hence also, فَشَّ الوَرَمَ It (a medicament) caused the swelling, or tumour, to subside.] (See also 7.) — — And فَشَّ القُفْلَ, (IKtt, L,) or البَابَ, (Mgh, Msb,) [aor. ◌ُ3فَشُ,] inf. n. فَشٌّ, (IKtt, L,) He opened the lock, (IKtt, L,) or the lock of the door, by artifice, (Mgh, Msb,) without a key, (IKtt, L,) or without its key: (Msb:) from فَشَّ السِّقَآءَ. (Mgh.) — — And accord to Lth, (O,) الفَشُّ signifies تَتَبُّعُ السَّرِقَةِ الدُّونِ [app. meaning The seeking repeatedly, or in a leisurely manner, after pilfering, or petty theft]: (O, Msb, K:) it is the inf. n. of فَشَّهُ, aor. ◌ُ3فَشُ: (O, Msb:) and Lth, (O,) or Az, (Msb,) cites as an ex., نَحْنُ وَلِينَاهُ فَلَا نَفُشُّهُ [which seems to mean We have had charge of it, and we will not seek repeatedly, or in a leisurely manner, bit by bit, after pilfering from it]. (O, Msb.) — — And فَشَّ, aor. ◌ُ3فَشُ, inf. n. فَشٌّ, He compressed a woman. (IKtt, TA.) — — And He ate; as a trans. verb. (TA.) — — And فَشَّ الرَّجُلُ, (S, O, K,) aor. ◌ُ3فَشُ, (O,) [inf. n. فَشٌّ,] The man eructed, or belched. (S, O, K. [A meaning assigned by Freytag to 4 also, as on the authority of the S, in which I find it assigned to فَشَّ only.]) — — And الفَشُّ also signifies The blowing gently, or softly. (TA.) — — And The breaking wind gently, or softly. (IAar, TA.) — — And The uttering calumny; (O, K;) thus accord. to IAar, with ف, (O,) بَيْنَ النَّاسِ [among the people]. (TK.) — — And فَشَّ القَوْمُ, inf. n. فُشُوشٌ, The people, or party, became in good condition, or fat, after leanness: mentioned here, and also in art. فش, in the L. (TA.) — — And فَشَّ is syn. with فَاشَ as meaning He gloried, or boasted, and magnified himself, imagining [in himself] what he did not possess. (TA in art. فيش.) 4 افشّ القَوْمُ The people, or party, went away, and fled quickly: and so with ق. (TA.) 7 انفشّتِ الرِّيَاحُ The blasts of wind came forth from the skin, (S, Mgh, *) on its being felt, (Mgh,) and from the like thereof. (S.) — — انفشّ اللَّبَنُ The milk flowed forth by reason of the wideness of the orifice of the teat. (TA.) — — انفشّ الجُرْحُ [and الوَرَمُ, and likewise ↓ فَشَّ accord. to modern usage,] The wound [and the swelling or tumour] ceased to swell, or be inflated. (ISk, S) — — انفشّ عَنِ الأَمْرِ He (a man) became remiss and indolent in the affair: (S:) he turned back from it through weakness and impotence; like تفيّش. (TA in art. فيش.) — — And انفشّ He was, or became, cowardly; weak-hearted. (TA.) R. Q. 1 فَشْفَشَ, (K,) inf. n. فَشْفَشَةٌ, (Fr, O,) He was, or became, weak in judgment. (Fr, O, K.) — — And He was, or became, extravagant, immoderate, or excessive, in lying: (IDrd, O, K:) or so فشفش فِى قَوْلِهِ. (TA.) — — And فشفش بِبَوْلِهِ He sprinkled his urine; (IDrd, O, K;) as also شَفْشَفَ. (IDrd, O.) فَشٌّ The fruit of the يَنْبُوت [q. v., a kind of trees, of which one species is said to be also called خَرُّوب; but see the next sentence]; (S, O, K;) not mentioned by AHn in the Book of Plants: (O, TA:) n. un. فَشَّةٌ: and pl. فِشَاشٌ. (TA.) — — And The [species of trees called] خَرُّوب [which name is now commonly applied to the carob, or locust-tree; ceratonia siliqua]; as also ↓ فَشُوشٌ, (O, K,) and ↓ فَشْفَشَةٌ, (TA as from the K, but not in the CK nor in my MS. copy of the K,) or this last signifies a خَرُّوبَة [n. un. of خَرُّوبٌ], accord. to AA. (O.) — Also Foolish, or stupid. (IAar, O, K.) — And Places in which water collects and remains: and a depressed piece of ground into which water pours and where it remains: (O, K:) so says Ibn-'Abbád: [but] ISh says that فَشٌّ هَجْلٌ means [a wide, depressed, piece of ground,] such as is not very deep. (O.) — Also, and ↓ فَشُوشٌ, and ↓ فَشْفَاشٌ, [this last said in the TA to be written by Sgh with kesr, but it is not so in the O,] A [garment of the kind called] كِسَآء such as is thick (IAar, O, K, TA) in texture, (TA,) fine in the yarn; (IAar, O, K, TA;) called by the vulgar ↓ فَشَّاشٌ; (O; in the TA فِشَاش;) or, as some say, ↓ فَشَّاشٌ signifies a thick كسآء; and ↓ فَشُوشٌ, a thin, or flimsy, كسآء, such as is scanty in the yarn. (TA.) فَشَاشِ, like قَطَامِ, [indecl.,] means ↓ الفَاشَّةُ [i. e. She who makes the wind to come forth from a skin, by loosing the tie round its mouth: in the TA expl. only as signifying الضَّرُوطُ عِنْدَالجِمَاعِ, which may be a secondary meaning, but is not the meaning in what here follows]. (O, K.) فَشَاشِ فُشِّيهِ ↓ مِن اسْتِهِ إِلَى فِيهِ [lit. O woman discharging the confined wind of the skin, discharge thou its confined wind, from its anus to its mouth, i. e., from end to end], (Meyd, O, K,) which is a prov., (Meyd, O,) means (assumed tropical:) [O woman] do thou with it, or him, what thou wilt, for it, or he, has no means of self-defence (Meyd, O, L, K) nor of becoming altered; and it is said in relation to an angry man who is not able to become altered: (L:) الفَشُّ is the making the wind to come forth from a وَطْب. (Meyd.) فِشَاشٌ: see the next paragraph. فَشُوشٌ A female slave who emits noiseless wind from the anus; as also فَاشَاء [an evident mistranscription for ↓ فَاشَّةٌ]: (IAar, in TA:) [or] a woman from whom wind issues on the occasion of الجِمَاع: (IDrd, O, K, TA:) or, accord. to the K, applied to a woman, sonum submissum genitalibus edens in congressu: and also, applied to a man, who glories, or boasts, vainly: but these two explanations are there wrongly assigned: (TA:) the former of them applies to نَجَّاخَة; and the latter, to فَيُوش; two epithets occurring, with فَشُوش, in a verse of Ru-beh. (O, TA.) — — And, applied to a woman, i. q. خَلَّابَةٌ [i. e. Very deceitful]: (O, CK, TA:) thus correctly, with خ: in some copies of the K with ح; and in others, with ج. (TA.) — — And A woman who sits upon the جُرْدَان. (TA.) — Also, (O, K,) applied to a she-camel, (S, O, TA,) and to a ewe, or she-goat, (O, TA,) it signifies مُنْتَشِرَةُ الشُّخْبِ, (S, O, K, TA,) meaning Whose milk flows forth without its being drawn, by reason of the wideness of the orifice of the teat: or whose milk flows forth in separate jets, like the rays of the rising sun, into the vessel, so as not to make froth: and ↓ فِشَاشٌ signifies the quality, or state, that is denoted by this epithet thus applied. (TA.) — — And A skin, such as is used for water or milk, that sweats, or exudes moisture. (O, K.) — See also فَشٌّ, in three places. فَشِيشٌ The sound of a gentle emission of wind from the anus. (TA.) — — And The sound of the skin of a viper when it moves along upon a dry, or rigid, substance. (TA.) فَشَّاشٌ One who opens locks by artifice, (Mgh, Msb,) without their keys. (Msb.) — See also فَشٌّ, last sentence, in two places. فَاشَّةٌ: see فَشَاشِ and فَشُوشٌ. فَشْفَشَةٌ: see فَشٌّ, second sentence. فَشْفَاشٌ A man who inflates himself with lying, and arrogates to himself that which belongs to another. (TA.) — See also فَشٌّ, last sentence. مُنْفَشُّ المَنْخِرَيْنِ A man inflated in the nostrils, with shortness and expansion of the cartilaginous portion of the nose, which are characteristics of the noses of the Zenj. (TA.) فشأ 1 فَشَأَ, (O, K,) aor. فَشَاَ, (K,) [inf. n. فَشْءٌ;] as also ↓ افشأ; He magnified himself; or behaved proudly, or haughtily: (O, K:) [or he gloried, or boasted: for] الفَشْءُ is from الفَخْرُ, (Ibn-Buzurj, O,) [or] syn. with الفَخْرُ. (K.) 4 أَفْشَأَ see what here precedes. 5 تفشّأ It (a thing) spread. (S, O.) One says of a disease, تفشّأبِهِمْ, (AZ, S, O,) or فِيهِمْ, (K,) [and تفشّى, and تفسّأ,] It spread among them: (AZ, S, O, K:) and تفشّأهم it became common, or general, or universal, among them. (O.) — تفشّأ بِهِ He mocked at him, or derided him. (O, K.) فشج 1 فَشَجَ, aor. فَشِجَ, (S, O, K,) inf. n. فَشْجٌ, (A'Obeyd, TA,) He parted his legs, or made an opening between them, (A 'Obeyd, S, O, K,) but less than is denoted by تَفَاجَّ, (A 'Obeyd, TA,) previously to making water; as also ↓ فشّج, (S, O, K,) inf. n. تَفْشِيجٌ; (S, O;) or the latter signifies he did so [much, i. e.,] in a greater degree than is denoted by the former verb: (TA:) [and فَشَحَ and فشّح signify the same:] and ↓ تفشّج [likewise] is syn. with تَفَحَّجَ [signifying the same as فَشَجَ]; (Lth, S, K;) or he did so at the fire. (Lth, L.) And فَشَجَتْ (T, TA) and ↓ تفشّجت and ↓ انفشجت, (T, O, TA,) as also انفشحت, with ح, (IAar, O,) are said of a she-camel, (T, O, TA,) meaning She parted her [hind]

legs widely, to be milked or to stale. (T, TA.) — — And فَشَجَ عَنْهُ, and ↓ فشّج He declined, deviated, or turned aside or away, from him, or it; like فَشَحَ and فشّح. (TA in art. فشح.) 2 فَشَّجَ see the foregoing paragraph, in two places. 5 تَفَشَّجَ see the same paragraph, in two places. 7 إِنْفَشَجَ see the same paragraph. فشح 1 فَشَحَ, aor. فَشَحَ, (K,) inf. n. فَشْحٌ, (TK,) He (a man, TK) parted his legs, or made an opening between them; (K;) like فَشَجَ; both mentioned by Th, on the authority of IAar; (TA;) as also ↓ فشّح, (K,) inf. n. تَفْشِيحٌ; and likewise with ج, as mentioned by Th. (TA.) — — And فَشَحَ عَنْهُ, and ↓ فشّح, He declined, deviated, or turned aside or away, from him, or it; (K;) and so فَشَجَ and فشّج. (TA.) 2 فَشَّحَ see above, in two places: — — and see also what here follows. 5 تفشّحت She (a camel) parted her [hind] legs widely; syn. تَفَاجَّتْ; (K, TA;) [to be milked, or] to stale; as also ↓ فشّحت; (TA;) and so ↓ انفشحت. (K.) — And تفشّح جَارِيَتَهُ He compressed his young woman. (K.) 7 إِنْفَشَحَ see the next preceding paragraph. فَشَاحِ, [indecl.,] like قَطَامِ, The ضَبُع [or hyena, or female hyena]. (K.) فشغ 1 فَشَغَهُ, (S, O, K,) aor. فَشَغَ, (K,) inf. n. فَشْغٌ, (TA,) It overspread it and covered it; (S, O, K;) as also ↓ فشّغهُ, (K,) inf. n. تَفْشِيغٌ. (TA.) And فَشَغَتْ said of the نَاصِيَة [or forelock (of a horse)], and of the قُصَّة [which has the same, or a similar, meaning], It covered the eye. (TA.) And فَشَغَ It (a thing) was, or became, wide and spreading; as also ↓ انفشغ: and ↓ تَفَشَّغَتْ said of the غُرَّة [or blaze on a horse's forehead] is like فَشَغَتْ [signifying it was wide and spreading]. (TA.) [See also 5.] — — فَشَغَهُ بِالسَّوْطِ, (S, O, TA,) inf. n. as above, (S,) He set upon him, or assailed him, or struck him, with the whip, syn. عَلَاهُ بِهِ, (S, O, TA,) and ضَرَبَهُ بِهِ; (TA;) and ↓ افشغهُ بِالسَّوْطِ signifies in like manner he struck him with the whip; (S;) or so ↓ افشغهُ السَّوْطَ. (O, K.) 2 فَشَّغَ see 1, first sentence. — — [Hence,] فشّغهُ النَّوْمُ, inf. n. تَفْشِيغٌ, Sleep came upon him and overpowered him; (As, O, K, * TA;) and rendered him heavy, lazy, or torpid. (O, TA.) 4 أَفْشَغَ see 1, last sentence. 5 تفشّغها, said of the he-camel, He overcame her, and mounted upon her; namely, the she-camel. (O.) — — And in like manner, تفشّغهُ, said of debt, (O,) It overcame him, and lay as a burden upon him. (O, K.) — — And, said of hoariness, i. q. تشيّعهُ and تشيّمهُ and تسنّمهُ [i. e. It became abundant upon him, and spread]: (IAar, TA:) or تفشّغ فِيهِ said of hoariness, or of the blood, it spread in him, and became abundant: (K:) or this, said of hoariness, it became abundant in him, and spread: and, said of the blood, it overcame him, and pervaded his body. (S, O.) See also 1. تفشّغ الوَلَدُ, occurring in a trad., means Children were, or became, numerous. (O.) And in another trad. occur the words, مَا هٰذِهِ الفُتْيَا الَّتِى قَدْ تَفَشَّغَتْ, meaning [What is this judicial decision] that has spread abroad? (O: [and the like is said in the Mgh, in which the verb thus used is said to be from فَشَاغٌ signifying a certain plant:]) but this is differently related; some saying thus; and some, تشغّفت [q. v.]; and some تشعّفت [app. a mistranscription, perhaps for شَعَبْتَ, q. v.]. (TA.) One says also, تفشّغ الخَيْرُفِى بَنِى فُلَانٍ i. e. [Good, or prosperity,] became abundant, and arose, or betided, among the sons of such a one. (TA.) — — And تفشّغ البُيُوتَ He (a man, S, O) entered among the houses, or tents; (S, O, K;) and disappeared among them. (K, * TA.) — — And تفشّغ المَرْأَةَ He devirginated the woman. (S, O, K: more fully expl. in all of these by the words دَخَلَ بَيْنَ رِجْلَيْهَا وَافْتَرَعَهَا.) 7 انفشغ It (a thing, TA) appeared, and became abundant. (O, K, TA.) See also 1. فَشْغَةٌ A [substance like] cotton (قُطْنَةٌ [in the L قَصَبَةٌ]) in the interior of the reed, or cane: and also a substance that flies about from the interior of the صوصلاة [in the O صَوْصَلَّاة, and in the K without the teshdeed], i. e. the plant, or herb, thus called, (Lth, O, K,) which is the صَاصُلَّى; (O;) and this is that whereof the children of El-' Irák eat the interior. (TA.)— — And The [species of convolvulus called] لَبْلَاب [q. v.], (K, TA,) which mounts upon trees, and twines upon them. (TA.) فَشَاغٌ, (S, [thus written in my copies and others also,] and so in the Mgh,) or ↓ فُشَاغٌ and ↓ فُشَّاغٌ, (O, K, said in the former to be like صُرَاخٌ and مُكَّاءٌ, and in the K to be like غُرَابٌ and also with teshdeed,) thus accord. to IB on the authority of Az, and thus also accord. to Hr, but mentioned by Z as with the unpointed ع, (TA,) A certain plant, (S, Mgh, O, K,) [said by Golius to be the rough smilax,] that spreads, (S, K,) or mounts, (Mgh, O,) and twines, upon trees, (S, Mgh, O, K,) and mars them, (O, K, [in some copies of the latter of which it is mentioned in two places,]) and has no leaves [?]. (Mgh.) فُشَاغٌ: see the next preceding paragraph. — Also A piece of hide, or leather, with which a skin for water or milk is patched. (O, K.) فُشَّاغٌ: see فَشَاغٌ. نَاصِيَةٌ فَاشِغَةٌ: see the following paragraph. أَفْشَغُ A ram (K) whose horns go this way and that [app. meaning widely, or dissimilarly]. (O, K.) — — And نَاصِيَةٌ فَشْغَاءُ A spreading forelock [of a horse]; (S, O, K;) as also ↓ فَاشِغَةٌ. (O, K.) — — And رَجُلٌ أَفْشَغُ الثَّنِيَّةِ A man having the fore tooth projecting. (Lth, O, K.) And أَفْشَغُ الأَسْنَانِ Having the teeth disparted; (Lth, O, K;) having wide interstices between the teeth. (Lth, O.) فشل 1 فَشِلَ, (S, O, Msb, K,) aor فَشَلَ, (O, Msb, K,) inf. n. فَشَلٌ; (S, O, Msb;) a verb of which exs. occur in the Kur iii. 118 and viii. 48; and فَشَلَ, aor. فَشُلَ; and فَشَلَ, aor. فَشِلَ; two dial. vars., the former of these agreeable with a reading of the latter verse of the Kur-án, and the latter agreeable with a reading of the same verse by El- Hasan El-Basree; (O;) He was, or became, cowardly, (S, O, Msb, K,) and weak, (O, K,) or weak-hearted, (Msb,) and flagging, remiss, or languid, (K,) and timorous. (TA.) — فَشَلَتْ, and فَشَلَتْ فِشْلَهَا مِفْشَلَهَا, (O,) or فَشَلَتْ فِشْلَهَا, (K, * TA, [in the CK ↓ فَشَّلَتْهُ, the pronoun relating to الفِشْل,]) inf. n. فَشْلٌ; (TA;) and ↓ إِفْتَشَلَتْهُ, (O, K, * TA,) thus accord. to the M as well as the O, (TA,) i. e. مِفْشَلَهَا, (O,) or فِشْلَهَا; (TA;) [in the K إِفْتَشَلَتْ alone, i. e. without any complement, as though it were intrans.; or ↓ افشلت, which is said in the TA to be the reading in the copies of the K, but which I have not found in any;] and ↓ تفشّلت [mentioned without any complement, as though intrans.]; (K, TA;) said of a woman, (O, K, TA,) in relation to the فِشْل, (K,) which is also called مِفْشَل, (IAar, O,) meaning She hung a ثَوْب [or piece of cloth] (thus in the O, in the TA her ثوب,) upon the [camel-vehicle called] هَوْدَج, then put it [or drew it, or the main part thereof,] within it, and bound its extremities to the قَوَاعِد [or four pieces of wood that form a square frame upon which it is fixed (see its sing. قَاعِدَةٌ)]; this being [beneath her (see فِشْلٌ) so as to be to her] a preservative from the heads of the [curved pieces of wood called] أَحْنَاء [pl. of حِنْوٌ q. v.] and the [apparatus called] أَقْتَاب [pl. of قِتْبٌ q. v.] and the knots of the cord called عُصْم [pl. of عِصَامٌ q. v.]: (O, TA:) so says ISh. (TA.) 2 فَشَّلَand 4: see the preceding paragraph. 5 تفشّل, said of water, It flowed. (S, O, K.) — And He took a wife (ISh, O, K) مِنْهُمْ [from among them, probably meaning persons not of his own kindred: see مِفْشَلٌ]. (ISh, O.) — See also 1. 8 إِفْتَشَلَ see 1, latter sentence. فَشْلٌ Weak; (S, O, K;) or weak-hearted; (Msb;) cowardly; (S, Msb, K;) flagging, remiss, or languid; (K;) and accord. to the K, ↓ فَشِلٌ signifies the same, and one says, خَشِلٌ فَشِلٌ and ↓ رَجُلٌ خَشْلٌ فَشْلٌ; but [SM says that] this is a mistake, and [incorrectly] taken from a passage of the M, in which it is stated that one says رَجُلٌ خَشْلٌ فَشْلٌ and خَسْلٌ فَسْلٌ; i. e., with ش in both and with س in both; not that it is with fet-h in both and like كَتِفٌ: (TA:) [I find, however, ↓ خَشِلٌ فَشِلٌ mentioned in art. خشل in the K, and also, as from Ibn-'Abbád, in the same art. in the O; and as ↓ فَشِلٌ is agreeable with a general rule as part. n. of فَشِلَ, I think it probably correct;] the pl. is أَفْشَالٌ, (S,) or فُشْلٌ, (K,) or both. (TA.) In the following verse, occurring in a trad. respecting the prayer for rain, (O, TA,) uttered to

the Prophet by an Arab of the desert, (O,) وَلَا شَىْءَ مِمَّا يَأْكُلُ النَّاسُ عِنْدَنَا سِوَى الحَنْظَلِ العَامِىِّ وَالعِلْهِزِ الفَشْلِ by العِلْهِزِ الفَشْلِ آكِلُهُ وَمُدَّخِرُهُ is meant, i. e. الضَّعِيفِ; (O, TA; *) the phrase being like الشَّجَرَةَ المَلْعُونَةَ in the Kur [xvii. 62], i. e., آكِلُوهَا: [so that the verse means, And there is nothing, of what men eat, in our possession, save the colocynth that is a year old, and therefore dry, or that has been laid up for the year of drought or barrenness, and the food made of blood and the fur of camels, the eater, and the storer, whereof is weak]: (O, TA:) but it is also related with س, [i. e. الفَسْلِ,] and thus does not need any paraphrastic interpretation. (TA.) — See also what next follows. فِشْلٌ (O, K,) or ↓ فَشْلٌ, (S,) [but said to be] with kesr, (O, K,) A certain thing (S, K) of the apparatus of the [women's camel-vehicle called] هَوْدَج, (S,) which the woman puts beneath her in the هودج: (K:) or the curtain (سِتْر) of the هودج; as also ↓ مِفْشَلٌ. (IAar, O, K.) [See a description thereof in the latter sentence of the first paragraph.] فَيْشِلٌ: see فَشْلٌ, in four places. فَيْشَلَةٌ: see the paragraph here following. الفَيْشَلَةُ The حَشَفَة; (K;) [i. e.] the head [or glans] of the penis: (S, O:) and the head of any مُحَوَّق [or penis having a large glans]: (CK: in the text of the K as given in the TA, مُجَوَّف: [and thus in my MS. copy of the K; but it has been there altered, app. to agree with the TA, as have many other words in that copy; and the former reading is evidently, I think, the right:] some say that its ل is augmentative, like the ل in عَبْدَلٌ and in [the proper name] زَيْدَلٌ: but it may be from some other word than فَيْشَةٌ, though this has nearly the same meaning, [or, as is said in the TA in art. فيش, both have the same meaning,] and, if so, the ى may be augmentative, which is more agreeable with analogy: (TA:) the pl. is فَيَاشِلُ, (K,) and ↓ فَيْشَلٌ is another pl. [or rather a coll. gen. n.] thereof, used as such in a verse of Jereer. (TA.) — — [The pl.] فَيَاشِلُ signifies also a name of Certain trees. (K.) — — [Freytag adds as other meanings what belong to a description of the proper name of a certain water and of hills surrounding it, called الفَيَاشِلُ.] تَفْشِيلٌ Milk remaining in the udder: (Fr, O, K:) and so تَمْشِيلٌ. (Fr, O.) مِفْشَلٌ: see فِشْلٌ. — Also One who takes a wife from among persons not of his own kindred, lest the offspring should come forth spare in body, or weak. (IAar, O, K, TA.) مِفْشَلَةٌ The كيارجة [i. e. كَيَارِجَة], (ISh, TA,) which is an arabicized word from the Pers. كراجه, in Turkish قورسق [also written قُورْصَق, i. e. the gizzard, or the crop, of a bird]. (TK voce مِشْفَلَةٌ [which is said in the K to signify thus, and also the stomach of a ruminant animal: one of the two words thus expl. may be a mistranscription for the other].)

فشو 1 فَشَا, (aor. يَفْشُو, S,) inf. n. فُشُوٌّ (S, MA, Msb, K) and فُشِىٌّ (K) and فَشْوٌ, (Msb, K,) It (a thing, Msb, or a secret, MA, or information, news, or tidings, S, K, and a man's beneficence, or bounty, K) became revealed, disclosed, or divulged, (S, MA, Msb, K, *) and spread. (S, * Msb, K.) — — [It (a saying or the like) became common; or obtained extensively.] — — فَشَتِ المَاشِيَةُ The cattle pastured [at large], where they pleased. (Msb.) — — فَشَتْ ضَيْعَتُهُ, (TA in art. ضيع,) or فَشَتْ عَلَيْهِ ضَيْعَتُهُ, (TA in the present art.,) or فَشَتْ عَلَيْهِ الضَّيْعَةُ, (Ham p. 33,) said to mean His property was, or became, large, or abundant, [or widespread,] so that he was unable to collect it together: and [hence] his means of attaining his object, or his affairs, became disordered so that he knew not with which of them to begin: (TA in art. ضيع and in the present art.;) or he took to doing an affair that did not concern him. (TA in art. ضيع, and Ham p. 33.) — — And فَشَتْ أُمُورُ النَّاسِ The affairs of the people became discomposed, or disordered; syn. اِفْتَرَقَتْ. (Msb.) 4 افشاهُ He revealed, disclosed, or divulged, it, (S, MA, Msb, K,) and spread it; (S, * Msb, K;) namely, a thing, (Msb,) or a secret, (MA,) or information, news, or tidings, (S, K,) and a man's beneficence, or bounty. (K.) — — افشى اللّٰهُ ضَيْعَتَهُ, occurring in a trad., means God made, or may God make, his means of subsistence to be abundant. (TA in art. ضيع.) — And افشى, said of a man, He had numerous cattle, (T, K, TA,) such as sheep or goats, and camels, &c., pasturing at large, (K, TA.) 5 تفشّى It (a thing) became wide. (S.) And تفشّت القَرْحَةُ The ulcer, or sore, became wide, (K, TA,) and blistered, and corrupt, by reason of third purulent matter. (TA.) — — تَفَشَّاهُمْ, and تفشّى بِهِمْ, said of a disease, It became much among them, (K, TA,) and spread: or, as in the T, became common, or general, or universal, among them: AZ mentions the verb as with hemz. (TA. [See 5 in art. فشأ.]) — — And تفشّى الحِبْرُفِى الكَاغَدِ The ink infiltrated into the paper upon which one had written, it (the paper) being thin. (TA.) فَشْيَانٌ, accord. to the K, but in the book of Az [i. e. the T] فَشَيَانٌ, (TA,) A swoon (غَشْيَةٌ) that betides a man; termed in Pers. تَاسَا. (K, TA:) mentioned by Lth. (TA.) فَشَآءٌ The multiplication by propagation, and the numerousness, of cattle. (K.) فَاشِيَةٌ sing. of فَوَاشٍ, (TA,) which signifies Such as spread themselves, of cattle pasturing at large, of sheep or goats, and of camels, &c. (S, K, TA.) Hence, (TA,) it is said in a trad., ضُمُّوا فَوَاشِيَكُمْ حَتَّى تَذْهَبَ فَحْمَةُ العِشَآءِ [Draw ye together your cattle pasturing at large, until the darkness, or intense blackness, of, or after, nightfall pass away]. (S, TA.) — Also A sleep which a person takes during a portion of the night, after which he rises. (TA.)

فص 1 فَصَّهُ, [aor., accord. to rule, فَصُ3ُ, and inf. n., accord. to Golius, فَصٌّ,] (tropical:) He separated it from (مِنْ) another thing; (S, A, K;) as also ↓ افتصّهُ: (S, K:) and he pulled it out, or up, or off; or removed it; or displaced it; from another thing; (S, K;) as also ↓ the latter. (S.) — فَصَّ, inf. n. فَصَصٌ: see 7. — فَصَّ الجُرْحُ, aor. فَصِ3ِ, inf. n. فَصِيصٌ, (S, M, O, K,) like فَزَّ; (S, O;) The wound became moist, and flowed: (S, O, K:) or flowed: or flowed with somewhat, not much. (M.) And فَصَّ العَرَقُ The sweat exuded; (M, TA;) and so فَزَّ. (TA.) — — فَصَّ said of the [locust, or cricket, called] جُنْدَب, (Sh, O, K,) inf. n. فَصِيصٌ (M, O) and فَصٌّ, (M,) It uttered a sound. (Sh, M, O, K.) And, said of a child, (AA, O, K,) inf. n. فَصِيصٌ, (AA, O,) He uttered a weak weeping, (AA, O, K, TA,) like whistling. (TA.) — — And فَصِيصٌ signifies also The being in a state of commotion; and twisting, or winding. (M.) — And one says, مَا فَصَّ فِى يَدِ ى شَىْءٌ, (IAar, M, O, K,) aor. فَصِ3ِ, inf. n. فَصٌّ, (M,) Nothing remained, or became permanent, (IAar, O, K,) or accrued, (M,) [in my hand,] مِنْهُ, [thereof, or therefrom]. (M.) 2 فصّص الخَاتَمَ [He set a فَصّ (q. v.) in the ring, or signet]. (A.) — فصّص بِعَيْنِهِ, (A,) inf. n. تَفْصِيصٌ, (O, K,) (tropical:) He looked intently, or hardly: (A:) or he opened his eyes and looked intently, or hardly. (Ibn-'Abbád, O, K.) 4 أَفْصَ3َافصّ إِلَيْهِ مِنْ حَقِّهِ شَيْأً (assumed tropical:) He produced, or gave forth, (Fr, S, K,) or gave, (M,) to him somewhat of his right, or due. (Fr, S, M, K.) 7 انفصّ (tropical:) It became separated from (مِنْ) another thing: (S, M, K, TA:) it became parted asunder, severed, disjoined, or disunited: (TA:) and i. q. اِنْفَرَجَ [app. as meaning it opened, so as to form an interval, an interstice, or a gap]; (L;) [and so, app., ↓ فَصَّ, aor. فَصَ3َ, inf. n. فَصَصٌ; for] فَصَصٌ is syn, with اِنْفِرَاجٌ. (TA.) And [hence,] (assumed tropical:) He got out of or from (من) a thing, and severed himself therefrom. (Mtr, in De Sacy's Chrest. Arabe, 2nd ed., tome iii., p. 232.) And انْفَصَصْتُ عَنِ الكَلَامِ means اِنْفَرَجْتُ [i. e., app., I broke off from, or intermitted, speaking]. (L.) 8 إِفْتَصَ3َ see 1, in two places. 10 مَا استفصّ مِنْهُ شَيْأً (assumed tropical:) He did not extract, get out, or elicit, from him, or it, anything. (S, K.) R. Q. 1 فَصْفَصَ He told a narrative, or story, truly; (IAar, K, TA;) as though from its فَصّ, [q. v.,] and كُنْه. (TA.) — — And [the inf. n.] signifies The being hasty in speech, (Ibn-'Abbád, 'O, K,) and quick therein. (Ibn-'Abbád, O.) — Also He fed a beast, or horse or the like, with فِصْفِصَة [q. v.]. (M.) R. Q. 2 تَفَصْفَصُوا عَنْهُ, (K, TA,) مِنْ حَوَالَيْهِ, (O, TA,) They dispersed themselves, and took themselves away, from him, (K, TA,) from

around him; and took fright, and ran away at random. (O, TA.) فَصٌّ, of a ring, or signet, (S, M, A, Msb, K,) signifies [The stone, or gem, or] what is set therein, (Lth, M, L, Msb,) of a different substance therefrom; (Msb;) and is also written ↓ فِصٌّ, (M, A, K,) thus pronounced by the vulgar, (Lth, S,) but J's saying this does not necessarily mean that it is incorrect, which, as in opposition to what is said by J, it is asserted not to be in the K [and A], (TA,) or the latter form is bad, accord. to ISk and El-Fárábee; (Msb;) and ↓ فُصٌّ; (A, K;) all of which three forms are mentioned by Ibn-Málik and others; but they assert that the first is the most correct and the most commonly known: (TA:) pl. [of pauc.] أَفُصٌّ (Lth, M) and [of mult.] فُصُوصٌ (S, M, A, Msb, K) and فِصَاصٌ. (Lth, M.) — — [Also, Any gem, or similar stone, rare or common, and natural or factitious: and any hard stone cut for inlaying or for construction. — — A die, such as is used in the game of tables, or backgammon: and an ossicle that is used in like manner: see كَعْبٌ.] — — (tropical:) A clove (سِنٌّ) of garlic; (Lth, A, O, K;) [and] so ↓ فَصَّةٌ. (S and L in art. سن.) — — (assumed tropical:) The yolk of an egg. (M, voce مُحٌّ.) — — (assumed tropical:) The bubbles of water. (M.) — — (assumed tropical:) What leaps, or leap, up, [i. e., the particles that leap up, in effervescence,] of wine. (M.) — — (tropical:) The black (حَدَقَة) of the eye: (M, K:) [or the pupil: for] you say, عَرَفْتُ البَغْضَآءَ فِى فَصِّ حَدَقَتِهِ (tropical:) [I knew vehement hatred in the pupil of the black of his eye]: and رَمَوْهُ بِفُصُوصِ أَعْيُنِهِمْ (tropical:) [they cast piercing glances at him with their eyeballs]. (A, TA.) — — (tropical:) A joint, or place of separation between two parts of an animal: (M, A:) or any joint, (AZ, M,) or any place of meeting of two bones, (ISk, S, Msb, K,) except (of) the fingers, (AZ, M,) for the joints thereof are not so called: (M:) pl., in this and all the other senses which we have mentioned, [of pauc.] أَفُصٌّ (M) and [of mult.] فُصُوصٌ: (S, M, A, Msb:) or, as some say, contradicting AZ, the فصوص are the بَرَاجِم and the سُلَامَيَات: [see these two words:] (Sh, TA:) and ISh says, in the "Book of Horses," that the فصوص of the horse are the joints of the knee and pasterns, in which latter are the سُلَامَيَات, these being the bones of the pasterns. (TA.) One says of a horse, إِنَّ فُصُوصَهُ لَظِمَآءٌ (tropical:) Verily his joints are hard; not flabby nor fleshy. (S, A.) [And hence, app., from the place in which it is mentioned by Z in this art., the saying,] فُلَانٌ حَزَّازُ الفُصُوصِ [in a copy of the A, حَزَّارُ; and in the TA, ضرار; but I have no doubt that the right reading is that which I have given; lit., Such a one is the great cutter of joints;] meaning, (tropical:) Such a one is often right in his judgment, or opinion, and in his answer. (A, TA.) — — Hence, [immediately,] accord. to Abu-l-'Abbás; or [originally] from فَصٌّ in the first of the senses expl. above, accord. to IDrd; (Mtr, cited in De Sacy's Chrest. Arabe, see. ed. iii. 232;) فَصُّ أَمْرٍ (tropical:) The point upon which a thing, or an affair, turns, or hinges; or the point in which it is distinguished, or discriminated, from other things; syn. مَفْصِلُهُ; (Abu-l- 'Abbás ubi suprà, S, Msb, K;) or مَحَزُّهُ: (Mtr ubi suprá:) [or its utmost point, or particular; syn. مُنْتَهَاهُ: (Msb in art. فصل, in explanation of مَفْصِلُ أمْرٍ:)] or its origin, or source; syn. أَصْلُه; (M; and Mtr ubi suprà, and L;) and مَخْرَجُهُ الَّذى قَدْ خَرَجَ مِنْهُ: (L, TA:) and its essence, or very essence; its substance; its most essential, or elementary, part; its pith; the ultimate element to which it can be reduced or resolved; syn. حَقِيقَتُهُ, (M, L, TA,) and كُنْهُهُ, i. e. جَوْهَرُهُ, and نِهَايَتُهُ: (L, TA:) or its real, as opposed to its apparent, state; syn. مَخْبَرُهُ. (A, TA.) Hence the saying, (S, Msb, TA,) of a poet, (S, TA,) or of Ez-Zubeyr Ibn-El-'Owwám, (TA,) or of 'AbdAllah Ibn-Jaafar Ibn-Abee-Tálib, (Mtr ubi suprà, and TA,) وَيَأْتِيكَ بِالأَمْرِ مِنْ فَصِّهِ (tropical:) [And he will tell thee the thing, or affair, tracing it from the point on which it turns, or hinges; &c.: but it appears to be originally without وَ; forming an incomplete hemistich: see Freytag's Arab. Prov. ii. 918]: (S, M, * A, * Mtr, TA:) or he will tell thee the thing, or affair, distinctly. (Msb, TA. *) You say also, قَرَأْتُ فِى فَصِّ الكِتَابِ كَذَا (tropical:) [I read, in the most essential part of the book or writing, such a thing]. (A, TA.) And hence, فُصُوصُ الأَخْبَارِ (tropical:) [The most essential parts or particulars of narrations]. (A.) فُصٌّ: see فَصٌّ, first signification. فِصٌّ: see فَصٌّ, first signification. فَصَّةٌ: see فَصٌّ, former half. فَصِيصٌ [as an inf. n.: see 1. — Also] Datestones (نَوًى) clean, as though oiled. (Ibn-'Abbád, O, K.) فَصَّاصٌ [A cutter, or an engraver, or a seller, of فُصُوص, or stones, or gems, for rings or signets]. (TA.) فَصْفِصٌ: see what next follows. فصْفِصَةٌ (S, M, Msb, K) and ↓ فِصْفِصٌ (M) A certain plant; (K;) i. q. رَطْبَةٌ [a species of trefoil, or clover], (S, M, Msb,) a food for beasts, or horses and the like, (TA,) before it dries up; after which it is called قَتّ: (Msb:) or i. q. قَتٌّ: or قَتّ in its fresh state: (M:) also written with س: (TA:) originally, (S, M,) in Pers., (S, M, K,) إِسْفِسْتْ, (so in copies of the S,) or إِسْبِسْتْ, (so in a copy of the S and one of the M) or إِسْبِسْتْ, (K, and so, accord. to the TA, in the hand writing of Az,) or إِسْپِسْتْ: (CK:) pl. فَصَافِصُ. (S, M, Msb.) فُصَافِصٌ Hardy; strong; (O, K, TA;) applied to a man. (TA.) الفُصَافِصَةُ The lion. (O, K.) خَاتَمٌ مُفَصَّصٌ [A ring, or signet, having a فَصّ set in it]. (A.) فصح 1 فَصُحَ, (S, A, Mz in the 9th نوع, and so in some copies of the K as stated in the TA,) [aor. فَصُحَ,] inf. n. فَصَاحَةٌ, (KL,) or فَصْحٌ; (Mz ubi suprà, on the authority of Er-Rághib;) or ↓ فصّح; (so in other copies of the K;) or the latter also; (A;) and ↓ افصح; (A, K, Mz;) said of milk, It became divested of the froth, (S, A, K, Mz,) which is the primary signification accord. to Er-Rághib; (Mz;) and clear of its biestings: (A:) or ↓ افصح has this latter signification. (S, L, K.) And فَصْحٌ, accord. to Er-Rághib, signifies [also] A thing's becoming clear of what was mixed with it. (Mz ubi suprà.) — — And [hence] فَصُحَ, (S, Msb, K, and Mz ubi suprà,) [aor. فَصَحَ,] inf. n. فَصَاحَةٌ (S, K) and فَصْحٌ, (K,) (tropical:) He (a man) was, or became, good in his language, or dialect; a metaphorical signification from the same verb as said of milk; so accord. to Er-Rághib: (Mz: see also 4: [and see فَصَاحَةٌ below:]) or he (a foreigner) was, or became, good and correct in his language, or dialect: (S, Msb:) or he [a man] was, or became, clear, perspicuous, or distinct, in speech, or language: and he (a foreigner) spoke Arabic intelligibly: but this signification seems to belong more properly to أَفْصَحَ, q. v.:] or he [a man] was an Arab [by birth, and therefore in speech], and he increased in فَصَاحَة [q. v.]; like ↓ تفصّح: (K:) and he was, or became, eloquent; (L;) thus used as syn. with بَلُغَ [from which it is properly distinct]. (MF.) — قَدْ فَصَحَكَ الصُّبْحُ [is said to mean] (assumed tropical:) Daybreak has become apparent to thee, and its light has overcome thee: (K, * TA:) and some say, فَضَحَكَ: [or,] accord. to Lh, فَصَحَهُ الصُّبْحُ means daybreak came upon him suddenly. (TA.) 2 فصّح: see 1, first sentence. — — Also, (tropical:) He (a foreigner) made his tongue to speak Arabic. (A.) 4 افصح: see 1, first sentence, in two places. — — It is also said of urine, (K, TA,) as mentioned by IAar, but not expl. by him, (TA,) meaning It became clear, or free from turbidness. (K.) — — And افصحت is said of a ewe, or she-goat, (S, A, K,) and of a she-camel, (TA,) meaning Her milk became free from admixture; (K;) or free from froth, and clear of its biestings: (A:) or her biestings ceased, and the milk came after: (Lh, TA:) or her biestings ceased, and her milk became free from admixture. (S.) — — And [hence] افصح signifies also (tropical:) He spoke with فَصَاحَة; (K, TA;) [i. e. clearness, perspicuousness, or distinctness; accord. to the explanation of فصاحة in the K, and the usage of this verb in numerous exs.; or with chasteness, or

correctness;] as also افصح الكَلَامَ and افصح بِهِ, and افصح القَوْلَ; but when the verb became in frequent use, and commonly known, the objective complement became dropped, as in the case of أَحْسَنَ, &c.: (TA:) (assumed tropical:) he spoke clearly, or plainly, (A, * K, * TA,) to another; (A, TA;) without indistinctness, or without concealment: (TA:) [and] (tropical:) he (a foreigner) spoke Arabic: (S, A, Msb:) or (assumed tropical:) spoke Arabic correctly: (ISk, Msb:) [and] (assumed tropical:) he (a man of barbarous or vitious or indistinct speech) spoke intelligibly. (L.) And one says, افصح فِى مَنْطِقِهِ (tropical:) He (a child) began to speak intelligibly. (A, L.) And ↓ افصح فُلَانٌ ثُمَّ فَصُحَ (tropical:) [He spoke Arabic, and then became good in his language, or dialect: so accord. to Er-Rághib, as cited in the Mz, 9th نوع; in which it is said that some, but not so correctly, use these two verbs in the converse manner: or he spoke clearly, or intelligibly, and then became chaste, or good and correct, or eloquent, in his speech, or language]. (A.) And افصح is also used in poetry as signifying (assumed tropical:) He (an animal not endowed with speech) uttered a sound, or cry, clearly. (L.) And one says, افصح عَنْ شَىْءٍ, inf. n. إِفْصَاحٌ [in this and the preceding senses], meaning (tropical:) He explained a thing. (A, * TA.) And افصح عَنْ مُرَادِهِ (assumed tropical:) He showed or revealed [his desire or his meaning]. (Msb.) — — Also (assumed tropical:) It (a thing) became clearly apparent, manifest, or evident. (K.) One says, افصح الصُّبْحُ (tropical:) The daybreak became clearly apparent; (A, * K;) the light of daybreak appeared. (S.) — — And افصح الرَّجُلُ مِنْ كَذَا (assumed tropical:) The man got clear out of such a thing; or escaped from it. (S, TA.) You say, نُفْصِحُ مِنْ شِتَائِنَا (tropical:) We shall get clear out of our winter. (A.) — — And أَفْصَحُوا (tropical:) They (the Christians, S, A, K) entered upon, (S, K,) or celebrated, (A,) the festival called الفِصْحُ [or Easter], (S, A, K,) and broke their fast, eating flesh-meat. (TA.) [And said also of Jews, meaning They celebrated the Passover: see الفِصْحُ.] 5 تفصّح (tropical:) He affected (تَكَلَّفَ) the faculty, or quality, of فَصَاحَة [q. v.] (S, A, TA) فِى كَلَامِهِ [in his speech]; as also ↓ تفاصح: (S:) or he made use of the faculty of فَصَاحَة: or, as some say, [but accord. to general analogy, this signification seems to belong more properly to ↓ تفاصح,] he affected a resemblance to those endowed with that faculty; [or made a show of فصاحة;] like تَحَلَّمَ as meaning " he made a show of الحِلْم " [i. e. " forbearance," &c.; in which sense تَحَالَمَ is more commonly used]. (TA.) See also 1, latter part. 6 تَفَاْصَحَ see the next preceding paragraph, in two places. 10 استفصحهُ [إِسْتَفْصَحَ (assumed tropical:) He deemed it فَصِيح as meaning chaste, or free from barbarousness, &c.; namely, a word, or phrase: and probably used in a similar sense in relation to a man: but perhaps post-classical: its pass. part. n. occurs in the Mgh, in art. بنى.] — — إِسْتَفْصَحْتُهُ عَنْ كَذَا (assumed tropical:) [I asked him, or desired him, to explain such a thing: see 4, latter half]. (O and K in art. سنح.) فَصْحٌ: see فَصِيحٌ. فِصْحٌ: see فَصِيحٌ, first sentence. — — Also (tropical:) A day cloudless by reason of cold; (ISh, T, TA,) or a day without clouds and without cold; as also ↓ مُفْصِحٌ. (K.) — — And الفِصْحُ [or عِيدُ الفِصْحِ] (vulgarly pronounced الفَصْح, ISk, Msb) (tropical:) The festival of the Christians, (S, A, Msb, K,) [namely, Easter,] when they break their fast, and eat flesh-meat, (S, Msb,) after haring fasted eight and forty days, the Sunday after these days being their festival: (TA:) [and the Passover of the Jews; also called الفَاسِحُ; thus with س and خ; more properly called عِيدُ الفَطِيرِ:] pl. فُصُوحٌ. (Msb, TA.) فَصِيحٌ Milk divested of the froth, (S, A,) and clear of its biestings; (A:) or milk that has come after the ceasing of the biestings; as also ↓ فِصْحٌ. (Lh, TA.) — — [And hence,] (tropical:) Chaste, as meaning free from barbarousness: applied in this sense to a word, or an expression, and to language in general, and to a speaker, or writer: i. e.,] as applied to a word, or an expression, it means [free from an incongruous combination of letters and from strangeness and from contrariety to analogy not sanctioned by frequency of usage among the Arabs of pure speech; (see فَصَاحَةٌ, below:) or] of which the beauty is perceived by hearing: (K:) and as applied to language in general, [free from weakness of construction and from incongruity of works, with فَصَاحَة (which see again) in the words themselves:] as used by the vulgar, it means in which the rules of desinential syntax are observed: syn. مُعْرَبٌ: (L;) [and sometimes it means] eloquent; syn. بَلِيغٌ. [from which it is properly distinct]: (S:) and as applied to a man, [possessing a faculty whereby he is enabled to express what he desires, with فَصَاحَة (which see again) in languages or] clear, perspicuous, or distinct, in speech, or language; as also ↓ فَصْحٌ; (K;) but this latter is an intensive epithet, [being originally an inf. n.,] like عَدْلٌ: (TA:) [and sometimes it signifies] eloquent; syn. بَلِيغٌ [respecting which see what precedes]: (S, A:) or مُنْطَلِقُ اللِّسَانِ [i. e. free from impediment of the tongue, or eloquent, or chaste,] in speech, who knows how to distinguish what is good in language from what is bad: (TA;) the pl. as applied to men is فُصَحَآءِ and فِصَاحٌ and فُصُحٌ, (K, TA,) the last formed in the manner of the broken pl. of a subst., like قُضُبٌ pl. of قَضِيبٌ: (Sb, TA:) the fem. is فَصِيحَةٌ; of which the pl. is فِصَاحٌ and فَصَائِحُ. (K, TA.) And you say رَجُلٌ فَصِيحُ اللِّسَانِ (assumed tropical:) A man whose tongue speaks Arabic correctly. (Msb.) And لِسَانٌ فَصِيحٌ i. q. طَلْقٌ (assumed tropical:) [A tongue free from impediment, or eloquent, or chaste in speech]: (S:) or (tropical:) an eloquent tongue. (A.) And فَصِيحٌ signifies also (assumed tropical:) Any one having the faculty of speech; (S;) [i. e.] a human being; (TA:) أَعْجَمُ meaning that which is " destitute of the faculty of speech; " (S;) [i. e.] " a beast; " as also صَامِتٌ: whence the saying, لَهُ مَالٌ فَصِيحٌ وَصَامِتٌ (tropical:) [as though meaning He has property consisting of human beings and of beasts: but see صَامِتٌ]. (TA.) And it also occurs in poetry as meaning (assumed tropical:) Clear, applied to the cry of an ass. (L.) فَصَاحَةٌ, [an inf. n. of فَصُحَ, q. v.: as denoting a quality of a word, and of language in general, and of a speaker or writer, from the same word as relating to milk, it signifies (tropical:) Chasteness, as meaning freedom from barbarousness: i. e.,] in a word, freedom from an incongruous combination of letters and from strangeness and from contrariety to analogy [not sanctioned by frequency of usage among the Arabs of pure speech; (KT, and Mz in the 9th نوع;) [for] the point upon which it turns is the frequency of the use of a word by the Arabs [of pure speech]; (Mz ibid.;) a word being known to have this quality by its being frequently used by the Arabs in whose Arabic confidence is placed, or by its being used by them more frequently than one synonymous therewith: (El-Kazweenee in the " Eedáh," cited in the same نوع of the Mz:) and in language [in general], freedom from weakness of construction (ظَعْفُ التَّأْلِيفِ q. v.) and from incongruity of words, combined with فَصَاحَة in the words themselves: (KT:) and in a speaker [or writer] a faculty whereby one is enabled to express what he desires, with فَصَاحَة in language: (KT:) or goodness and correctness in language, or dialect: (S:) or clearness, perspicuousness, or distinctness, in speech, or language: (K:) and [agreeably with an explanation of فَصِيحٌ in the S and A &c.] it is sometimes used as meaning eloquence; syn. بَلَاغَةٌ [from which it is properly distinct]. (MF.) أَفْصَحُ [More, and most, chaste, as meaning fra from barbarousness; &c.]: in the Kur xxviii. 34, it means more clear or perspicuous or distinct [in tongue] (Jel.) [أَفْصَحِيَّةٌ The quality of being more, and most, chaste, as meaning free

from barbarousness: &c.] مُفْصَحٌ [or as a n. of place from أَفْصَحُوا (see 4, last two sentences)] A place where the Christians celebrate the festival called الفِصْحُ [or Easter (A.) [And app. also A place where the Jews celebrate the festival so called by them, i. e. the Passover.] مُفْصِحٌ: see فِصْحٌ. — — Also Anything clearly apparent, manifest, or evident. (S.) فصد 1 فَصَدَ, (S, O, K,) aor فَصِدَ, (K,) inf. n. فَصْدٌ (S, O, K) and فِصَادٌ, (O, K,) [or the latter is a simple subst.,] He cut, (S, O,) or slit, (K,) [or opened,] a vein; (S, O, K,) as also ↓ افتصد. (S, * K.) — — And فَصَدَهُ, aor. فَصِدَ, inf. n. فَصْدٌ (M, L, Msb) and فِصَادٌ, (M, L,) or the latter is a simple subst., (Msb,) He cut, or slit, [or opened,] it, namely, a vein, (M, L.) [And app., accord. to the Msb, He bled him by opening a vein; agreeably with what here follows.] And one says also, فَصَدَ النَّاقَةَ He slit [or opened] a vein of the she-camel to draw forth the blood therefrom and to drink it [or to put it in a gut and broil it: see فَصِيدٌ]. (M L.) — — لَمْ يُحْرَمْ مَنْ فُصْدَ لَهُ He has not been denied the entertainment of a guest for whom a camel has been bled by the slitting [or opening] of a vein and who has had the blood so obtained, (M, A, * K,) is a prov.; (S, M, A, O;) فُصْدَ being for فُصِدَ, (S, M, O, K,) like ضُرْبَ for ضُرِبَ, and قُتْلَ for قُتِلَ; (M;) and some, also, say فُزْدَ; (S, M, O, K;) for every quiescent ص before د may be changed into ز; and every movent ص before د may have somewhat of the sound of ز given to it, (S, M, O,) but may not in this case be altogether changed into ز; so that for صَدَرَ and صَدَفَ you may not say زَدَرَ and زَدَفَ: (M:) some, also, say مَنْ قُصِدَ لَهُ, with ق, meaning مَنْ أُعْطِىَ قَصْدًا i. e. [who has been given] a little: (S, O, K:) the origin of the saying was this: two men passed the night at the abode of an Arab of the desert, and, meeting in the morning, one of them asked his companion respecting the entertainment given by the host, and the latter answered, “I was not entertained as a guest, but only a vein [of a camel] was slit [or opened] to draw blood for me; ” whereupon the other replied in the words above: (O, K:) or a man used to entertain another as his guest in a time of scarcity, and, having no food to offer him, and being unwilling to slaughter his camel, bled it by slitting [or opening] a vein, and heated the blood that came forth, for his guest, until it became thick, and gave it to him to eat; and hence this prov.: (M, L:) it is applied to him who has obtained a part of that which he wanted. (Yaakoob, M, O, L, K.) [See فَصِيدٌ.] — — One says also, فَصَدَ لَهُ عَطَآءً, (O, L, K,) aor. فَصِدَ, inf. n. فَصْدٌ, (L,) meaning He apportioned to him a gift, or stipend, and caused it to be transmitted to him. (O, L, K.) 2 رَأَيْتُ فِى الأَرْضِ تَفْصِيدًا مِنَ السَّيْلِ means I saw, in the ground, a cleft, or furrowed, state, resulting from the torrent. (ISh, O, L, K. * [Here تَفْصِيدًا is a pass. inf. n., used as a subst.]) — — And تَفْصِيدٌ, also, signifies The macerating [a thing] with a little water. (ADk, O, K.) 4 افصد الشَّجَرُ, and ↓ انفصد, The trees opened their gems, (M, K,) and disclosed the extremities of their leaves. (M.) 5 تَفَصَّدَ see 7. [Hence,] تفصّد جَبِينُهُ عَرَقًا His جبين [i. e. forehead, or side of the forehead,] flowed with sweat: (M, O:) the last word is here put in the accus. case as a specificative; and has the force of an agent; the meaning being, the sweat of his جبين flowed. (M.) 7 إِنْفَصَدَ see 4. — — Also, and ↓ تفصّد, It flowed: (S, O:) or both signify it flowed in small quantity; said of blood. (A.) — — See also what next follows. 8 إِفْتَصَدَ He (a man) had his vein cut [or opened; i. e. he had blood taken from him by the opening of a vein; and so ↓ انفصد as used in the present day]. (Lth, L, Msb. *) — — See also 1, first sentence. فُصْدَةٌ: see فَصِيدَةٌ. فِصَادٌ an inf. n. of 1 [q. v.]: (M, O, L, K:) or a simple subst. [signifying The act of bleeding by opening a vein]. (Msb.) فَصِيدٌ and ↓ مَفْصُودٌ A vein slit [or opened]. (M, K.) — — And both signify also A man bled by the opening of a vein. (TK.) — — Also, the former, Blood (S, M, O, L, K) obtained by the cutting [or opening] of a vein (S, O, L) of a camel, (L,) and put into a gut, (S, M, O, K,) in the Time of Ignorance, (M,) and broiled: (S, M, K:) the Arabs in the Time of Ignorance used to eat it, (M, A, * L,) and to give it to the guest to eat, in a season of dearth. (S, O, * L.) فَصِيدَةٌ Dates kneaded and mixed with blood; (Ibn-Kuthweh, O, L, K;) as also ↓ فُصْدَةٌ; (O, K;) thus termed by Ibn-'Abbád: (O:) a medicine given to children. (Ibn-Kuthweh, O, L.) فَصَّادٌ A phlebotomist, or bleeder. (MA. [See also what next follows.]) فَاصِدٌ [Bleeding, or (like فَصَّادٌ) one who bleeds, by opening a vein]. (Msb.) — — And الفَاصِدَانِ signifies The place [or the two places] of the running of the tears upon the cheek. (O.) اِعْصِبْ مَفْصِدَهُ [Bind thou his place of bloodletting]. (A.) مِفْصَدٌ [A lancet;] the instrument with which a vein is slit [or opened]. (O, Msb, K.) مَفْصُودٌ: see فَصِيدٌ. مُتَفَصِّدٌ: see what follows. مُنْفَصِدٌ and ↓ مُتَفَصِّدٌ Flowing; (M, K;) running: (K:) [or flowing in small quantity: see 7.] فصع 1 فَصَعَ, aor. فَصَعَ, (Lth, O, K,) inf. n. فَصْعٌ, (Lth, S, O,) He squeezed, or pressed, a fresh ripe date, (Lth, S, O, K,) with his two fingers [or his thumb and a finger], (Lth, O,) so that it should become divested of its skin; (Lth, S, O;) and in like manner, a fig: (Lth, O:) or he made it (i. e. a fresh ripe date) to come forth from its skin, (A'Obeyd, O,) [to which SM adds, as from A' Obeyd,] in order that it might ripen quickly. (TA.) The act thus explained is forbidden in a trad.; [but I have not found for what reason.] (S, O.) — — And He rubbed a thing with his two fingers, (in the K, erroneously, with his finger, TA,) in order that it might become soft, and open so as to disclose what was in it. (IDrd, O, K, TA.) — — And He pulled or stripped, or put off, [a garment or the like]. (O, TA.) You say, فَصَعَ عِمَامَتَهُ عَنْ رَأْسِهِ (O, K,) (K) He removed, or took off, his turban from his head. (O, K.) — — Said of a boy [not yet circumcised], He withdrew his prepuce from his glans; and so ↓ افتصع. (S, O, K.) — — فَصَعَتْ said of a mare; She disclosed and concealed alternately her vulva on the occasion of staling. (Ibn-' Abbád, O, K.) — — فَصَعَ لِى بِكَذَا, (K,) inf. n. فَصْعٌ, (TA,) He gave to me such a thing: (K:) [or] فصّع ↓ لِى بِحَقِّى, inf. n. تَفْصِيعٌ, he gave to me my right, or due: (Ibn-' Abbád, O:) and فَصَعَ لَهُ بِالْمَالِ he gave to him the property; as also ↓ فصّع. (K.) 2 فَصَّعْتُهُ مِنْ كَذَا, inf. n. تَفْصِيعٌ, I made it to go, or come, forth from such a thing. (IAar, S, L, TA.) — — See also 1, last sentence, in two places. — — Accord. to Lth, فصّع, inf. n. as above, is also used in relation to a stink, and the ordure of a child, and a noiseless emission of wind from the anus: (O:) [or] it means He emitted wind from the anus with a sound: or without a sound. (K.) 7 انفصع It went, or came, forth from a thing; or was made to do so; quasi-pass. of فَصَّعْتُهُ مِنْ كَذَا (S.) 8 اِفْتَصَعْتُ مِنْهُ حَقِّى I took from him my right, or due, (O, K, *) all of it, (K,) by force, (O, K,) not leaving of it anything: (O:) or I took from him my right, or due, all of it, on the spot. (S, O.) — — See also 1, latter half. فُصْعَةٌ The prepuce of a boy, (IDrd, T, O, K, TA,) when it is wide, so that the glans protrudes from it, (IDrd, O, K, TA,) or when he withdraws it from over the glans, before he is circumcised. (T, TA.) فَصْعَانُ Having the head always uncovered, by reason of heat and inflammation. (IAar, O, K.) أَفْصَعُ A boy having the prepuce appearing (S, O, K) withdrawn from the glans. (S, O.) — And الفَصْعَآءُ [fem. of الأَفْصَعُ] signifies الفَأْرَةُ [app. as n. un., or fem., of الفَأْرُ q. v.; but it may here have some other of the meanings expl. in art. فأر]. (IAar, K.) فصل 1 فَصَلَ, (S, M, O, Msb, K,) aor. فَصِلَ, inf. n. فَصْلٌ, (M, Msb, K,) He separated, or divided, (S, O, Msb, K,) and put apart, (Msb,) a thing, (S, O, Msb, *) عَنْ غَيْرِهِ [from another thing], (Msb,) and بَعْضَهُ مِنْ بَعْضٍ [or عَنْ بَعْضٍ i. e. part thereof from part]. (M and TA in art. ميز.) And (K,) He made a separation, or partition, (M, K, TA,) بَيْنَهُمَا (M, TA *) i. e.

between them two, meaning, two things, making it known that the former had come to an end: so says Er-Rághib: (TA:) and فَصَلَ الحَدُّ بَيْنَ الأَرْضَيْنِ, [aor. and] inf. n. as above, The limit, or boundary, made, or formed, a separation between the two lands: (Msb:) and فَصَلْتُ بَيْنَ القَوْمِ I made a division, or separation, between, or among, the people, or party. (O.) — — [Hence,] فَصَلَ الرَّضِيعَ عَنْ أُمِّهِ, (S, Mgh, O,) or المَوْلُودَ عَنِ الرَّضَاعِ (M, K), (M,) aor. as above, (M, K,) inf. n. فِصَالٌ, (S, O,) or فَصْلٌ, and the former is a simple subst., (M, K,) or both, (Mgh,) He weaned [the suckling from his mother, or the young infant from sucking the breast]; (S, M, Mgh, O, K;) as also ↓ افتصلهُ: (S, M, O:) or فَصَلَتِ المَرْأَةُ رَضِيعَهَا, inf. n. فَصْلٌ, and فِصَالٌ is the subst., the woman weaned her suckling. (Msb.) — — Hence also, i. e. from فَصَلَ as first expl. above, فَصْلُ الخُصُومَاتِ The deciding of litigations, altercations, or disputes: like فَصْلُ الخِطَابِ: (Msb:) or this latter means distinct, or plain speech; which he to whom it is addressed distinctly, or plainly, understands; which is not confused, or dubious, to him: (Ksh in explanation of it in the Kur xxxviii. 19, and Mgh:) or such as decides, or distinguishes, between what is true and what is false, (Ksh ibid., Mgh, O, K,) and what is sound and what is corrupt, (Ksh, Mgh,) and what is correct and what is erroneous: (Ksh:) or such as decides the judgment, or judicial sentence: (Er-Rághib, TA:) or the evidence, or proof, that is obligatory [as a condition of his justification] upon the claimant, or plaintiff, and the oath that is obligatory [in like manner] upon him against whom the claim, or plaint, is urged; (Ksh, O, K; [an explanation of which a part is dropped in the CK;]) thus accord. to 'Alee: (Ksh:) or the [using of the] phrase أَمَّا بَعْدُ. (Ksh, O, K. [Respecting this phrase, and for other explanations, see 3 in art خطب.]) كَلِمَةُ الفَصْلِ in the Kur xlii. 20 means The sentence of God's deciding between mankind on the day of resurrection, (O,) which is called يَوْمُ الفَصْلِ. (TA.) And الفَصْلُ [alone] means The deciding judicially between what is true and what is false; (M, O, K;) and, (O, K,) sometimes, (O,) so ↓ الفَيْصَلُ; (S, O, K;) or this latter is [a simple subst, i. e.,] a name for such decision; (TA;) and is also an epithet [expl. below]. (M, O, K.) هٰذَا يَوْمُ الدِّينِ هٰذَا يَوْمُ الْفَصْلِ, in the Kur xxxvii. 20 and 21, means [This is the day of requital:] this is the day wherein a decision, or a distinction, shall be made (يُفْصَلُ فِيهِ) between the doer of good and the doer of evil, and every one shall be requited for his work and with that wherewith God will favour his servant the Muslim. (M.) And إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ, in the Kur xxxii. 25, means [Verily thy Lord] He shall decide [between them], and distinguish what is true from what is false, [on the day of resurrection,] by distinguishing the speaker of what is true from the speaker of what is false, in respect of that wherein they used to disagree, of what concerned religion. (Bd.) And one says also فَصَلَ الحُكْمَ [He decided the judgment, or judicial sentence]. (M.) فَصَلَ النَّظْمَ, in the K, is a mistake: see 2. (TA.) — فَصَلَ مِنَ النَّاحِيَةِ, (S, O,) or مِنْ البَلَدِ (K,) or عَنْ بَلَدِكَذَا, aor. فَصُلَ, (M,) inf. n. فُصُولٌ, (M, K,) He went forth [from the part of the country, or from the town or country, or from such a town or country]. (S, O, K.) And فَصَلَ العَسْكَرُ عَنِ البَلَدِ [The army went forth from the town or country]: whence the saying of the Prophet respecting Ibn-Rawáhah, كَانَ أَوَّلَنَا فُصُولًا وَآخِرَنَاقُفُولًا i. e. He was the first of us in going away (↓ اِنْفِصَالًا) from his house and his family and the last of us in returning to [it and] them. (Mgh.) And فَصَلَ فُلَانٌ مِنْ عِنْدِى, inf. n. فُصُولٌ, Such a one went forth [from my presence or vicinage, or from me]. (TA.) And فَصَلَ مِنِّى كِتَابُ إِلَيْهِ [A letter] passed from me to him. (TA.) Thus the verb is intrans, as well as trans.; its inf. n. when it is trans, being فَصْلٌ; when intrans., فُصُولٌ. (TA.) — — And فَصَلَ الكَرْمُ The vine put forth small grapes, resembling lentils or a grain similar thereto. (M, K.) 2 فصّل النَّظْمَ, (M, TA,) thus correctly, with teshdeed, bat in the K فَصَلَ, like نَصَرَ, (TA,) [inf. n. تَفْصِيلٌ,] He put between every two of the strung beads [or pearls] a bead such as is termed فَاصِلَةٌ [q. v., or what is described voce مُفَصَّلٌ as an epithet applied to a necklace]. (M, K, TA.) — — And فصّلتُ الشَّىْءَ inf. n. تَفْصِيلٌ, I made the thing to consist of distinct portions or sections. (Msb.) — — And فصّل الشَّاةَ, (inf. n. as above, TA.) He (a butcher) divided the sheep, or goal, into limbs, or members. (S, O, TA.) — — [Hence فصّل means also He cut a piece of cloth for a garment: and he cut out a garment: — — whence تَفْصِيلٌ means The cut of a garment (See also De Sacy's Chrest. Ar., see. ed., i. 86-7.)] — — And [hence, likewise,] تَفْصِيلٌ also signifies [The dissecting, or analyzing, of speech, or language: the explaining distinctly, or in detail: and] the making distinct, clear, plain, manifest, or perspicuous; i. q. تَبْيِينٌ. (S, O, K.) فَصَّلْنَاهُ in the Kur vii. 50 [referring to the book of the Kur an] means بيَّنَّاهُ [Which we have made distinct, &c.]: or, as some say, whereof we have divided the verses by means of the فَوَاصِل [pl. of فَاصِلَةٌ, q. v.]. (TA.) 3 فَأْصَلَ فاصل شَرِيكَهُ, (S, K, TA,) inf. n. مُفَاصَلَةٌ, (TA,) He separated himself from his partner, with the latter's concurrence; syn. بَايَنَهُ, (K, TA,) and فَارَزَهُ. (S and O and K in art. فرز.) 7 انفصل It became separated, or divided, (S, M, O, Msb, K,) and put apart (Msb.) — — [And He went forth, or away; like the intrans. فَصَلَ.] See 1, near the end. 8 إِفْتَصَلَ see 1, former half. — — افتصل النَّخْلَةَ عَنْ مَوْضِعِهَا He transplanted the palm-tree. (AHn, M, K.) A man of Hejer [which is famous for its dates] said that the best of palm-trees is that of which the young one has been removed from its place of growth, which young one is called ↓ فَصْلَةٌ. (TA.) فَصْلٌ inf. n. of the trans. v. فَصَلَ [q. v. passim]. (M, Msb, K, TA.) [As a simple subst., it has various significations here following: and is] sing. of فُصُولٌ. (S, O.) — — A separation, division, or partition, between two things. (M, K.) — — The place of the مَفْصِل [i. e. joint, or articulation, and therefore of the division, of two bones] of the body: between every one such and another [that is the next to it] is a وِصْل [or limb, in the CK, erroneously, وَصْل]. (Lth, O, K.) See also مَفْصِلٌ. — — As used by the Basrees, [in grammar,] it is [A disconnective] like عِمَادٌ as used by the Koofees: (O, K:) thus in the saying in the Kur [viii. 32], إِنْ كَانَ هٰذَا هُوَ الْحَقَّ مِنْ عِنْدِكَ [lit. If this, it, be the truth from Thee], هو is termed فصل and عماد, [more commonly the former,] and الحقّ is in the accus. case as being the predicate of كان. (O.) — — Also sing. of فُصُول in the phrase فُصُولُ السَّنَةِ [The four divisions of the year: namely autumn, winter, spring, and summer], expl. in art. زمن. (Msb: see زَمَنٌ.) — — And A division, or section, of a باب [or chapter]; as being divided from others, or as forming a division between itself and others, so that it has the meaning of the measure مَفْعُولٌ or that of the measure فَاعِلٌ. (MF, TA.) — — And The contr. of أَصْلٌ [as denoting relationship]: there are أُصُول of relationship and فُصُول thereof; [the former meaning the stocks and] the latter meaning the branches. (Msb. [See also other explanations of فَصْلٌ as opposed to أَصْلٌ under the latter of these words ;) — [It is also used as an epithet;] One say (??) فَصْلٌ A true say or saying: (M, K;) not false: thus in the Kur [lxxxvi. 15]: (M.) or (??) there means distinguishing between what is true and what is false: and relates to the Kur án [itself]. (Ksh, Bd, Jel.) And it is said of the speech of the Prophet that it was فَصَلٌ لَانَزْرٌ وَلَا هَذَرٌ, (O, TA, but in the latter هَذْرٌ [to assimilate it in form to نَزْرٌ],) meaning Distinct, (O, TA,) clear, or plain, distinguishing between what is true and what is false; (TA;) not little are much. (O.) — And A general طَاعُون [i. e. plague or pestilence] (TA.) فَصْلَةٌ A transplanted palm-tree; (AHn, M, K;) a young palm-tree removed from its place of growth [meaning from its mother-tree]: pl. فَصَلَاتٌ. (TA.) See 8. فِصَالٌ an inf. n., (S, Mgh,

O,) or a simple subst., (M, Msb, K,) The weaning of a sucking infant. (S, M, Mgh, O, Msb, K.) It is said in the Kur [xlvi. 14], وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا, (O, TA,) meaning And the period of the bearing of him in the womb and thenceforward to the end of the time of the weaning of him is thirty months. (TA.) And one says, هٰذَا زَمَنُ فِصَالِهِ This is the time of the weaning of him. (Msb.) فصِيلٌ A young camel when weaned from his mother: (S, M, Mgh, * O, K, TA:) and some times such a young one of the bovine kind: (TA:) [and by a proleptic application,] a young camel [in a general sense], because he is, or will be, weaned from his mother: (Msb:) [in the T, voce حُوَارٌ, and in other lexicons &c., it is applied to a young, newly-born, camel: and in the L, voce سُخْدٌ, to a fœtus in a she-camel's belly: see an ex. of its meaning a young sucking camel (one of many such exs.) in the first paragraph of art. رجل; and a strange similar usage of the first of the following pls. in a verse cited voce خَسْفٌ:] the pl. is فُصْلَانٌ, (Sb, S, M, Mgh, O, Msb, K,) agreeably with rule, (Sb, M,) and فِصْلَانٌ, (Sb, Fr, M, Msb, K,) formed by likening the sing. to غُرَابٌ, of which غِرْبَانٌ is a pl., (Sb, M,) and فِصَالٌ, (Sb, S, M, Msb, K,) as though it were an epithet, (Sb, M, Msb,) like كَرِيمٌ, of which كِرَامٌ, is a pl.: (Msb:) and the female is termed فَصِيلَةٌ. (M, K.) — — Also A حَائِطٌ [or wall of enclosure], (M, O, K,) having little height, (O, K,) before, or in front of, a fortress; (M, K;) or (K) before, or in front of, the [main] wall of a city or town. (O, K.) One says, وَثَّقُوا سُورَ المَدِينَةِ بِكِبَاشٍ وَفَصِيلٍ [They strengthened the wall of the city by means of buttresses and a low wall in front of it]. (TA.) — — And A piece of stone; of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ. (TA.) فَصِيلَةٌ A piece of the flesh of the فَخِذ [or thigh]: (Hr, IAth, O, K, TA:) or, accord. to Th, (O, in the K " and ") a piece of the limbs, or members, of the body. (O, K, TA.) — — And A man's nearer, or nearest, رَهْط (S, M, O, K) and عَشِيرَة (M, K) [i. e. kinsfolk, or sub-tribe, &c.]: or [some] of the nearest of the عَشِيرَة of a man: from the first of the significations mentioned in this paragraph: (IAth, TA:) it signifies less than the فَخِذ: (Mgh, Msb:) or less than the قَبِيلَة: (TA:) [see شَعْبٌ in two places:] or the nearest to him of the آبَآء [meaning male ancestors and including paternal uncles] of a man: (Th, M, K, TA:) [or any one of such persons; for] El-'Abbás [one of Mohammad's paternal uncles] was called فَصِيلَةُ النَّبِىِّ: the term is like the مَفْصِل in relation to the human foot. (TA.) جَاؤُوا بِفَصِيلَتِهِمْ means They came, all of them, or all together. (S, O.) فَصَّالٌ and epithet applied to a man, (O,) Who praises men much in order that they may bestow upon him: an adventitious, not indigenous, word: (O, K:) [and] loquacious in every place. (MA.) فَاصِلٌ [as an act. part. n.] Separating; dividing; or making a separation, or partition. (Msb.) — — It is said in a trad., مَنْ أَنْفَقَ نَفَقَةً فَاصِلَةً فِى سَبِيلِ اللّٰهِ فَهِىَ بِسَبْعِمِائَةِ ضِعْفٍ, (S, * O, K, *) meaning [Whoso expends expense] such as distinguishes between his belief and his unbelief [i. e. such as distinguishes him as a believer, it shall be rewarded with seven hundred fold]: (S, O, K, TA:) or, as some say, such as he cuts off from his property. (TA.) And one says كَلَامٌ فَاصِلٌ (K and TA in art. فرز) and ↓ فَيْصَلٌ (A ibid.) i. q. فَارِزٌ (O and K, and TA ibid.) i. e. Discriminating language. (TA ibid.) And حُكْمٌ فَاصِلٌ and ↓ فَيْصَلٌ [A judgment, or judicial sentence, that is decisive, and therefore meaning,] that has effect; and in like manner, ↓ حُكُومَةٌ فَيْصَلٌ: and ↓ طَعْنَةٌ فَيْصَلٌ [An act of piercing or thrusting with a spear or the like] that decides between the two antagonists. (M, K, TA.) As an epithet applied to God, الفَاصِلُ means The Decider between the خَلْق [i. e. the human race, or these and other created beings,] on the day of resurrection. (Zj, TA.) فَيْصَلٌ: see 1, near the middle. It also signifies A cut, or severance, (O, TA,) such as is complete, (TA,) between two persons. (O, TA.) — — And it is also an epithet: see فَاصِلٌ, in four places. — — And [hence] it signifies (assumed tropical:) A judge, one who decides judicially, an arbiter, or arbitrator; (S, O, K;) and so ↓ فَيْصَلِىٌّ: (Ibn-'Abbád, O, K:) in the Expos. of the " Miftáh " [of Es-Sekkákee] by the seyyid [El-Jurjánee] it is implied that it is in this sense a tropical intensive appellation. (TA.) فَاصِلَةٌ A bead [or a bead of gold or a gem] that forms a separation, or division, between the pair of [other] beads [i. e. between every two other beads] in a string thereof. (M, K. [See also مُفَصَّلٌ.]) — — And [hence] فَوَاصِلُ, of which it is the sing., (assumed tropical:) The final words of the verses of the Kur-án, (O, K,) and of the clauses of rhyming prose [in general], (Msb and K and TA in art. سجع,) that are like the rhymes of verses; (O and K in the present art., and Msb and TA in art. سجع;) and [the final words] of verses. (TA in art. سجع.) فَيْصَلِىٌّ: see فَيْصَلٌ. مَفْصِلٌ Any place of meeting [or juncture, as being a place of separation,] of two bones of the body and limbs or members; as also ↓ فَصْلٌ: (M, K:) a single one of the مَفَاصِل of the limbs or members: (S, O, Msb, K:) [a joint such as the elbow and knee and knuckle: and sometimes a joint as meaning a bone having an articulation at each end, or at one end, together with the flesh that is upon it:] in a trad. in which it is said that the mulct for any مَفْصِل of a human being is the third of the mulct for the [whole] finger, it means the مَفْصِل of any of the fingers or toes; i. e. the portion between any أَنْمَلَتَانِ [here meaning two knuckles; but this is a loose and an imperfect explanation; for to it should be added, and also the ungual portion, or portion in which is the nail; for the word is here applied to denote any of the phalanges with the flesh that is upon it: in the T &c., in art. نمل, one of the explanations of الأَنْمَلَةُ is " the مَفْصِل in which is the nail "]. (TA.) — — And [hence] one says, يَأْتِيكَ بِالأَمْرِ مِنْ مَفْصِلِهِ (assumed tropical:) [He will tell thee the thing, or affair, tracing it from the point on which it turns, or hinges; (like as one says, مِنْ فَصِّهِ, q. v.;) or], from its utmost point or particular, i. e., مُنْتَهَاهُ. (Msb.) [This saying may be originally a hemistich, thus: وَيَأْتِيكَ بِالأَمْرِ مِنْ مَفْصِلِهْ like the similar saying ending with فَصِّهِ.] — — In the following saying of Aboo-Dhu-eyb, [the former half of which I give from art. طفل in the S, the latter half only being cited in the present art. in the S and M and O,] وَإِنَّ حَدِيثًا مِنْكِ لَوْ تَبْذُلِينَهُ جَنَى النَّحْلِ فِى أَلْبَانِ عُوذٍ مَطَافِلَ مَطَافِيلَ أَبْكَارٍ حَدِيثٍ نِتَاجُهَا تُشَابُ بِمَآءٍ مِثْلِ مَآءِ المَفَاصِلِ [And verily discourse from thee, if thou wouldst bestow it, would be (like) gathered honey of bees in the milk (lit. milks) of camels such as have recently brought forth, having young ones with them, such as have young ones with them [and] that have brought forth but once, whose bringing forth has been recent, such milk being mixed with water like the water of the المَفَاصِل], مفاصل (which is pl. of مَفْصِلٌ, S, O) signifies (accord. to As, S, O) the place of separation (↓ مُنْفَصَل) of the mountain from the tract of sand, these two having between them crushed and small pebbles, so that the water thereof is clear, (S, M, O,) and glistens, (وَيَبْرُقُ, S, O,) or and is shallow; (وَيَرِقُّ;) the poet meaning to describe the clearness of the water because of its descending from the mountain and not passing by dust nor earth: (M:) or it signifies hard stones (M, K) compactly disposed, or heaped up: (M, K: in the former, مُتَرَاصِفَة: in the latter, مُتَرَاكِمَة:) and (M, K) it is said to signify (M) what is between two mountains, (M, K,) consisting of sand and crushed pebbles, the water whereof is clear: (K:) or, accord. to AO, the water-courses of a valley: (O:) accord. to Abu-l-'Omeythil, the clefts in mountains, from which water flows; and only said of what are between two mountains: in the T, the مَفْصِل is said to be any place, in a mountain, upon which the sun

does not rise: (TA:) and it is said that مَآءُ المَفَاصِلِ means what flows from between the two joints (مِنْ بَيْنِ المَفْصِلَيْنِ) when one of them is cut from the other; like clear water; and the sing. is مَفْصِلٌ: (M:) AA says that the مفاصل in the verse are the مفاصل of the bones; and that it likens that water to the مآء of the flesh: (O, TA:) and IAar says the like thereof. (TA.) المِفْصَلٌ (assumed tropical:) The tongue; (S, M, O, Msb, K;) as being likened to an instrument. (Msb.) عِقْدٌ مُفَصَّلٌ A necklace between every two pearls [or other beads] of which is put a bead [of another kind], (S, O, TA,) or a شَذْرَة [or bead of gold, &c.], or a gem, to form a division between every two of the same colour, or sort. (TA.) — — آيَاتٍ مُفَصَّلَاتٍ, in the Kur [vii. 130] means [Signs, or miracles,] between every two whereof was made a separation by a period of delay: or which were made distinct, plain, or manifest. (TA.) — — And المُفَصَّلُ is an appellation of The portion of the Kur-án from [the chapter entitled] الحُجُرَات [i. e. ch. xlix.] to the end; accord. to the most correct opinion: or from الجَاثِيَة [ch. xlv.]: or from القِتَال [ch. xlvii.]: or from قَاف [ch. l.]: or from الصَّافَّات [ch. xxxvii.]: or from الصَّفّ [ch. lxi.]: or from تَبَارَكَ [ch. lxvii.]: or from إِنَّا فَتَحْنَا [ch. xlviii.]: or from سَبِّحِ اسْمَ رَبِّكَ [ch. lxxxvii.]: or from الضُّحَى [ch. xciii.]: (K:) this portion is thus called because of its many divisions between its chapters: (Msb, K:) or because of the few abrogations therein: (K:) accord. to the A, it is the portion next after that called المَثَانِى. (TA.) مُنْفَصَلٌ: see مَفْصِلٌ, latter half. فصم 1 فَصَمَهُ, (S, M, Msb, K,) aor. فَصِمَ, (M, Msb, K,) inf. n. فَصْمٌ, (S, M, Msb,) He broke it (S, M, Msb, K) without separating: (S, M, Msb:) [i. e. he cracked it:] and ↓ فصّمهُ [he cracked it much, or in several places], (M, TA,) inf. n. تَفْصِيمٌ. (TA.) And فَصَمَ الخُرْزَةَ [He cracked, or tore without separating, the seam, or suture, of a skin] (K and TA in art. خرم: in the CK الخَرَزَةَ.) القَصْمُ and قَصَمَ, with ق, signifies “ the breaking so as to separate. (TA.) — — See also 4. — — (??). said of a house, or tent, (K,) or of the side thereof, (M,) It became thrown down, or demolished. (M, K.) — — And وَصْمٌ signifies A thing's being cracked. (A'Obeyd, TA.) 2 فَصَّمَ see the preceding paragraph. 4 افصم المَطَرُ The rain passed away, or ceased. (S, M, K.) And افصمت عَنْهُ الحُمَّى The fever quitted him: (S, K, * TA:) in the K, erroneously. افصم الحُمَّى. (TA.) And one says, ↓ دَآءٌ يَفْصِمُ وَلَا يُفْصَمُ A disease that breaks and does not pass away. (TA.) — — And افصم is said of a stallion [camel], meaning He ceased, or abstained, from covering. (TA.) 5 تَفَصَّمَ see the next paragraph. 7 انفصم It broke (S, M, Msb, K) without becoming separated: (S. M, Msb:) [i. e. it be came cracked:] and ↓ تفصّم has a similar meaning [i. e. it became cracked much, or in several places]. (S, M, K.) You say, انفصم ظَهْرُهُ His back cracked. (TA.) And انفصمت الدُّرَّةُ The pearl cracked in one part thereof. (TA.) — — And It broke, or became severed, or cut off. (K.) It is said in the Kur [ii. 257], لَا انْفِصَامَ لَهَا (S, M, Msb, TA) meaning There shall be no breaking incident to it. (M, TA.) — — And It opened so as to form an interstice, or a gap. (TA in art. شظى.) فصم السِّوَاكِ [app. فَصْم, originally an inf. n., but probably, I think, a mistranscription for قَصْم,] A fragment [of the stick with which the teeth are cleaned]. (TA.) فَصْمَةٌ A crack in a wall. (TA.) فَأْسٌ فَصِيمٌ A large [hoe, or adz, or the like]. (Fr, K.) أَفْصَمُ An anklet much cracked. (El-Hejeree, M, K. *) دُمْلُجٌ مَفْصُومٌ [A cracked armlet of silver: to this, thrown down and neglected, Dhu-r-Rummeh likens a sleeping gazelle]. (S, TA.) فصى 1 فَصَىَ الشَّىْءَ مِنَ الشَّىْءِ, (M, K,) or عَنِ الشَّىْءِ, (Msb, and so in the TA,) improperly written in the copies of the K فصا, (TA,) aor. يَفْصِيهِ, (Msb, K,) inf. n. فَصْىٌ, (M, Msb,) He separated the thing from the thing; (M, K;) or removed it therefrom: (Msb:) whence فصى اللحم عن العظم [evidently meaning فَصَى الَّحْمَ عَنِ العَظْمِ i. e. He separated, or removed, the flesh from the bone]: (TA:) [but in both of my copies of the S, I find فَصَىَ الَّحْمُ عَنِ العَظْمِ, as though فَصَى were used as syn. with تفصّى and انفصى, meaning The flesh became freed, or cleared, from the bone: perhaps a mistake of copyists; though it is immediately added,] and مِنْهُ ↓ فَصَّيْتُهُ, inf. n. تَفْصِيةٌ, i. e. I freed it, or cleared it, from it; (S, K;) or, accord, to Fr, this signifies I separated it from it, i. e., anything from another thing. (Har p. 640.) 2 فَصَّىَ see the preceding paragraph. 3 فاصاهُ, inf. n. مُفَا صَاةٌ, as is related on the authority of Er. Rázee, but accord, to analogy, not on the ground of received usage, means He separated himself from him; left, forsook, or abandoned, him: or forsook, or abandoned, him, being forsaken, or abandoned, by him, syn. فَارَقَهُ. (Har p. 640.) 4 أَفْصَىَ see 5. — — افصى عنْكَ الحَرُّ means The heat departed, or has departed, from thee: but you do not say افصى عنك البَرْدُ: (ISk, S, M: but in the M, عنك is omitted in both phrases:) or you say, افصى عَنَّا الشِّتَآءُ, and الحَرُّ, the winter, and the heat, departed from as; or left, or quitted, us; (K, TA;) so says Az, on the authority of IAar: (TA:) or, accord, to IAar, افصى عَنْكَ الشِّتَآءُ [the winter departed, or has departed, from thee]; and سقَطَ عَنْكَ الحرُّ. (M, TA.) And افصى المَطَرُ The rain cleared away. (S, M, K.) — — افصى said of a sportsman, He had no game caught in his snare. (K.) 5 تفصّى, said of flesh, or flesh-meat, It became separated, or detached, عَنِ العَظْمِ [from the bone]; as also ↓ انفصى; (M;) which is said of anything that was sticking. (Lth, TA.) He became freed, free, or released, [and in like manner said of a thing of any kind,] مِنْهُ [from him, or it]; S, M, Msb, K;) i. e., from another man, (S,) from his adversary, or antagonist; (Msb;) from a thing; (M;) from debts; (S, Msb; *) from straitness, or difficulty, (S, Msb, TA,) or from trial, or affliction; (S, TA;) or from good, or evil; as also ↓ افصى (K.) And He, or it, went forth, or departed, مِنَ الشَّىْءِ [from the thing]; as also ↓ انفصى, and ↓ استفصى. (Msb.) أَشَدُّ تَفَصِّيًا means أَشَدُّتَفَلُّتًا: (Msb, TA:) thus in the trad. respecting the Kur-án, لَهُوَ أَشَدُّ تَفَصِّيًا مِنْ قُلُوبِ الرِّجَالِ مِنَ النَّعَمِ [Verily it is more apt to escape from the breasts of men than are pasturing camels, or cattle, from their pastor]. (TA. [In my original, the last word in this saying is without any vowel-sign; but it is not doubtful, as the trad. is well known.]) 7 إِنْفَصَىَ see the next preceding paragraph, in two places. 10 إِسْتَفْصَىَ see 5, last sentence but one. فَصًى, (M, K, * TA,) incorrectly written in the copies of the K with ا (TA,) The stones (حَبّ) of raisins: (M, K:) also mentioned in the K [and M] as with ض: (TA:) n. un. (??): (M, K:) of the dial. of El-Hijáz: and they also call the stones of dates فصية [app. (??), pl. of فَصى, like as فِتْيَةٌ is pl. of فَتًى]. (TA.) فَصْيَةٌ the subst, from تَفَصَّى as syn. with تَخَلَّصَ; (S, M, Msb, K;) [thus signifying Freedom. or release, from a thing or state;] primarily denoting one's being in a thing and then coming, or going, forth, or departing, from it; (S;) as also ↓ فصيّةٌ. (K.) Hence the saying, قَضَى اللّٰهُ لِى بِالفَصْيَةِ مِنْ هٰذَا الأَمْرِ [God decreed for me, or may God decree for me, freedom, or release, from this affair, or case]. (A, TA.) — — فَصْيةُ مَا بَيْنَ الحَرِّ وَالبَرْدِ means An intermission (سَكْتَةٌ, lit, a quiescence,) between heat and cold: and one says لَيْلَةٌ فَصْيَةٌ and يَوْمٌ فَصْيَةٌ [A night that is, or that was, one of intermission, and a day &c.], and لَيْلَةُ فَصْيَةٍ and يَوْمُ فَصْيَةٍ [meaning the same], (M, K.) فَصِيَّةٌ: see the next preceding paragraph. فض 1 فَضَّهُ, (S, Mgh, O, Msb,) aor. يَفُضُّ, (S, O, Msb,) inf. n. فَضٌّ, (S, A, Mgh, O, Msb, K.) He broke it; namely, the seal (A, Mgh, Msb, K) of a letter; (A, K;) and any other thing; (TA:) he broke it asunder, or into several pieces; he dissundered it; (S, Mgh, O, K;) for instance, the seal from a letter. (S, O.) فَضّ الخَاتَمَ is also a metonymical phrase, meaning (tropical:) (??): (TA.) [or rather, i. a.] فَضّ البَكَارَةَ (tropical:) he destroyed the virginity: the virginity being likened to a seal, or this phrase is from فَضَضْتُ اللُّؤْلُؤَةَ I bored, or perforated, the pearl. (Msb.) [See also 8.] You say also, فَضَّ اللّٰهُ فَاهُ, (Msb, TA,) and, accord. to IKtt, ↓ أَفَضَّهُ, which

J disallows, (TA,) God broke, or may God break, his teeth: (TA;) or God scattered, or may God scatter, his teeth. (Msb.) The phrase لَا يَفْضُضِ اللّٰهُ فَاكَ, (S, A.) meaning May God not break thy teeth, (TA,) occurs in a trad.: (S, A:) and J says. (TA,) you should not say ↓ يُفْضِضِ; (S, TA; [but in one copy of the S, I find يَفْضِضِ;]) though some allow it: and some say that إِفْضَاء [evidently a mistake for إِفْضَاض] means the falling out of the teeth from above and below; but the former explanation is the more common. (TA.) — — He separated it; dispersed it; scattered it; broke it up; (S, A, Msb, TA;) namely, a thing; (Msb;) or a party of men; (S, O;) or a ring of men, (A, TA,) after they had collected together. (TA.) You say also, فَضَّ المَالَ عَلَى القَوْمِ (Mgh, * TA) He distributed the property among the people, or party of men. (Mgh, TA. *) — — فَضَضْتُ مَا بَيْنَهُمَا I cut [the tie, or bond, that was between them]. (TA.) — — فَضَّ المَآءَ, [aor. and] inf. n. as above, He poured out, or forth, the water; (TA;) and so الدُّمُوعَ the tears. (Har p. 57.) [See also 8.] — فَضَّ المَآءُ, [aor., accord. to rule, يَفِضُّ,] The water flowed: (TA:) and الدُّمُوعُ ↓ انفضّت The tears poured forth. (Har p. 57.) 2 فضّض [فَضَّ3َ] He silvered a thing: he ornamented a bit or bridle with silver: from فِضَّةٌ: see the pass. part. n., below.] 4 أَفْضَ3َ see 1, in two places. — — افضّ العَطَآءَ He made the gift large. (TA.) 5 تَفَضَّ3َ see 7. — تَفَضَّيْتُ from الفِضَّةُ, for تَفَضَّضْتُ, has been mentioned by Sb; but ISd says, I know not what he meant thereby; whether I took for myself, or acquired, فِضَّة, [i. e. silver], or I made use of it. (TA.) 7 انفضّ It broke; or became broken; (S, Mgh;) said of a seal, (Mgh,) or thing. (S.) — — انفضّ مِمَّا صُنِعَ بِابْنِ عَفَّانَ, occurring in a trad., means His connections became cut, or sundered, [so that he became clear] from what was done to ['Othmán] Ibn-'Affán, through grief and regret: (O, TA:) but accord. to one relation, the verb is [انقضّ,] with ق. (TA.) — — انفضّ also signifies It became separated, dispersed, scattered, or broken up; or it separated, dispersed, or scattered, itself, or it broke up; (S, Mgh, O, Msb;) said of a thing, (Msb,) and of a party of men; (S, Mgh, O, Msb;) as also ↓ تفضّض, said of a thing, (S,) and of a party of men. (TA.) One says, انفضّ المَجْلِسُ [The assembly of persons sitting together broke up]. (Msb in art. جلس.) — — See also 1 last sentence. 8 افتضّها He devirginated her: (O, K:) and so اقتضّها, with ق. (O, TA.) [See also 1, second sentence.] — — افتضّ المَآءَ He poured out, or forth, the water by little and little, successively: (O, K:) or he obtained the water at the time of its coming forth (S, O, K,) from the spring or from the clouds. (TA.) [See also 1, near the end.] — — افتضّتِ said of a woman, She broke [i. e. ended] her عِدَّة, (O, K, TA,) meaning a widow's عدّة [during which she may not marry again, nor use perfumes &c., and] which is a period of four months and ten nights, but was before the Prophet's time a year: (TA:) this she did by touching perfume, or by some other act, (K, TA,) such as paring the nail, or plucking out the hair from the face: (TA:) or she rubbed her body with [or against] a beast, (K, TA,) i. e. an ass, or a sheep or goat, (O in art. حفش,) thereby to quit the state of the عدّة: or it was customary with them for her to wipe her قُبُل with a bird, and to throw it away; in consequence of which it hardly ever, or never, lived: (K, TA:) she used to enter a حِفْش [or small tent], and wear the worst of her clothing until a year passed, when a beast or bird was brought to her, and by means thereof she broke her عدّة; then she went forth, and a بَعْرَة [or piece of camel's or similar dung] was given to her, and she threw it: (TA: [see 1 in art. بعر:]) she used not to wash herself, nor to touch water, nor to pare a nail, nor to pluck out hair from her face; then she would go forth, after the year, with the foulest aspect, and break her عدّة by means of a bird, wiping her قُبُل with it, and throwing it away. (O, TA.) The verb, thus used, occurs in a trad., but, as some relate it, with ق and ب [i. e. saying تَقْبِضُ instead of تَفْتَضُّ]; and Az mentions that EshSháfi'ee related this trad. [in like manner] pronouncing the word with ق and ض, from القبض. (TA.) R. Q. 1 فَضْفَضَ He made a garment, and a coat of mail, wide, or ample. (TA.) — [Also, probably, It (a garment, and a دِرْع and (assumed tropical:) the means of subsistence,) was, or became, wide, or ample: see فَضْفَضَةٌ, below.] R. Q. 2 تَفَضْفَضَ بَوْلُ النَّاقَةِ The urine of the she-camel became sprinkled upon her thighs. (TA.) فَضٌّ, (K,) or فَضٌّ مِنَ النَّاسِ, (O, TA,) A small number of men (نَفَرٌ) in a state of dispersion. (O, K, TA.) And تَمْرٌ فَضٌّ Dates in a separate state, not sticking together. (IAar. [See also فَثٌّ.]) And حَرِيرٌ فَضٌّ Silk scattered, strewn, or thrown dispersedly. (A, TA.) [See also فَضَضٌ, and فُضَاضٌ.] فَضَّةٌ: see the next paragraph, in two places. فِضَّةٌ [Silver;] a certain thing well known: (S, O, K:) or wrought silver: (IAar, T and K voce تِبْرٌ, q. v.:) pl. فِضَضٌ. (TA.) The phrase قَوَارِيرَ مِنْ فِضَّةٍ, in the Kur [lxxvi. 16], means Such [flasks] as, notwithstanding their clearness, or transparency, will be secure from being broken, and capable of being restored to a sound state if broken, (Az, O, K,) like silver: (Az, O,) being, as Zj says, originally of silver, yet transparent, so that what will be within them will be seen from without; whereas the قوارير of this world are originally from sand. (Az, O.) [See also art. قر.] — Also An elevated [stony tract such as is termed] حَرَّة; and so ↓ فَضَّةٌ: pl. فِضَضٌ and فِضَاضٌ. (Ibn- 'Abbád, O, K.) — And فِضَاضُ الجِبَالِ signifies Rocks scattered (مَنْثُور, in the CK مَنْشُور), one upon another: (Ibn-'Abbád, O, K:) sing. ↓ فَضَّةٌ. (TA.) فَضَضٌ What is separated, dispersed, or scattered; (S, O, K;) as also ↓ فَضِيضٌ; (O, K, TA;) of rain-water, and of hail, and of sweat: (TA:) and sprinkled: (K:) and particularly what is sprinkled, of water, when one performs ablution with it, (A, O, K,) and what flows upon the limbs on that occasion; (A;) as also ↓ فَضِيضٌ. (K.) The saying of 'Áisheh to Marwán, فَأَنْتَ فَضَضٌ مِنْ لَعْنَةِ اللّٰهِ, (A, O, K,) or ↓ فَضِيضٌ, (A,) or ↓ فُضُضٌ, or ↓ فُضَاضٌ, accord. to different relations, (K,) means So thou art a part [of the object] of the curse of God: (Sh, A, O, K:) for the Apostle of God had cursed the father of Marwán, the latter being at the time [essentially] in his father's loins: (A:) or it means that he came forth in sprinkled seed from his father's loins: (Th, S, * TA:) or, accord. to another relation, she said فُظَاظَةٌ [see فَظِيظٌ]. (TA.) [See also فَضٌّ and فُضَاضٌ.] فُضُضٌ: see فَضَضٌ [and فَضِيضٌ]. فُضَاضٌ What is separated, dispersed, or scattered, of a thing, when it is broken; (S, O, K;) as also ↓ فِضَاضٌ; (O, K;) and ↓ فُضَاضَةٌ. (TA.) You say, طَارَتْ عِظَامُهُ فُضَاضًا His bones became scattered in fragments on the occasion of the blow. (TA.) See also فَضَضٌ. فِضَاضٌ: see the next preceding paragraph. فَضِيضٌ: see مَفْضُوضٌ: — — and see فَضَضٌ, in three places. — — Also What is cast forth from the mouth, of date-stones. (TA.) — — And Sweet water: (S, O, K:) or flowing water: (A'Obeyd, S, O, K:) or fresh water when it comes forth from the spring or from the clouds: (O:) or water such as is termed غَرِيضٌ: pl. فُضُضٌ. (TA in art. فظ.) And a place abounding with water. (TA.) — — نَاقَةٌ كَثِيرَةُ فَضِيضِ اللَّبَنِ A she-camel having much milk: and رَجُلٌ كَثِيرُ فَضِيضِ الكَلَامِ a man of much speech or talk. (TA.) — And accord. to El-Khattábee and others, [and among them the author of the K,] A طَلْع [or spadix of a palmtree] when it first comes forth: but this is a mistranscription; correctly غَضِيضٌ, with غ (O, TA.) فُضَاضَةٌ: see فُضَاضٌ. فَاضَّةٌ A calamity; a misfortune: (Fr, S, O, K:) as though breaking and demolishing that which it befalls: (O, TA:) pl. فَوَاضُّ. (O, K.) فَضْفَضَةٌ Wideness, or ampleness, of a garment, and of a دِرْع [see فَضْفَاضٌ], and (assumed tropical:) of the means of subsistence.

(S, O, K.) [See R. Q. 1.] فَضْفَاضٌ Wide, or ample: (S, O, K:) in this sense applied to a garment; (S, O;) and to a دِرْع; (O, K;) the درع [or shift] of a woman, and the درع [i. e. coat of mail] used in war; (O;) as also فَضْفَاضَةٌ, (S, A, O, K,) and ↓ فُضَافِضَةٌ; (TA;) and (assumed tropical:) to the means of subsistence: (S:) also much, or abundant, and ample: (TA:) and [in this sense] applied to water. (TA.) فَضْفَاضُ الرِّدَآءِ وَالبَدَنِ, in a trad. of Sateeh, means (tropical:) Liberal, or generous, in disposition: or a large giver: (TA:) and رَجُلٌ فَضْفَاضٌ means (tropical:) a man who gives much; likened to water to which the same epithet is applied. (TA.) You say also, جَارِيَةٌ فَضْفَاضَةٌ A fleshy, corpulent, tall, girl. (O, K.) And سَحَابَةٌ فَضْفَاضَةٌ A cloud abounding with rain. (TA.) And أَرْضٌ فَضْفَاضٌ Land overspread with water from abundance of rain. (O, TA.) فُلَانٌ فَضْفَاضَةُ وَلَدِ أَبِيهِ, accord. to Lth, means Such a one is the last of the children of his father; but Az says that the word known in this sense is نَضْنَاضَة, with ن. (TA.) فُضَافِضَةٌ: see فَضْفَاضٌ. مِفَضَّةٌ A thing with which clods of earth are broken; (S, O, K;) as also ↓ مِفْضَاضٌ. (O, K.) مُفَضَّضٌ A thing silvered: (TA:) a bridle (لِجَام) ornamented with silver. (S, TA.) مِفْضَاضٌ: see مِفَضَّةٌ. مَفْضُوضٌ Broken; as also ↓ فَضِيضٌ. (TA.) 1 فضح فَضَحَهُ, (S, A, &c.,) aor. فَضَحَ, inf. n. فَضْحٌ, (Msb,) He exposed his vices, faults, or evil qualities or actions; disgraced him; or put him to shame. (S, A, L, Msb, * K.) لَا تَفْضَحْنَا بَيْنَ خَلْقِكَ, occurring in a prayer, means Expose not Thou our vices, or faults, among thy creatures: or the meaning may be, protect Thou us, that we may not be disobedient, and so deserve to have our vices, or faults, exposed among thy creatures. (Msb.) — — [Hence,] فَضَحَ القَمَرُ النُّجُومَ (tropical:) [The moon put to shame the stars; i. e.] the light of the moon predominated over that of the stars, (A, TA,) so that they were not apparent, or distinct: (TA:) and in like manner, الصُّبْحُ the dawn. (A, TA.) — — And فَضَحَكَ الصُّبْحُ, said to a person sleeping at daybreak, (TA,) (tropical:) Daybreak has shone forth, so as to discover thee to him who may see thee, and to expose thee to shame: (L, TA:) or i. q. فَصَحَكَ [i. e. daybreak has become apparent to thee, and its light has overcome thee: or daybreak has come upon thee suddenly]. (K.) — — And فَضَحَ الصُّبْحُ, (so in the S, and in some copies of the K,) or ↓ فضّح, (so in other copies of the K,) and ↓ افضح, (S, K,) (assumed tropical:) The daybreak appeared, (S, K, TA,) and shone forth. (TA.) — فَضِحَ, aor. فَضَحَ, (K,) inf. n. فَضَحٌ, (TK.) It was, or became, of the colour termed فُضْحَةٌ [q. v.]. (K.) 2 فَضَّحَ see the last sentence but one above. 3 فاضحهُ [He exposed his vices, faults, or evil qualities or actions, the other doing the like to him: see also 6]. (A.) 4 أَفْضَحَ see 1, last sentence but one. — — افضح البُسْرُ (assumed tropical:) The full-grown unripe dates showed in them a redness. (S.) And افضح النَّخْلُ (assumed tropical:) The palm-trees became red and yellow [in their fruit]. (K.) 6 تفاضح المُرْتَجِزَانِ [The two composers, or reciters, of verses of the metre termed رَجَز exposed each other's vices, faults, or evil qualities or actions]. (A.) And أَرَادُوا أَنْ يَتَنَاصَحُوا فَتَفَاضَحُوا [They desired, or meant, to give sincere, or faithful, advice or counsel, one to another, and they exposed one another's vices, faults, or evil qualities or actions]. (A.) 8 افتضح His vices, faults, or evil qualities or actions, became exposed; he became disgraced, or put to shame: (S, L, K:) he did evil, and became disgraced thereby. (L.) — — And [hence] اِفْتَضَحْنَا فِيكَ We have been negligent, or have failed of our duty, in respect of visiting thee, and seeking for thee. (A, TA.) الصُّبْحُ الفَضِحُ The dawn that is overspread with redness: (K, TA:) because of its shining forth. (TA.) — See also what next follows. فُضْحَةٌ, a subst from فَضِحَ, (L, K, TA,) and ↓ فَضَحٌ, (S, L, TA,) the inf. n. of فَضِحَ, (TK,) Whiteness, but not in an intense degree: (K, TA: [and the same is implied in the S:]) or, as some say, dust-colour inclining to طُحْلَة [which is a hue between that of dust and whiteness, with a little blackness, or between that of dust and blackness, with a little whiteness], (S, L, TA,) intermixed with an ugly hue; one of the colours of camels and of pigeons: the epithet is ↓ أَفْضَحُ; fem. فَضْحَآءُ: said by an Arab of the desert, in answer to a question of AA respecting it, to be the colour of cooked flesh-meat. (L, TA.) فُضْحَةُ الصُّبْحِ means The whiteness of the dawn. (TA.) فِضَاحٌ: see فَضِيحَةٌ. فَضُوحٌ One who exposes [much, or habitually, or often,] the vices, faults, or evil qualities or actions, of others; who [so] disgraces them, or puts them to shame; as also ↓ فَضَّاحٌ. (TA.) One says, الخَمْرُ فَضُوحٌ لِشَارِبِهَا [Wine is a thing that exposes much the vices, faults, or evil qualities or actions, of the drinker thereof]. (A.) — — يَا فَضُوحُ means O thou who act rendered notorious by thy evil character or conduct. (K, * TA.) فُضُوحٌ: see فَضِيحَةٌ, in two places. هُوَ فَضِيحٌ فِى المَالِ He is a bad manager of property, or cattle; (K, TA;) not taking good care thereof. (TA.) فَضَاحَةٌ: see the paragraph here following. فُضُوحَةٌ: see the paragraph here following. فَضِيحَةٌ a subst. from فَضَحَهُ, as also ↓ فُضُوحٌ, (S, A, L, K,) and ↓ فُضُوحَةٌ, and ↓ فَضَاحَةٌ, (L, K,) and ↓ فِضَاحٌ; (K;) Disgrace, shame, or ignominy; (PS, TA;) a state of exposure of the vices, faults, or evil qualities or actions, of a man: (Har p. 3:) any evil thing that exposes its author to disgrace or shame; any disgraceful, or shameful, thing: (L:) a vice, or fault, or the like; syn. عَيْبٌ: pl. فَضَائِحُ: (Msb:) [and] a disgracing; putting to shame; or rendering ignominious. (MA and KL; in both of which it is mentioned as an inf. n.) It is said in a trad., ↓ فُضُوح الدُّنْيَا أَهْوَنُ مِنْ فُضُوحُ الآخِرَةِ [The disgrace of the present world is easier to bear than the disgrace of the world to come]. (A, TA.) فَضَّاحٌ: see فَضُوحٌ. فاضح [act. part. n. of 1]. It is said in a prov., الظَّمَأُ الفَادِحُ أَهْوَنُ مِنَ الرِّىِّ الفَاضِحِ [Oppressing thirst is easier to bear than the state of satisfaction with drinking that disgraces, or puts to shame] and you say, إِذَا كَانَ العُذْرُ وَاضِحًا كَانَ العِتَابُ فَاضِحًا [When the excuse is manifest, reproof is disgracing]. (A, TA.) — — And الفَاضِحُ signifies (assumed tropical:) The daybreak, or dawn: because it exposes and manifests everything. (Har. p. 556.) أَفْضَحُ White, but not intensely so: (S, L, K:) see also explanations of فُضْحَةٌ, indicating other meanings: fem. فَضْحَآءُ. (L, TA.) — — Hence, because of their colours, (S,) الأَفْضَحُ signifies The lion: and The camel. (S, K.) 1 فضخ فَضَخَ, aor. فَضَخَ, (Msb, K,) inf. n. فَضْخٌ, (Mgh, Msb,) He broke a hollow thing [or the like], (Mgh, Msb, K, TA,) such as a head, and a melon; (A, TA,) syn. كَسَرَ: (Msb. K, TA;) as also ↓ افتضخ: (K, TA:) he broke, or crushed, syn. شَدَخَ, (S, K, TA,) a person's head, (S, TA,) and a fresh ripe date, and the like; (TA,) as also ↓ افتضخ: (K, TA:) or he struck a person's head [and wounded it] so that the brains came forth: (Msb:) and [particularly] he crushed (شَدَخَ) fullgrown unripe dates [to make the beverage called فَضِيخ]; and so ↓ افتضخ: (S:) or افتضخ ↓ البُسْرَ he made, or made for himself, the beverage called نَبِيذ [or فَضِيخ] of the full-grown unripe dates. (A.) — — And He ruptured, or broke, or rent open, an eye, (AZ, K, TA,) and a belly, and any receptacle containing oil or beverage. (AZ, TA.) — — And فَضْخُ المَآءِ signifies The pouring forth of water, (K, TA,) and of the seminal fluid; occurring in the latter sense in a trad. (TA.) — — And يَفْضَخُ شَارِبَهُ, said of a beverage, (K, TA,) such as is termed فَضِيخ, (TA,) means (assumed tropical:) It subdues (يَكْسِرُ) and intoxicates its drinker. (K, TA.) 4 افضخ, said of a raceme, or bunch, (عُنْقُود,) [of dates or the like,] It attained to the time, (L, K,) and became in a fit state, for the crushing of the fruit and (L) for the expressing of the juice. (L, K.) 7 انفضخ [It (a hollow thing or the like, such as a head, and a melon,) became broken, or crushed: (see 1:) or] it (a person's head) was struck [and wounded] so that the brains came forth: (Msb:) and it (a camel's hump) became broken, or crushed. (S, K.) — — انفضخت It (an eye) became ruptured,

broken, or rent open. (L.) And انفضخ It (a full skin) slit, or burst, and let flow its contents. (L.) And the former, It (a قَارُورَة [i. e. flask, or bottle,]) broke, and became empty. (L.) And It (a دَلْو [or leathern bucket]) poured forth the water that was in it: (L, K:) and so انفضجت. (L.) And It (a قَرْحَة [i. e. purulent pustule, or the like,]) opened, (A, L, K,) and discharged its fluid, (L,) or and became wide. (K.) — — And انفضخ said of a man, He wept much, (K, TA,) and shed copious tears. (TA.) — — And It (anything) became wide. (L.) 8 إِفْتَضَخَ see 1, in four places. فَضُوخٌ Beverage that subdues (يَكْسِرُ) and intoxicates its drinker. (L, K.) See the next paragraph. فَضِيخٌ A beverage (S, A, Mgh, K) of the kind called نَبِيذ (A) prepared from full-grown unripe dates, (S, A, Mgh, K,) crushed, (K,) without its being touched [i. e. boiled or heated in any degree] by fire: (S:) or prepared by putting dried dates into a vessel, and then pouring upon them hot water, which extracts their sweetness, after which the preparation is boiled, and becomes strong: it is like بَاذَق in respect of the legal predicament to which it belongs: but if cooked in the least degree, it is like مُثَلَّث. (KT.) A rájiz says, بَالَ سُهَيْلٌ فِى الفَضِيخِ فَفَسَدْ expl. in art. بول. (L.) Ibn-'Omar, being asked respecting فَضِيخ, said, "It is not فَضِيخ, but ↓ فَضُوخ; " meaning that it subdues and intoxicates its drinker. (Mgh, * L.) — — Also Expressed juice of grapes. (L, K.) — — And Milk mixed with a greater quantity of water, (K, TA,) so that it has become thin, and is white, like ضَيْحٌ and خَضَارٌ &c. (TA.) مِفْضَخَةٌ A stone with which full-grown unripe dates are crushed. (K.) — — And مَفَاضِخُ [of which it is app. the sing.] signifies Vessels for the beverage called فَضِيخٌ, (L, K,) in which it is left to become [fermented and] strong. (L.) — — And the former signifies also A wide دَلْو [or leathern bucket]. (K.) فضل 1 فَضَلَ, aor. فَضُلَ; and فَضِلَ, aor. فَضِلَ; and فَضِلَ, aor. فَضُلَ; three syn. dial. vars.; (S, O, Msb, K;) the second mentioned by ISk; and the third [said to be] anomalous and unparalleled; (S, O;) [but] it is a compound of two thereof, (S, O, Msb, K,) accord. to the companions of Sb, (S, O,) i. e. a compound of the second and the third, (K,) like نَعِمَ having for its aor. يَنْعُمُ, (Sb, S, O, Msb,) and نَكِلَ, aor. يَنْكُلُ, [but this I do not find in its proper art.,] and حَضِرَ, aor. يَحْضُرُ, [but this is disallowed by some,] and فَرِغَ, aor. يَفْرُغُ, among perfect verbs, (Msb,) and مِتَّ, aor. تَمُوتُ, and دِمْتَ, aor. تَدُومُ, (Sb, S, O, Msb,) and كِدْتَ, aor. تَكُودُ; (Sb, S;) inf. n. فَضْلٌ: (S, * O, * Msb, K: *) all signify It exceeded; or was, or became, redundant, or superfluous; [syn. زَادَ;] being used in relation to الفَضْلُ (K, MF, TA) meaning الزِّيَادَةُ, as Ibn-Es-Seed says, (MF, TA,) [i. e.] as meaning the contr. of النَّقْصُ: (K, TA:) or the first of the three, i. e. فضَلَ, aor. فَضُلَ, inf. n. فَضْلٌ, signifies thus, i. q. زَادَ, (Msb,) and فُضْلٌ and فُضُلٌ are also inf. ns. [of the same, i. e.] signifying زِيَادَةٌ, as in the saying, in a trad., accord. to different relaters, إِنَّ لِلّٰهِ مَلَائِكَةً سَيَّارَةً فُضْلًا عَلَى المَلَائِكَةِ المُرَتَّبِينَ مَعَ الخَلَائِقِ and فُضُلًا [i. e. Verily to God belong angels who occupy themselves in ranging about, in addition to the angels who are stationed among the created, or human and other, beings]: (TA:) and all the three dial. vars. mentioned above signify it remained [of a greater quantity or number]; syn. بَقِىَ; (S, * O, * Msb;) you say, فَضَلَ مِنْهُ شَىْءٌ, aor. فَضُلَ; and فَضِلَ, aor. فَضَلَ; and فَضِلَ, aor. فَضُلَ; somewhat remained thereof: (S, O:) or from الفَضْلُ as meaning البَقِيَّةُ, you say فَضَلَ like نَصَرَ, [i. e. aor. فَضُلَ,] and فَضِلَ like حَسِبَ, [implying that the aor. is فَضَلَ and فَضِلَ,] (K,) [accord. to the TK meaning it had somewhat remaining, but accord. to SM,] using these verbs [which are said by him to be like نَصَرَ and سَمِعَ and حَسِبَ, the last as mentioned by Lh,] in the phrase فَضَلَ مِنْهُ شَىْءٌ [expl. above]. (TA.) — — [فَضَلَ is trans. as well as intrans.] One says, فَضَلَهُ and فَضَلَ عَلَيْهِ, [aor. فَضُلَ,] inf. ns. فَضْلٌ and فُضُولٌ, [but see a distinction made between these two words voce فَضْلٌ, below,] meaning He, or it, exceeded, or excelled, him, or it. (MA.) See also 4. [And see فَضْلٌ below, last signification.] الفَضْلُ as meaning The overcoming, or surpassing, in highness, elevation, or eminence, of rank, condition, or estimation, has but one form of verb, فَضَلَ, aor. فَضُلَ, like قَعَدَ, aor. يَقْعُدُ: he who relates the saying of the poet, وَجَدْنَا نَهْشَلًا فَضَلَتْ فُقَيْمًا [We found, or have found, that Nahshal (the tribe so called) overcame &c., or have overcome &c., Fukeym (another tribe)], pronouncing the ض [in فضلت] with kesr, errs; not distinguishing between the two meanings: so says Ibn-Es-Seed, in the book entitled " Kitáb el-Fark: " and Es- Seymuree says, in his book entitled " Kitáb etTebsireh," فَضَلَ, aor. فَضُلَ, like نَصَرَ, aor. يَنْصُرُ, is from الفَضْلُ meaning the ruling [others] as a chief, lord, or master. (TA.) And فَضَلَهُ signifies also [simply] He overcame him; surpassed him; or gained ascendency, or the mastery, over him. (TA.) See also 3. 2 فضّلهُ (K, TA) عَلَى غَيْرِهِ, (TA,) inf. n. تَفْضِيلٌ, i. q. مَزَّاهُ, (K, TA,) i. e. He attributed to him an excellence distinguishing him from [or above] another, or others: (TA:) or فَضَّلْتُهُ عَلَى غَيْرِهِ, inf. n. as above, I judged him (S, O, Msb, * TA) to be more excellent than another, or others: (S, * O, * Msb, TA: *) or I made him (S, O, Msb, * TA) to be so. (S, * O, * Msb, TA.) وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا, in the Kur [xvii. 72, i. e. And we have made them to excel many of those that we have created], has been expl. as meaning that the excellence of the son of Adam consists in his walking erect, whereas the beasts, the camels and the asses and the like, walk pronely; and the son of Adam takes food with his hands, whereas the other animals take it with the mouth. (TA.) And وَاللّٰهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ, in the Kur [xvi. 73, i. e. And God hath made some of you to excel some others], means, in ability, and wealth, and rank or station, and power; which are excellences that may be acquired. (Er-Rághib, TA.) And you say, فضّلهُ بِهِ, meaning خَصَّهُ [i. e. He distinguished him particularly, peculiarly, or specially, by it, namely, a thing]. (A and K in art. خص.) And فضّل فِى العَطَآءِ He gave to some more than to others. (S in art. افق.) — — [An explanation of فضّل given by Golius, as on the authority of the K, (" i. q. وسخ, Sordibus infecit, vel pro sordida habuit, quotidianam vestem,") is a strange mistake; app. caused by his finding in a copy of the K التَّفْضِيلُ instead of التَّفَضُّلُ التَّوَشُّحُ: see 5. — — اِسْمُ التَّوْسِيخُ التَّفْضِيلِ The noun of the attribution of excess or excellence is a term applied to the comparative and superlative noun or epithet; also called أَفْعَلُ التَّفْضِيلِ, because it is regularly of the measure أَفْعَلُ: see exs. voce خَيْرٌ.] 3 الفِضَالُ [and المُفَاضَلَةُ inf. ns. of فَاضَلَ] and ↓ التَّفَاضُلُ [inf. n. of 6 (of which see an ex. in art. سوى, conj. 6,)] signify التَّمَازِى فِى الفَضْلِ [i. e. The contending for superiority in excellence]; (K, * TA;) التَّمَازِى being of the measure تَفَاعُل from المَزِيَّةُ. (TA.) And you say, ↓ فَاضَلْتُهُ فَفَضَلْتُهُ, (S, O, K, * in the last فَاضَلَنِى,) aor. of the latter فَضَلَ, (TA,) inf. n. فَضْلٌ, (O, TA,) I contended with him for superiority, or vied with him, in excel-lence, (O, TA,) and I surpassed him, or outvied him, therein. (S, O, K, TA.) — — And فاضل بَيْنَ الشَّيْئَيْنِ [app. He made the relation between the two things to be unequal in respect of excellence; i. e. he made the two things to be unequal, or unlike each other, in excellence; contr. of سَاوَى بَيْنَهُمَا: see also 6]. (TA.) 4 افضل فِى تِجَارَتِهِ He gained; or made gain, or profit; in his traffic; syn. رَبِحَ. (Az and Msb in art. ربح.) — — عَنْهُ [and ↓ فَضَلَ عَنْهُ, aor. فَضُلَ, inf. n. فَضْلٌ, (see فَضْلٌ below, last signification, and see also فَاضِلٌ,)] It exceeded it. (K, TA. [See also 1, latter half.]) Ows says, describing a bow, كَقَوْسٍ طِلَاعِ الكَفِّ لَا دُونَ مِلْئِهَا وَلَا عَجْسُهَا عَنْ مَوْضِعِ الكَفِّ أَفْضَلَا [Like a bow of which the part that is grasped is sufficient in size for the filling of the hand, not less than suffices to fill it, nor does the part that is grasped thereof

extend beyond the place of the hand: the pret. being here used for the aor. to suit the metre]. (TA. [But my original has كَقَوْمٍ, an evident mistranscription.]) — — افضل عَلَيْهِ: see 5, in two places. — اِسْتَفْضَلْتُ ↓ and أَفْضَلْتُ مِنْهُ الشَّىْءَ signify the same, (S, O, K, TA,) i. e. I left of it the thing remaining, or redundant. (O, TA.) 5 تفضّل عَلَيْهِ [in the CK (erroneously) فَضَّلَ] i. q. تَمَزَّى, (K, TA,) both of which signify He thought himself to be superior to him in excellence; (TA in art. مزو;) whence the saying in the Kur [xxiii. 24], يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ, meaning He desireth that he may have superiority over you in rank and station: (TA in the present art.) or i. q. افضل ↓ عليه, (S, O, Msb, K, TA,) inf. n. إِفْضَالٌ, (Msb, TA,) i. e. he bestowed, or conferred, a benefit, or benefits, upon him, syn. أَحْسَنَ, (S, TA,) or تَطَوَّلَ, (K, TA,) and gave him of his bounty: (TA:) [and each, followed by بِشَىْءٍ, he presented him, or favoured him, with a thing:] or تفضّل signifies, (K,) or signifies also, (S,) he laid claim to superiority of excellence over his equals, or fellows; (S, K;) whence [accord. to some] the saying in the Kur quoted above: (S:) and [you say] عَلَيْهِ فِى الحَسَبِ ↓ افضل, (K, TA,) meaning he became possessed of eminence. [or superiority, over him, in the grounds of pretension to respect or honour,] as in a verse of Dhu-l-Isba' cited voce عَنْ, [q. v., p. 2164,] ending with فَتَخْزُوْنِى for فَتَخْزُوْنِى, [which latter reading I have there given,] because the rhyme of the whole ode requires the former. (TA.) — التَّفَضُّلُ also signifies التَّوَشُّحُ [generally meaning The throwing a portion of one's garment over his left shoulder, and drawing its extremity under his right arm, and tying the two extremities together in a knot upon his bosom]: and the putting, or disposing, the extremities of his two garments, or pieces of cloth, contrariwise, or in contrary directions, upon his عَاتِق [or part between the shoulder and the neck]. (K, TA: but in the former, عَلَى عَاتِقَيْهِ is erroneously put for على عَاتِقِهِ. TA.) — — And تَفَضَّلَتْ said of a woman in her tent or chamber or house, She was in a single garment; (S, O, TA;) [she wore a single garment;] such as is termed مِفْضَلٌ [q. v.]: (S, TA:) or she (a woman) wore the garments of her service. (TA.) 6 تَفَاضَلَ see 3. — — التَّفَاضُلُ بَيْنَ القَوْمِ means The differing in superiority, or excellence, of some over others, among the people, or party. (TA.) And one says, الأَشْيَآءُ تَتَفَاضَلُ [meaning The things are unequal, or unlike, one to another, in respect of excellence; contr. of تَتَسَاوَى: see also 3]. (TA.) 10 استفضل أَلْفًا He took a thousand [dirhems] in excess of his right, or due. (TA.) — — See also 4. فَضْلٌ [an inf. n.: (see 1, throughout:) and also a simple subst., signifying] An exceeding, a redundant, or a superfluous, quantum [of anything, good or evil]; an excess, a redundance, or a superfluity; syn. زِيَادَةٌ; (Mgh, Msb;) contr. of نَقْصٌ: (S, O, K:) [and often meaning superabundance, or exuberance; and surpassingness, superiority, or excellence. عَلَى غَيْرِهِ over another, or others, than him, or it: and preponderance:] the pl. is فُضُولٌ (Mgh, Msb, K:) and this is sometimes used as a sing.; (Er-Rághib, Msb;) and [thus used] relates to a thing [or quality] in which is no good; (Er-Rághib, Mgh, Msb;) by a predominant application; whence the saying فُضُولٌ بِلَا فَضْلٍ [excess without excellence]; (Mgh;) and hence the rel. n. ↓ فُضُولِىٌّ is formed from it: (Er-Rághib, Msb, TA;) [see this last word, one of the explanations of which shows that a particular meaning of فُضُولٌ is the quality of busying oneself with that which does not concern him:] accord. to Er-Rághib, فَضْلٌ signifies an excess [in respect of a property or quality, or of an acquisition,] above moderateness; and this is of two sorts; such as is commended, as the فضل of knowledge, or science ; and such as is discommended, as the فصل of anger at that whereat it is not necessary: but فَضَلٌ is more used in relation to that which is commended; and [the pl.] فُضُولٌ, in relation to that which is discommended. when the former is used of an excess [in respect of some attribute, of our of two things above the other, it is of three sorts; فضل of kind, as of the animal kind above the vegetable kind; and of species, as of man above other animals; and of the individual, as of one man above another; the first and second of which three are essential attributes, such that he who is deficient in [either of] them cannot do away with his deficiency and acquire فضل, as, for instance, the horse, and the ass, which cannot acquire the excellence (فَضِيلَة) of the human being; but the third may be accidental, such that the way may be found to acquire it, and of this sort are ability, wealth, rank or station, and power: and it signifies also any gift whereof the giving to the recipient thereof is not obligatory: [i. e. a free gift, or gratuity; and an act of bounty or grace; a favour; a benefit; and bounty as an abstract term;] as in the saying [in the Kur iv. 36], وَاسْأَلُوا اللّٰهَ مِنْ فَضْلِهِ [And ask ye God of his free gift, or of his bounty, or (as expl. in the Ksh and by Bd) of his exhaustless treasures]; and in the saying in the Kur [v. 59 and lvii. 21 and lxii. 4], ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيهِ مَنْ يَشَآءُ [That is the free gift of God; He giveth it to whom He willeth]; which comprises the three sorts of excellences (فَضَائِل) [mentioned above]: thus says Er-Rághib: El-Muná- wee says, [explaining one of its meanings,] in the " Towkeef," that it is the commencing, or originating, of an act of beneficence without an efficient cause [i. e., app., not by reason of any obligation]. (TA.) — — Also A portion remaining, (K, TA,) of a thing, such as food &c., and of water in the leathern water-bag, and of wine or beverage in the vessel; (TA;) and ↓ فَضْلَةٌ and ↓ فُضَالَةٌ signify the same, (K, TA,) or a redundant portion (S and O and Msb in explanation of these two words) of a thing: (S, O:) whence the saying of the vulgar, ↓ ↓ لِلْفَضِيلِ الفَضْلَةُ i. e. The remaining portion of the wine or beverage [is for the excel-lent]. (TA.) It is said in a trad., لَا يُمْنَعُ فَضْلُ المَآءِ لِيُمْنَعَ بِهِ الكَلَأُ [The redundance of water shall not be denied that the herbage be thereby denied]: (TA, in the present art.:) meaning that when there is a well in the desert, with herbage near it, and a person prevents others from drawing water, he thereby prevents the latter from availing themselves of the herbage; for when a man comes with his camels, and pastures them upon that herbage, and does not then water them, thirst kills them. (TA in art كلأ,) And it is said in another trad., فَضْلُ الإِزَارِ فِى النَّارِ [The redundant portion of the waist-wrapper is in the fire of Hell]; meaning what one drags [thereof] upon the around, by reason of pride. (TA;) And one says, فِى يَدِهِ فَضْلُ الزِّمَامِ, meaning [In his hand is] the end of the زمام [or nose-rein of the camel]. (TA.) ذَاتُ الفُضُولِ and ↓ الفضُولِ, with damm and with fet-h, [The thing having redundant portions] is the name of the coat of mail of the Prophet, which was thus called because having redundance and ampleness. (TA.) فُضُولُ الغَنَائِمِ means The remains of the spoils when they are divided (TA;) such as a single horse, or a single camel (KL.) And by the فُضُول of women are meant The remains of the menstrual discharge (Ham p. 107: see, there, explanations of a verse in which this occurs.) (??) [The confederacy, or covenant, of the فضول, a word which is here of uncertain meaning,] is thus explained: Háshim and Zuhrah and Teym [accord. to the CK Teymà] went in to 'Abd-Allah Ibn-Jud'án, and united in a confederacy to repel wrongdoing, and to exact the due from the wrongdoer; and it was thus called because they bound themselves by their confederacy not to leave in the possession of any one aught remaining [of property] whereof he aught despond any one, without their taking it for him [i. e. the latter] from him [i. e. the former] (O, K, TA: [in the CK, يَظْلِمُهُ أَحَدٌ is a mistake for يظلمه أَحَدًا:]) or it was thus called as being likened to a confederacy, or covenant, which was made of old,

at Mekkeh, in the days of Jurhum, to act with mutual equity, and to take for the weak from the strong, and for the stranger from the resident, and in which three men, every one of whom was named El-Fadl, joined: and it was also called that of the مَطَيَّبُون. (TA. [See art. طيب.]) — — The saying لَا يَمْلِكُ دِرْهَمًا فَضْلًا عَنْ دِينَارٍ, and the like may be said of other sayings similar to it, means He does not possess a dirhem nor a deenár [or rather much less a deenár]: it is as though one said, he does not possess a dirhem: how then should he possess a deenár? for the negation of that which is much is a necessary consequence of the negation of that which is little: فَضْلًا is here in the accus case as an inf. n.; the implied meaning being فَقَدَ مِلْكَ دِرْهَمٍ فَقْدًا يَفْضُلُ عَنْ فَقْدِ مِلْكِ دِينَارٍ [or rather يَفْقِدُ &c., i. e. he lacks the possession of a dirhem with a lacking exceeding the lacking of the possession of a deenár]: (Msb:) Kutb-ed-Deen Esh-Sheerázee says, (Msb, TA,) in the Expos. of the "Miftáh," (TA,) فَضْلًا is used in a case in which the inferior [of two things] is deemed a thing of which the existence is improbable, and the impossibility of the existence of a thing that is above it is meant thereby; wherefore it occurs between two phrases differing in meaning; and it is mostly used after a particle of negation: (Msb, TA:) AHei says that he had not found any authority for it in the [classical] language of the Arabs. (Msb. [See also بَلْهَ, which is used in a somewhat similar manner.]) فُضُلٌ Wearing a single garment, such as is termed مِفْضَلٌ; an epithet applied to a woman; (S, Mgh, * O, K;) and also to a man; (S, O, K;) like ↓ مُتَفَضِّلٌ: (O, K:) it is of the dial. of Nejd; like فُرُجٌ in the dial. of El-Yemen. (L in art. فرج.) — — And A woman proud, or self-conceited, or so in her gait; who makes a portion of her skirt to be redundant [so that it drags upon the ground when she walks]. (TA.) — — See also مِفْضَلٌ, in three places. فَضْلَةٌ: see فَضْلٌ, former half, in two places. — — [Hence, as used by grammarians,] A dispensable member of a proposition; such as the objective complement of a verb, when the suppression thereof is not detrimental [to the meaning]; contr. of عُمْدَةٌ. (I'Ak, p. 143) [The pl. is فَضَلَاتٌ.] — — And The clothes that are used for sleeping [therein]: (K, TA:) [so called] because they are an addition over and above the clothes that are used on various [other] occasions. (TA.) — — And Wine; and so ↓ فِضَالٌ [which see also in what here follows]: (O, K:) الفَضْلَةُ is mentioned by A'Obeyd as a name for wine: (O:) or it signifies, accord. to AHn, the wine that alters [or has become altered] in colour after oldness; and ISd says that it is so called because the choice, or best, or most excellent, part thereof [for لأنّ حميمها in my original (an obvious mistranscription) I read لِأَنَّ صَمِيمَهَا] is what remains: (TA:) the pl. is فَضَلَاتٌ and فِضَالٌ [the latter word mentioned above as a syn. of فَضْلَةٌ]. (K.) فِضْلَةٌ is a n. of the same kind as جِلْسَةٌ and رِكْبَةٌ: (AZ, S, O, TA:) one says, إِنَّهُ لَحَسَنُ الفِضْلَةِ, meaning [Verily he is comely in respect of] the manner of wearing a single garment. (S, * O, * K, * TA.) فِضَالٌ: see فَضْلَةٌ: — — and see also مِفْضَلٌ. فَضُولٌ: see فَضْلٌ, latter half. فَضِيلٌ; pl. فُضَلَآءُ: see فَاضِلٌ; and see an ex. voce فَضْلٌ, former half. فُضَالَةٌ: see فَضْلٌ, former half. فَضِيلَةٌ An excellence, or excellent quality; contr. of نَقِيصَةٌ; (S, O, Msb;) and contr. of رَذِيلَةٌ: (M and K in art. رذل:) or a high degree in [or of] excellence: (K:) [differing from فَاضِلَةٌ, q. v.:] pl. فَضَائِلُ. (MA.) فُضَالَى [a pl. of which the sing. is not mentioned] i. q. ↓ مُتَفَضِّلُونَ, (O, K, TA,) i. e. [Men] who bestow, or confer, benefits. (TA.) فُضُولِيٌّ a rel. n. formed from فُضُولٌ as pl. of فَضْلٌ but used as a sing.: (Er-Rághib, Msb, TA:) see فَضْلٌ, near the beginning: One who busies himself with that which does not concern him. (Er-Rághib, Mgh, O, Msb, TA.) In the conventional language of the lawyers, One who is not a commissioned agent, (Mgh, O, KT, TA,) nor a guardian (وَلِىّ), (KT, TA,) nor a proprietor, (TA,) nor a person of firm judgment (أَصِيلٌ), in a contract. (KT.) The pronunciation with fet-h to the ف is a mistake. (Mgh, O.) — — Also A tailor. (IAar, O, K.) فَضَّالٌ: see مِفْضَالٌ. فَاضِلٌ [act. part. n. of فَضَلَ: as such signifying Exceeding; &c.]. One says, مَالُ فُلَانٍ فَاضِلٌ i. e. [The wealth, or property, of such a one is superfluous; or] abundant, or much in quantity, such as has exceeded the supply of food sufficient to sustain life (فَضَلَ عَنِ القُوتِ). (TA.) — — And [Excelling; or excellent, as also ↓ فَضِيلٌ, of which the pl. is فُضَلَآءُ, but which is probably postclassical: or it is] applied to a man as [a possessive epithet] meaning possessing فَضْل [i. e. excel-lence]. (TA.) [And conventionally, Erudite; or excellent in learning.] — — See also مَفْضُولٌ. فَاضِلَةٌ is a subst. from فَضِيلَةٌ [app. as a concrete term, signifying An excellent thing, or an excel-lent action; each as distinguished from an excel-lent quality]; (K, TA;) pl. فَوَاضِلُ: (TA:) [but generally] it signifies a gift, or thing that is given: (Ham p. 431, and Har p. 184:) or a benefit, or benefaction: or such as is continual, or uninterrupted: (MA:) pl. as above: (Ham and Har, ubi suprà; and MA:) [or] فَوَاضِلُ signifies benefits, or benefactions, that are goodly, or pleasing, (IDrd, O, K,) or such as are great, or large. (K.) And فَوَاضِلُ المَالِ signifies What accrues to one of the proceeds and profits of property, (O, K, TA,) of the increase of lands and palm-trees and the like, and the gains of commercial transactions, and the milk and wool of cattle and sheep. (TA.) The Arabs say, إِذَا عَزَبَ المَالُ قَلَّتْ فَوَاضِلُهُ (O, K,) meaning When the estate is distant, the profits of its owner, accruing therefrom, are small in quantity. (O.) أَفْضَلُ [More, and most excellent, &c.]; fem. فُضْلَى: (TA:) pl. masc. أَفَاضِلُ; and pl. fem. فُضَلٌ and فُضْلَيَاتٌ. (Msb in art. اخر.) مِفْضَلٌ: see مِفْضَالٌ. — Also A single garment that is worn [without any other] by a woman (S, O, K, KL) in her tent or house or chamber, such as is called خَيْعَلٌ [a garment variously described], or the like of this, (S,) and by a man; (KL;) also called ↓ مِفْضَلَةٌ, (K,) and ↓ فُضُلٌ; (Fr, O, K;) or ↓ ثَوْبٌ فُضُلٌ signifies a single garment, a مِلْحَفَة [q. v.], or the like thereof, with which a woman wraps herself (تَتَوَشَّحُ بِهِ); (Mgh;) and accord. to Lth, ↓ فِضَالٌ signifies a single garment that is worn by a man in his tent or house or chamber: (TA:) and مِفْضَلٌ signifies [also] an every-daygarment: (MA:) ↓ فِى ثِيَابٍ فُضُلٍ occurring in a trad. of 'Áïsheh requires consideration [as being questionable]. (Mgh.) مِفْضَلَةٌ: see the next preceding paragraph. مُفَضَّلٌ: see what next follows. رَجُلٌ مِفْضَالٌ and ↓ مِفْضَلٌ and ↓ مُفَضَّلٌ and ↓ فَضَّالٌ A man possessing much excellence, or superiority, (K, TA,) and beneficence, and goodness, and liberality, or bounty. (TA.) And (K) رَجُلٌ مِفْضَالٌ (S, O, K) عَلَى قَوْمِهِ, (K,) and اِمْرَأَةٌ مِفْضَالَةٌ عَلَى قَوْمِهَا, A man, and a woman, possessing excellence, or superiority, [or much thereof, agreeably with the former explanation, over his, and her, people,] and liberal or bountiful [or very liberal or bountiful]. (S, O, K.) مَفْضُولٌ [pass. part. n. of فَضَلَ: as such signifying Exceeded; &c.: and excelled: and overcome, or surpassed, in highness, elevation, or eminence, of rank, &c.: and simply] overcome, or surpassed: whence the saying, قَدْ يُوجَدُفِى الفَاضِلِ ↓ يُوجَدُ فِى المَفْضُولِ مَا لَا [Sometimes, or often, what is not found in the overcomer is found in the overcome]. (TA.) مُتَفَضِّلٌ One who lays claim to superiority of excellence over his equals, or fellows. (S.) [See also its verb: and] see فُضَالَى. — See also فُضُلٌ. فضو and فضى 1 فَضَا, (M, Msb, K,) aor. يَفْضُو, (M, Msb,) inf. n. فُضُوٌّ (M, Msb, K) and فَضَآءٌ, (M, K,) It (a place) was, or became, wide, or spacious; (M, Msb, K;) as also ↓ افضى; (TA as from the K, in which I do not find it;) the latter occurring in a trad., and expl. in the Nh as signifying it became a فَضَآء [q. v.]. (TA.) — — [And It was, or became, empty, vacant, or

void; (for it is said in the TA that الفضو, by which الفُضُوُّ is evidently meant, signifies الخُلُوُّ;) as also ↓ افضى, as appears from an explanation of the part. n. مُفْضٍ, q. v.] — — فَضَا الشَّجَرُ بِالمَكَانِ, inf. n. فضو [i. e. فُضُوٌّ], The trees became numerous, or abundant, [so as to occupy much space,] in the place. (IKtt, TA.) — — And فَضَا دَرَاهِمَهُ He did not put his dirhems, or money, into the purse [app. meaning that he left his money strewn]. (K.) 4 افصى: see the preceding paragraph, in two places. — — Also He went forth, (S,) or came, (TA,) to the فَضَآء [q. v.]. (S, TA.) — — [Hence] افضى فُلَانٌ إِلَى فُلَانٍ Such a one came to, or reached, such a one: (M, Mgh, TA:) originally, became in the space, or the place, or quarter, of such a one: (M:) or properly, became in the فَضَآء of such a one. (Mgh.) And in like manner, افضى إِلَيْهِ الأَمْرُ [The thing, or event, came to, or reached, him]. (M.) And أَفْضَيْتُ إِلَى الشَّىْءِ I came to, or reached, the thing. (Msb.) Accord. to IAar, (TA,) الإِفْضَآءُ properly signifies الاِنْتِهَآءُ [i. e. The coming at last, or ultimately, or the reaching, to a person or thing]. (IAar, T, Msb, TA.) Hence the saying [in the Kur iv. 25], وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ i. e. When one of you hath come, and betaken himself, to the other; (TA;) in which the verb is made trans. by means of إِلَى because having the meaning [of اِنْتَهَى or] of وَصَلَ: (M:) or this means, when one of you hath become alone with the other, agreeably with the original derivation; or, accord. to some, it is an allusion to mutual contact, skin to skin: or to copulation. (Mgh.) You say, افضى إِلَى امْرَأَتِهِ [He went in to his wife: or] he became in contact with his wife, skin to skin: (S, Msb:) or it signifies, (M, K,) or signifies also, (S, Msb,) (tropical:) he compressed his wife: (S, M, Msb, K:) or he was, or became, with her alone in private, whether he compressed her or not. (M, K.) — — افضى بِهِمْ He reached with them, or brought them to, a wide, or spacious, place. (TA.) And افضى بِهِ الطَّرِيقُ إِلَى وَعْرٍ مِنَ الأَرْضِ [The road brought him to a rugged tract of land]. (K * and TA in art. وعر) — — افضى بِيَدِهِ إِلَى الأَرْضِ He touched the ground with the palm of his hand (IF, S, Msb, K) in his prostration [in prayer]. (S, K.) And أَفْضَيْتُ إِلَيْهِ بِيَدِى مِنْ غَيْرِ حَائِلٍ I put my hand to it without anything intervening; i. q. مَسَسْتُهُ (Msb in art مس.) — — أَفْضَيْتُ إِلَى فَلَانٍ بِسِرِى [I communicated, or made known, to such a one my secret]: (S;) or أَفْضَيْتُ إِلَيْهِ بِالسِّرِّ I acquainted him with the secret. (Msb. TA.) — — افضى also signifies (assumed tropical:) He became poor: so says IAar: as though he came to the ground. (TA.) — لَا يُفْضِى اللّٰهُ فَاكَ, occurring in a trad., is a phrase expressive of a prayer, meaning May God not make thy mouth wide and empty. (TA.) — — Hence the saying of IAar, الإِفْضَآءُ أَنْ تَسْقُطَ الثَّنَايَا مِنْ تَحْتُ وَمِنْ فَوْقُ [app. meaning that إِفْضَآءٌ is the inf. n. of أُفْضِىَ signifying His central incisors, below and above, fell out: or he was caused to lose them]: and hence [the epithet] المُفْضَاةُ [and therefore hence also what here follows]. (TA.) — — افضى المَرْأَةَ He made the woman's مَسْلَكَانِ (i. e. her vagina and rectum, Msb) to become one, (S, M, Mgh, Msb, K, TA,) in devirginating her, (Msb,) or in compressing her; (TA;) the intervening part becoming rent: (Mgh, TA:) and so أَفَاضَهَا: (M, in which it is mentioned in art. فضى:) the epithet applied to her is ↓ مُفْضَاةٌ, (M, Mgh, Msb, K,) which is syn. with شَرِيمٌ. (S.) 5 تَفَضَّيْتُ for تَفَضَّضْتُ see in art. فض (conj. 5). — — [التفضّى] in a passage of the Fákihet el-Khulafà accord. to several copies thereof is an obvious mistake for التَّقَصِّى, with the unpointed ص: see Freytag's Critical Annotations and Corrections in his edition of that work, p. 6.] فَضًا, (S, M, K,) also written فَضًى, (TA,) A thing (S, K) mixed. (S, M, K.) You say طَعَامٌ فَضًا Mixed food: (S:) and تَمْرٌ فَضًا dates mixed, (AA, * S, M,) as, for instance, (S, TA,) with raisins, (Lh, S, M, TA,) in one vessel, or bag; thus says El-Kálee; (TA;) or scattered, or strewn, and mixed; (M:) and تَمْرَانِ فَضَيَانِ [two sorts of dates mixed]: and تُمُورٌ أَفْضَآءٌ [several sorts of dates mixed]. (AA, TA.) And مَتَاعُهُمْ فَوْضَى فَضًا Their goods are mixed together: (M:) or are shared in common. (TA.) And أَمْرُهُمْ فَضًا بَيْنَهُمْ [Their case is mixed, or promiscuous, &c., like أَمْرُهُمْ فَوْضَى بَيْنَهُمْ (q. v. in art. فوض); or] their case among themselves is alike; (M, TA;) i. e. they have no commander over them. (S, TA.) And تَرَكَ الأَمْرَ فَضًا i. e. [He left the affair] in an unsound [or a disordered] state. (TA.) And أَلْقَى ثَوْبَهُ فَضًا [He threw down his garment in a disorderly, or cureless, manner;] he did not commit his garment to any one's care. (M, TA.) — — [Also One; a single thing or person: and alone; by itself or himself; not having any other with it or him; apart from others: thus it has two contrmeanings.] You say سَهْمٌ فَضًا One, or a single, arrow. (K:) or an arrow that is alone, by itself, not having any other with it, in the quiver. (AA, TA.) And بَقِيتَ فَضًا I remained alone, (Az, K, TA,) of such as were fellows: (Az, TA:) or a part from my brethren and my family. (Akh, TA) — Also, i. e. فَضًا, (M, K,) or correctly with ى [i. e. (??)], as written by El-Kálee, (TA,) The stones (حَبّ) of raisins; (M;) i. q. فَضًا [or فَصًى]. (K.) — See also what next follows. فَضْيَةٌ Water collecting and stagnating: pl. فِضَآءٌ, with medd, accord. to Kr: and also ↓ فَضًى and فِصًى, with fet-h and with kesr, the former of these like حَلَقٌ as pl. [or rather a quasi-pl. n.] of حَلْقَةٌ, and the latter like بِدَرٌ as a pl. of بَدْرَةٌ; occurring in different relations of a verse of 'Adee Ibn-Er-Rikáa. (M in art. فضى, and TA.) فَضَآءٌ is an inf. n.: (M, K, TA:) and is expl. by Aboo-'Alee El-Kálee as signifying Width, or spaciousness. (TA.) — — [It is also used as an epithet:] see فَاضٍ. — — And [as a subst., or an epithet in which the quality of a subst. is predominant,] it signifies A court, an open area, or a yard, of a house; syn. سَاحَةٌ: (S, K:) and a wide, or spacious, tract of land: (ISh, S, M, K:) or a plain and wide expanse of land: (Sh, TA:) the pl. is أَفْضِيَةٌ. (ISh, TA.) فِضَآءٌ Water running upon the ground: (K:) or, accord. to Aboo-'Alee El-Kálee it is [in measure, but not exactly in meaning,] like جِسَآءٌ [a pl. of جِسْىٌ], signifying water running upon the surface of the earth; [or rather waters &c.; for he adds,] and its sing. is ↓ فَضِيَّةٌ: in the M, [in art. فضى,] it is said to be a pl. of فَضْيَةٌ, [q. v.,] on the authority of Kr. (TA.) فَضِيَّةٌ: see the next preceding paragraph. فَاضٍ (Msb, TA) and ↓ مُفْضٍ (M, * TA) Wide, or spacious, (M, * Msb, TA,) as also ↓ فَضَآءٌ, (Az, Er-Rághib, Mgh, Msb, TA,) open and plain, and vacant. (TA.) — — [The first of these words, in the present day, pronounced فَاضِى, is commonly used in the sense of فَارِغٌ as meaning Unoccupied, unemployed, or at leisure.] مَفْضًى i. q. مُتَّسَعٌ [A place of width or spaciousness, &c.]. (TA.) مُفْضٍ: see فَاضٍ. [And see also its verb, 4.] مُفْضَاةٌ: see 4, last sentence, فطأ

1 فَطَأَهُ is like حَطَأَهُ in its [various] meanings. (K.) Like the latter it signifies He struck him on the back. (AZ, S, O.) — — And He broke it, or crushed it. (S, O, K.) — — And فَطَأَهَا, (S, O, TA,) aor. فَطَأَ, inf. n. فَطْءٌ, (TA,) He compressed her; (S, O, TA;) namely, a woman. (TA.) — — And فَطَأَ بِهِ الأَرْضَ He threw him down, or prostrated him, on the ground, (S, O.) — — And (??) He cast forth his excrement, or ordure; sometimes occurring with ث; (S, O;) which is a dial. var.; or an instance of mispronunciation. (O) — — And فَطَأَتِ الغَنَمُ بِأَوْلَادِهَا The sheep, or goats, brought forth their young ones. (S, O.) And لَعَنَ اللّٰهُ أُمًّا فَطَأَتْ بِهِ May God curse a mother who cast him forth [from her womb]: like شَطَأَتْ به. (TA in art. شطأ.) — — And فَطَأَبِهَا He broke wind [app. with a sound; like حطأبها]. (S, O.) — — فَطَأَ القَوْمَ He did to the people, or party, what they did not like. (O, K.) — — And فَطَأَ ظَهْرَ بَعِيرِهِ He loaded his camel with a heavy burden, so that his back became hollow, or depressed. (K.) — فَطِئَ, aor. فَطَأَ, (K,) inf. n. فَطَأٌ, (TA,) [app., i. q. فَطِسَ, i. e. He had the bone of his nose wide and depressed; or depressed and expanded; or he had his nose spreading upon his face: see فَطَأٌ below. — — And] He had a hollow back, and a protuberant breast,

or chest. (K.) — — And فَطِئَ البَعِيرُ The camel was, by nature, low, or depressed, in his back. (S, O.) 4 افطأ He copulated much, or often. (IAar, O, K.) — — And He became ample in his state, or circumstances. (IAar, O, K.) — — And His nature, or disposition, became evil, after having been good. (IAar, O, K.) — افطأهُ He fed him; gave him to eat; or gave him food. (O, K.) 6 تفاطأ, (K, TA,) said of a man, (TA,) is syn. with تَقَاعَسَ [q. v.; app. in a sense similar to the senses here following]: or it signifies more than تقاعس. (K, TA.) تفاطأ عَنْهُ means He held back, or receded, from him, or it (K, * TA.) And تفاطأ عَنْهُمْ He was defeated, and retreated from them, (O, K,) after he had charged, or made an assault or attack, upon them. (O.) فَطْأٌ [mentioned above as inf. n. of فَطِئَ, and in the O erroneously written فُطَاء,] i. q. فَطَسٌ [i. e. A depression and expansion of the bone of the nose; or a spreading of the nose upon the face]; (S, * O, * K;) and ↓ فَطَأَةٌ is syn. with فَطَسَةٌ [which is a subst. signifying as above] (S, O: but in one of my copies of the S, the former of these words is written فَطْأَة; and in the O, the latter is written فَطْسَة.) — — And Hollowness of the back, (K, TA,) or, as some say, of the middle of the back, (TA,) and protuberance of the breast, or chest; as also ↓ فَطْأَةٌ. (K, TA.) فُطْأَةٌ: see the next preceding paragraph. فَطَأَةٌ: see the next preceding paragraph. أَفْطَأُ i. q. أَفْطَسُ [i. e. Having the bone of his nose depressed and expanded; or having his nose spreading upon his face]. (S, * O, * TA.) It is said that Museylimeh the Liar was أَفْطَأ, (O,) or أَفْطَأُ الأَنْفِ: so in a trad. (TA.) — — And Having a hollow back, and a protuberant breast, or chest. (K.) And أَفْطَأُ الظَّهْرِ A camel low, or depressed, in the back, by nature. (TA.) فطح 1 فَطَحَهُ, (S, K,) aor. فَطَحَ, (K,) inf. n. فَطْحٌ; (S;) and ↓ فطّحهُ, (S, * K,) inf. n. تَفْطِيحٌ; (S;) He made it broad, or wide. (S, K.) — — And فَطَحَ العُودَ وَغَيْرَهُ, (K, TA,) inf. n. as above; and ↓ فطّحهُ, inf. n. as above; (TA;) He pared, or fashioned by cutting, the stick, or piece of wood, &c., and made it broad, or wide. (K, TA.) And فَطَحَ الحَدِيْدَةَ, and ↓ فطّحها, He made the piece of iron broad, or wide, and even, or flat, for a مِسْحَاة, or a مِعْزَق, or some other thing. (L.) — — And فَطَحَ بِالعَصَاظَهْرَهُ, (K, * TA,) aor. and inf. n. as above, (TA,) He struck his back with the staff, or stick. (K, * TA.) — — And فَطَحَتْ بِالوَلَدِ, said of a woman, i. q. رَمَتْ بِهِ [She cast forth the child, or the fœtus]. (K, TA.) [Compare طَفَحَتْ.] — فَطِحَ, aor. فَطَحَ, inf. n. فَطَحٌ, [app., He (a man) had a broad, or wide, head: (see أَفْطَحُ:) or it signifies, or signifies likewise, and so app. ↓ فُطِّحَ, inf. n. تَفْطِيحٌ, (see فَطَحٌ below, and أَفْطَحُ,)] said of the head, and of the end of the nose, It was, or became, broad, or wide. (TK.) — فَطِحَ النَّخْلُ The palm-trees became fecundated. (Kr, K.) 2 فَطَّحَ see the preceding paragraph, in four places. فَطَحٌ [inf. n. of فَطِحَ, q. v.: and, as a simple subst.,] Breadth, or width, of the head, (S, K, TA,) in the middle; as also تَفْطِيحٌ: (TA:) and breadth, or width, of the end of the nose, (L, K,) so that it sticks close to the face; as in the bull, which is termed أَفْطَحُ. (L.) فَطُوحٌ A she-camel bulky in the belly, (K, TA,) broad, or wide, in the ribs. (TA.) أَفْطَحُ A man having a broad, or wide, head. (S.) And A broad, or wide, head; (A, L;) as also ↓ مُفَطَّحٌ (S, A, L) and ↓ مَفْطُوحٌ. (A.) And أَرْنَبَةٌ فَطْحَاءُ A broad, or wide, end of a nose: (A, L:) and so قَدَمٌ [i. e. foot]. (A.) — — الأَفْطَحُ The bull: so called because of the breadth of the end of his nose: (L, K:) an epithet in which the quality of a subst. predominates. (L.) — — And The chameleon (K, TA) whose back and colour the sun makes to glisten so that it becomes white by reason of the heat thereof. (TA.) — — And الفَطْحَاءُ The broad, or wide, part of a bow. (L.) — Also i. q. أَفْدَعُ [q. v.]. (K.) مُفَطَّحٌ: see the next preceding paragraph. مَفْطُوحٌ: see the next preceding paragraph. فطحل الفِطَحْلُ, (S, O, K,) and accord. to the expositors of the Fs, الفَطَحْلُ also, (TA,) [or زَمَنُ الفَطَحْلِ,] A [or the] time in which mankind had not as yet been created (لَمْ يُخْلَقْ فِيهِ بَعْدُ): (S, O, K:) or the time of Noah: (K:) or a [or the] time in which the stones were moist, or soft: (S, O, K:) thus said Ru-beh, when asked respecting it; (TA;) and thus the Arabs of the desert accord. to AO: (S, O, TA:) a poet said, زَمَنَ الفِطَحْلِ إِذَاالسِّلَامُ رِطَابُ [In the time of the فطحل, when the stones were moist, or soft]: (TA:) and El-'Ajjáj is related to have said, (S,) or, correctly, Ru-beh, as in the O, or Ru-beh Ibn-El-'Ajjáj, in replying to a woman whom he desired to take to wife, and who had asked him what was his age, and what was his property, &c., (TA,) فَقُلْتُ لَوْ عُمِّرْتُ عُمْرَ الحِسْلِ أَوْ عُمْرَ نُوحٍ زَمَنَ الفِطَحْلِ وَالصَّخْرُ مُبْتَلٌّ كَطِينِ الوَحْلِ صِرْتُ رَهِينَ جَدَثٍ أَوْ قَتْلِ [And I said, If I were made to live the life of the new-born young one of the dabb (which is said to be seven hundred years), or the life of Noah in the time of the fitahl, when the rocks were moist like the clay of the mire, I should become the pledge of a grave or of slaughter]: (S, * O, TA: but the last has هَرَمٍ in the place of جَدَثٍ:) and one says, كَانَ ذٰلِكَ زَمَنَ الفِطَحْلِ [That was in the time of the fitahl]; a prov., in which the last word is said to have the first, or the third, of the meanings expl. in this art.; and which is said of a thing that happened long ago; (Meyd: [see also Freytag's Arab. Prov. ii. 340:]) and أَتَيْتُكَ عَامَ الفِطَحْلِ, and الهِدَمْلَةِ, expl. by AHn as meaning [I came to thee] in the time [or year] of abundance of herbage, and of food and drink. (TA.) — — And فِطَحْلٌ also signifies A torrent. (Sh, O, K.) — — And A camel large, big, or bulky. (Fr, Sh, K.) — — And Plump and big. (Ibn- 'Abbád, O, K.) فطر 1 فَطَرَهُ, (S, M, K,) aor. فَطُرَ, (M, K, TA,) and, accord. to the K, فَطِرَ also, but this latter form requires consideration, for it is related by Sgh, from Fr, in another sense, that of milking a camel, and not unrestrictedly, (TA,) inf. n. فَطْرٌ; (S, M;) and ↓ فطّرهُ, (M, TA,) inf. n. تَفْطِيرٌ; (TA;) [but the latter is with teshdeed to denote muchness, or frequency, or repetition, of the action, or its application to many objects;] He clave, split, slit, rent, or cracked, it. (S, M, K.) — — Hence, (S,) فَطَرَ, (S, Msb, K,) aor. فَطُرَ, (Msb, TA,) inf. n. فَطْرٌ (Msb, K) and فُطُورٌ, (K,) It (the tooth called ناب, of a camel,) came forth; (S, K;) it clave the flesh and came forth. (TA.) — — See also 7. — فَطَرَهُ, (S, Mgh, Msb, K,) aor. فَطُرَ, inf. n. فَطْرٌ, (S, Mgh, Msb,) He (God, Msb, K) created it, (S, Msb, K,) namely, the creation: (Msb, K:) he caused it to exist, produced it, or brought it into existence, newly, for the first time, it not having existed before; originated it; commenced, or began it; (S, M, A, Mgh, K;) as also ↓ افتطرهُ, relating to an affair. (TA.) I'Ab says, I did not know what is [the meaning of] فَاطِرُ ↓ السَّمٰوَاتِ [The Originater, or Creator, of the heavens] until two Arabs of the desert came to me, disputing together respecting a well, and one of them said أَنَا فَطَرْتُهَا, meaning, I originated, or began, it. (S.) فُطِرَ عَلَى الشَّىْءِ: see طُبِعَ. [The explanation there given is confirmed by explanations of فِطْرَةٌ.] — فَطَرَ العَجِينَ, (Lth, S, K,) aor. فَطُرَ, inf. n. فَطْرٌ; (S;) and ↓ فطّرهُ; (Ks, TA;) He made the dough into bread, or baked it, without leavening it, or leaving it until it should become good [or mature]; (K;) he kneaded the dough and made it into bread, or baked it, immediately; (Lth;) he hurried the dough, or prepared it hastily, so as to prevent its becoming mature. (S.) You say فَطَرَت ↓ الْمَرْأَةُ العَجِينَ حَتَّى اسْتَبَانَ فِيهِ الفَطْرُ [The woman hurried the dough, or prepared it hastily, so that immaturity, or want of leaven, was manifest in it]. (S.) — — And in like manner, فَطَرَ الطِّينَ He prepared, or kneaded, the clay, or mud, [without leaving it until it should become mature,] and plastered with it immediately. (Lth, TA.) — — And فَطَرَ الجِلْدَ, (IAar, K,) inf. n. فَطْرٌ; (TA;) and ↓ افطرهُ; (K;) He did not saturate the skin with the tanning liquid: (IAar, K:) or he did not put it therein. (A.) — And فَطَرَ, (Fr, O, K,) aor. فَطَرَ and فَطِرَ, (Fr, O, K, * TA,) inf. n. فَطْرٌ, (Fr, S, O, K,) He milked a she-camel, (Fr, S, O, K,) and a ewe or goat, (TA,) with the fore

finger and the thumb: (Fr, S, O, K, TA:) or with the ends of the fingers: (K, TA:) or, as one does in indicating the number thirty, i. e., with the two thumbs and the two fore fingers: [but this is app. a mistake for what next follows:] (L, TA:) or, accord. to IAth, with two fingers [and] with the end of the thumb. (TA. See also ضَبَّ النَّاقَةَ.) — — And [hence, app.,] فَطَرَ أَصَابِعَهُ He pressed, or squeezed, his fingers. (TA.) And He struck his (another's) fingers so that they burst forth with blood (اِنْفَطَرَتْ دَمًا). (TA.) — See also 2: — — and 4, first sentence. 2 فطّرهُ: see 1, first sentence. — Also, (inf. n. تَفْطِيرٌ, S,) He made him to break his fast; or to eat and drink; (S, * Mgh, * K;) as also ↓ افطرهُ, and ↓ فَطَرَهُ: (K:) he gave him breakfast: he, or it, (namely, the action termed إِسْتِمْنَآءٌ, and a clyster, [&c.,] Msb,) broke, or vitiated, his fast. (Msb.) And you say also هٰذَا كَلَامٌ يُفْطِرُ الصَّوْمَ, [and, more commonly, يُفَطِّرُهُ,] This is speech which breaks, or vitiates, the fast. (TA.) — فطّر العَجِينَ: see 1. 4 افطر He broke his fast; (S, * Mgh; *) he breakfasted; he ate and drank after fasting; (Msb, * K;) as also ↓ فَطَرَ, (K,) aor. فَطَرَ, (TA,) inf. n. فُطُورٌ: (Msb, TA:) his fast became vitiated. (Msb.) افطر as quasi-pass. of فَطَّرْتُهُ is extr., (Sb,) like أَبْشَرَ as quasi-pass. of بَشَّرْتُهُ. (Sb, Mgh.) You say افطر عَلَى تَمْرٍ [He breakfasted upon dates, or dried dates;] he made dates, or dried dates, his breakfast, after sunset [in Ramadán]. (Msb.) In the saying صُومُوا لِرُؤْيَتِهِ وَأَفْطِرُوا لِرُؤْيَتِهِ [Fast ye after the sight of it, namely, the new moon commencing Ramadán, and break ye your fast after the sight of it, namely, the new moon commencing Showwál], the ل is in the sense of بَعْدَ, i. e., بَعْدَ رُؤْيَتِهِ. (Msb.) — — It was time for him to break his fast: (K:) he entered upon the time of breaking his fast; (Mgh, Msb, K;) like أَصْبَحَ and أَمْسَى as meaning " he entered upon the time of morning " and " upon the time of evening: " (Mgh, * Msb:) or he became in the predicament of those who break their fast, and so though he neither ate nor drank: whence the trad., أَفْطَرَ الحَاجِمُ وَالْمَحْجُومُ The cupper and the cupped place themselves in the predicament of those who break their fast: or it is time for the cupper and the cupped to break their fast: or it is used after the manner of a harsh expression, and an imprecation against them. (IAth.) — افطرهُ: see 2. — افطر الجِلْدَ: see 1. 5 تَفَطَّرَ see the next paragraph, in six places. 7 انفطر, and ↓ تفطّر, (S, M, K,) and ↓ فَطَرَ, (M,) [but the second is with teshdeed as quasi-pass. of 2, to denote muchness, or frequency, or repetition, or application to many subjects of the action, as is indicated in the S by its being expl. by تَشَقَّقَ,] It became cleft, split, slit, rent, or cracked. (S, M, K.) إِذَا السَّمَآءُ انْفَطَرَتْ [in the Kur lxxxii. 1] means When the heaven shall become cleft. (Bd, TA.) And تَكَادُ السَّمٰوَاتُ ↓ يَتَفَطَّرْنَ مِنْهُ [in the Kur xix. 92] The heavens are near to becoming repeatedly rent in consequence thereof. (Bd.) And ↓ تَفَطَّرَتْ قَدَمَاهُ His feet became cracked: [or much cracked.] (TA, from a trad.) And ↓ تَفَطَّرَتِ الأَرْضُ بِالنَّبَاتِ The earth became cracked [in many places by the plants coming forth]. (TA.) And ↓ تَفَطَّرَ الشَّجَرُ بِوَرَقٍ [The trees broke forth with leaves; as also انفطر, often occurring in this sense; see Har p. 58; and see فِطْرٌ]. (S and K, voce رَاحَ; &c.) And ↓ قَدَمَاهُ دَمًا تَفَطَّرَتْ [and انفطرت (see 1, last sentence but one,)] His feet [burst forth or] flowed with blood. (TA.) — — And انفطر الصُّبْحُ (assumed tropical:) The dawn broke. (TA in art. صدع.) 8 إِفْتَطَرَ see 1. And see also 8 in art. شرع. فَطْرٌ [as an inf. n.: see 1: — — as a subst.,] A cleft, split, slit, rent, or crack: (K:) or, accord. to some, a first cleft &c.: (MF:) pl. فُطُورٌ: (K:) occurring in the saying هَلْ تَرَى مِنْ فُطُورٍ [Dost thou see any clefts?], in the Kur [lxvii. 3]. (TA.) — 'Omar, being asked respecting [the discharge termed] المَذْى, answered, It is الفَطْرُ: (O, K:) thus as related by A 'Obeyd: (TA:) it is said that he likened it, in respect of its paucity, to what is drawn from the udder by means of the milking termed الفَطْرُ: (O, K:) or, as some say, it is from تَفَطَّرَتْ قَدَمَاهُ دَمًا [expl. above]: (TA:) or he likened its coming forth from the orifice of the ذَكَر to the coming forth of the نَاب of the camel: or, as it is related by En-Nadr, he said ↓ الفُطْرُ, with damm: meaning the milk that appears upon the orifice of the teat of the udder. (O, K.) فُطْرٌ Such as has broken forth [with buds or leaves] (مَا تَفَطَّرَ), of plants. (TA.) See also فِطْرٌ. — — And, (S, K,) as also ↓ فُطُرٌ, (K,) the latter used in poetry, (TA,) [The toadstool;] a species of كَمْأَة [or fungus], (S, K,) white and large, (S,) and deadly: (K:) [so called] because the ground cleaves asunder from it: (TA:) n. un. فُطْرَةٌ. (S.) [Also applied in the present day to The common mushroom; agariens campestris. And Any fungus.] — [Also, the former, Immaturity, or want of leaven, in dough:] see the explanation of فَطَرَتِ المَرْأَةُ العَجِينَ. — And فُطْرٌ and ↓ فُطُرٌ signify also Somewhat of that which remains of milk [in the udder], which is then milked: (L, K:) or a small quantity of milk when it is milked: (TA:) or milk at the time when it is milked. (AA, TA.) See also فَطْرٌ, last sentence. فِطْرٌ Grapes when the heads thereof appear; (K, TA;) [so called] because the [fruit-] stalks [then] break forth (تَنْفَطِرُ); (TA;) as also ↓ فُطْرٌ. (K, TA.) — Also a subst. from أَفْطَرَ; (S;) [as such] it signifies The breaking of a fast; contr. of صَوْمٌ. (TA.) [Hence, عِيدُ الفِطْرِ The festival of the breaking of the fast, immediately after Rama- dán; sometimes called الفِطْرُ alone.] ↓ صَدَقَةُ الفِطْرَةُ means الفِطْرِ [The alms of the breaking of the fast], (O, K, TA,) which is a صَاع [q. v.] of wheat: the prefixed noun (صدقه) is rejected, and ة is affixed to its complement (الفطر) to indicate that such has been done: but it is a word used by the lawyers; not of the classical language. (TA.) — See also فُطْرٌ: see فُطْرٌ, in two places. فِطْرَةٌ مُفْطِرٌ Creation: (Msb:) the causing a thing to exist, producing it, or bringing it into existence, newly, for the first time; originating it. (TA.) — — The natural constitution with which a child is created in his mother's womb; (AHeyth, K;) i. q. خِلْقَةٌ. (S, Mgh.) It is said to have this signification in the Kur xxx. 29. (TA.) And so in the saying of Mohammad, كُلُّ مَوْلُودٍ يُولَدُ عَلَى الفِطْرَةِ Every infant is born in a state of conformity to the natural constitution with which he is created in his mother's womb, either prosperous or unprosperous [in relation to the soul]; and if his parents are Jews, they make him a Jew, with respect to his worldly predicament; [i. e., with respect to inheritances &c.;] and if Christians, they make him a Christian, with respect to that predicament; and if Magians, they make him a Magian, with respect to that predicament; his predicament is the same as that of his parents until his tongue speaks for him: but if he die before his attaining to the age when virility begins to show itself, he dies in a state of conformity to his preceding natural constitution, with which he was created in his mother's womb. (AHeyth, TA.) [See another explanation of the word, as occurring in this trad., below.] — — Nature; constitution; or natural, native, innate, or original, disposition, or temper or other quality or property; idiosyncrasy. (Th, TA.) — — The faculty of knowing God, with which He has created mankind: (TA:) the natural constitution with which a child is created in his mother's womb, whereby he is capable of accepting the religion of truth: this is a secondary application: and this is [said to be] the signification meant in the trad. mentioned above. (Mgh.) — — Hence, The religion of el-Islám: (Mgh:) the profession whereby a man becomes a Muslim, which is the declaration that there is no deity but God, and that Mohammad is his servant and his apostle, who brought the truth from Him, and this is (AHeyth, TA) religion. (AHeyth, K, TA.) This is shown by a trad., in which it is related that Mohammad taught a man to repeat certain words when lying down to sleep, and said فَإِنَّكَ إِنْ مُتَّ مِنْ لَيْلَتِكَ مُتَّ عَلَى الفِطْرَةِ [And then, if thou die that same night, thou diest in the profession of the

true religion]. (AHeyth, TA.) Also by the saying, قَصُّ الأَظْفَارِ مِنَ الفِطْرَةِ The paring of the nails is [a point] of the religion of el-Islám. (Mgh.) — — Also i. q. سُنَّةٌ [app. meaning The way, course, mode, or manner, of acting, or conduct, or the like, pursued, and prescribed to be followed, by Mohammad]. (TA.) — — In the Kur xxx. 29, accord. to some, The covenant received, or accepted, from Adam and his posterity. (Bd.) — — The pl. is فِطَرَاتٌ and فِطْرَاتٌ and فِطِرَاتٌ. (TA.) — See also فِطْرٌ. الإِيمَانُ الفِطْرِىُّ [The faith to which one is disposed by the natural constitution with which he is created]. (Msb.) فُطَارٌ A sword having in it cracks; (S, Z, O, K;) and (K) that will not cut: (IAar, O, K:) or recently made. (TA.) فَطُورٌ (S, Msb, K) and ↓ فَطُورِىٌّ, (S, K,) as though the latter were a rel. n. from the former, (S,) A breakfast; a thing [i. e. food or beverage] upon which one breaks his fast. (S, Msb, K.) فَطِيرٌ Dough unleavened; or not left until it has become good [or mature]; contr. of خَمِيرٌ: (S, TA:) and in like manner clay, or mud. (TA.) [Hence,] عِيدُ الفَطِيرِ [The feast of unleavened bread; also called, of the Passover;] a festival of the Jews, [commencing] on the fifteenth day of their month نِيسَان, and lasting seven days. (Msb. [See also الفِصْحُ.]) — — Anything prepared, made, or done, hastily, or hurried, so as to prevent its becoming mature: (Lth, S, K:) fresh; recent; newly made: (S, TA:) pl. فَطْرَى: (Sgh, IAth, TA:) for أَطْعَمَهُ فَطْرَى, in the K, expl. as meaning [He fed him] with فَطِير, is a gross mistake, a mistranscription of أَطْعِمَةٌ فَطْرَى, as the phrase stands in the handwriting of Sgh himself, in wellformed letters, and with the syll. signs, meaning meats [newly prepared, &c.]. (TA.) You say عِنْدِى خُبْزٌ خَمِيرٌ وَحَيْسٌ فَطِيرٌ [I have leavened bread, and] fresh, recent, or newly made, حيس [q. v.]. (S, TA.) You say also إِيَّاكَ وَالرَّأْىَ الفَطِيرُ (tropical:) Beware thou of a hastily formed, immature, opinion. (S.) And شَرُّ الرَّأْىِ الفَطِيرُ (tropical:) [The worst opinion is the hastily formed, and immature]. (TA.) — — A skin not saturated with the tanning liquid: or not put therein: (TA:) a whip not tanned: not softly tanned: (TA:) or not newly tanned. (L.) — Also A calamity; syn. دَاهِيَةٌ. (O, K, TA.) فَطُورَةٌ: see what next follows. فَطِيرَةٌ and ↓ فَطُورَةٌ A sheep, or goat, that is slaughtered on the day of [the festival of] the فِطْر: (K, TA:) mentioned by Sgh, and in the B. (TA.) فُطَارِىٌّ A man possessing neither good nor evil; (IAar, O, K, * TA;) such as is termed فَدْم [impotent in speech or actions, heavy, or dull; &c.]: (TA:) from فُطَارٌ applied to a sword, meaning that will not cut. (IAar, O, TA. *) فَطُورِىٌّ: see فَطُورٌ. فَاطِرٌ A camel whose نَاب [or tush] is coming forth, (S,) or cleaving the flesh and coming forth. (TA.) — فَاطِرُ السَّمٰوَاتِ وَالأَرْضِ [in the Kur xlii. 9, &c.,] means The Originater [or Creator] of the heavens and of the earth. (I'Ab, S, * TA.) See 1. فُوطِيرٌ a subst. for الجِمَاع, in Syriac. (TA.) أُفْطُورٌ, and the pl. أَفَاطِيرُ: see the next paragraph. تَفَاطِيرُ, a word similar to تَعَاشِيبُ and تَعَاجِيبُ and تَبَاشِيرُ [q. v.], none of which four words has a sing., Pimples that come forth in the face of a boy or young man, and of a girl or young woman; as also ↓ نَفَاطِيرُ: thus correctly, with ت and ن: the author of the K, following Sgh [in the O], says that ↓ أَفَاطِيرُ is the pl. of ↓ أُفْطُورٌ, and signifies a cracking, or chapping, in the nose of a young man, and in his face. (TA.) — — Also, thus correctly, with ت, The first of [the herbage of the rain called] the وَسْمِىّ [q. v.]; and in this sense also it has no sing.: but it is said in the K that ↓ نَفَاطِيرُ is pl. of ↓ نُفْطُورَةٌ, with ن; [in the O, that it is pl. of ↓ نُفْطُورٌ;] and [in both] that it signifies scattered herbage; (TA;) and Lh says, as is stated by AHn, that نَفَاطِيرُ ↓ مِنْ عُشْبٍ means small quantities of herbage in land: (O, TA:) it is also added in the K, in explanation of ↓ نَفَاطِيرُ, or it signifies the first herbage of [the rain called] the وَسْمِىّ: (TA:) [and it is said that] تَفَاطِيرُ نَبَاتٍ signifies what break forth of, or from, plants, or herbage. (TA voce تَبَاشِيرُ.) مُفْطِرٌ A man breaking his fast; eating and drinking after fasting: (S, * Msb, * K, TA:) pl. مَفَاطِيرُ, (Sb, S, Msb, K,) like as مَيَاسِيرُ is pl. of مُوسِرٌ, (S,) and مَفَالِيسُ of مُفْلِسٌ: (Msb:) and ↓ فِطْرٌ signifies the same, as sing. and pl., (S, Msb, K,) being originally an inf. n. (S, Msb.) مُنْفَطِرٌ is used in the Kur [lxxiii. 18], in the phrase السَّمَآءُ مُنْفَطِرٌ بِهِ [The heaven shall be with rents by reason of it], in the manner of a possessive noun, [not as an act. part. n.,] like مُعْضِلٌ in the phrase دَجَاجَةٌ مُعْضِلٌ. (TA.) نُفْطُورٌ and نُفْطُورَةٌ, and the pl. نَفَاطِيرُ: see تفاطير, in six places. فطس 1 فَطَسَ, (S, M, A, Msb, K,) aor. فَطِسَ (S, Msb, K) and فَطُسَ, (Msb,) inf. n. فُطُوسٌ, (S, M, &c.,) He died; (S, M, &c.;) as also طَفَسَ: (TA:) or he died without disease: (M:) or without any apparent disease. (TA.) — فَطَسَ الحَدِيدَ, (A, O, K, TA,) aor. فَطِسَ, (K, * TA,) inf. n. فَطْسٌ, (TA,) He made the iron broad (A, O, K) with the great hammer called فِطِّيس: (A:) or he beat the iron. (TA.) — — And الفَطْسُ signifies The treading vehemently, or the compressing vehemently. (M, TA: the word thus doubly rendered is الوَطْءُ.) — — And you say, فَطَسْتُهُ عَنْ كَذَا meaning I repelled him in a most evil manner from such a thing: and likewise I beat him [app. away from such a thing]. (Ibn-'Abbád, O, K.) — — And فَطَسَهُ بِالكَلِمَةِ, (Ibn-'Abbád, O, K,) and بِالخَبَرِ, (Ibn- 'Abbád, O,) aor. فَطِسَ, (K,) He uttered in his face [the word, or sentence, and the tidings, or information]; as also ↓ فطّسهُ, (Ibn-'Abbád, O, K,) inf. n. تَفْطِيسٌ. (Ibn-'Abbád, O.) — فَطِسَ, aor. فَطَسَ, inf. n. فَطَسٌ, (S, M, A, K,) He had the bone of his nose wide and depressed; (M;) or depressed and expanded: (S, A, K:) he had his nose spreading upon his face. (A, K.) [And فَطِئَ app. signifies the same.] 2 فطّسهُ He killed him. (Msb.) — See also 1. فَطْسٌ (with fet-h, O, in a copy of the M written فُطْس,) The berries of the myrtle: n. un. with ة. (Lth, M, O, K.) فَطَسٌ: see فَطَسَةٌ. فَطْسَةٌ The skin of an animal that has not been slaughtered in the manner prescribed by the law. (Ibn- 'Abbád, O, K.) — — [See also فَطْسٌ.] — — Also A certain bead used for fascinating and restraining [men]; (Lh, S, M, K;) one of the beads of the Arabs of the desert, with which women are asserted by the Arabs to fascinate and restrain men. (O.) They (i. e. women, O, K) say, أَخَذْتُهُ بِالفَطْسَةِ بِالثُّوَبَا وَاعَطْسَةِ [I captivated and restrained him by means of the fatseh, by means of yawning and of sneezing]: (S, O, K: [in some copies of the S and K بِالثُّوَبَآءِ:]) they shorten الثوبآء on account of the metre, which is رَجَز with the third foot of each hemistich suppressed. (O.) فَطَسَةٌ a subst. from فَطِسَ [as such signifying A state of depression and expansion of the bone of the nose; or a spreading of the nose upon the face]: (S, O, K:) or the same word, (M, L,) or ↓ فَطَسٌ, (TA, [but this is the inf. n. of فَطِسَ, and seems to be here a mistranscription,]) the place of a width and depression of the bone of the nose. (M, L, TA.) فِطِّيسٌ A great hammer, (S, M, A, O, K,) such as is used by a blacksmith: (A, TA:) or, (K,) accord. to IDrd, (O,) it is either Greek or Syriac, (O, K,) not genuine Arabic. (O.) — — And A great فَأْس [i. e. hoe or adz or axe]. (M, TA.) فِطِّيسَةٌ The snout of the swine; as also ↓ فِنْطِيسَةٌ: (S, M, * K:) or its nose with what is next thereto: (IDrd, O, K:) and, (K,) accord. to Th, (O,) it [app. meaning the lip] is [called] the شَفَة of man, and of camels the مِشْفَر, and of beasts of prey the خَطْم and the خُرْطُوم, and of the swine the ↓ فِنْطِيسة, (O, K, * [in the latter of which it is plainly stated that فِطِّيسَةٌ is used in relation to man and to camels and to beasts of prey, whereas Th seems evidently to mean that what is called the شَفَة of man, and of camels the مَشْفَر, &c., is called the فَنْطِيسَة of the swine,]) which word فنطيسة he [thus] mentions, with ن, as of the measure فِنْعِيلَةٌ, the ن being augmentative. (O.) فَاطِسٌ Dying, or dead. (IAar, M.) فِنْطِيسَةٌ: see فِطِّيسَةٌ, in two places: and see also art. فنطس, in two places. أَفْطَسُ A man (S) having the bone of his

nose wide and depressed; (M;) or depressed and ex- panded: (S, K:) having his nose spreading upon his face: (K:) fem. فطْسَآءُ. (M, K.) And it is also applied as an epithet to the nose itself [as meaning Having its bone wide and expanded; &c.]. (A in art. نفس.) — — تَمْرَةٌ فَطْسَآءُ means A date small in the drupe, having the base cleaving [to it]. (TA.) فطم 1 فَطَمَهُ, (S, Msb, K,) aor. فَطِمَ, (Msb, K,) inf. n. فَطْمٌ, (Msb, * TA,) He cut it, or severed it; (S, Msb, K, TA;) namely, a rope, (S, Msb, TA,) or a stick, or piece of wood, and the like. (TA.) — — And فَطَمَهُ, (K,) or فَطَمَتْهُ (S, Msb) said of a mother (S) or of a suckling woman, (Msb,) aor. and inf. n. as above, (Msb, TA,) He, (K,) or she, (S, Msb,) weaned, or ablactated, him, (S, Msb, K,) namely, a child, (S, K,) or suckling. (Msb.) And فُطِمَتِ السَّخْلَةُ The lamb, or kid, was weaned, or ablactated. (K.) [And in like manner one says of other animals.] — — And [hence, or] from the first of the significations expl. above, (Msb,) one says, فَطَمْتُهُ عَنْ عَادَتِهِ (tropical:) I [weaned him, or] disengaged him, (TA,) or withheld him, (Msb,) namely, a man, (S, Msb, TA,) [from his custom, or habit.] And لَأَفْطِمَنَّكَ عَمَّا أَنْتَ عَلَيْهِ (tropical:) [I will assuredly wean thee from the state in which thou art, or from that which thou art pursuing: or] I will assuredly cut short thy eager desire. (TA.) 4 افطم He (a child) entered upon the time for his being weaned, or ablactated. (Msb, TA.) And in like manner one says of a lamb, or kid. (IAar, K, TA.) 6 تفاطموا Their lambs, or kids, (بَهْمُهُمْ, [in the CK, erroneously, بُهْمُهُمْ,]) kept to their mothers after the weaning, or ablactation; (K, TA;) therefore this [person] gave, or delivered, his lambs, or kids, to this; and this [person], his lambs, or kids, to this. (TA.) 7 إِنْفَطَمَ انفطم] He (a child, or young one,) was, or became, weaned, or ablactated: commonly used in this sense in the present day. — — And] انفطم عَنْهُ (tropical:) He desisted from, or left, or relinquished, him, or it. (K, TA.) فِطَامٌ The act of weaning, or ablactation, of a child or young one: (S, Msb, * K:) a subst. in this sense. (K.) — And [it is also, app., an epithet:] you say ناقة فطام [app. نَاقَةٌ فَاطِمٌ فِطَامٌ, like as you say نَاقَةٌ, q. v.], meaning A she-camel whose young one has been weaned from her: thus in the A. (TA.) — — [And hence it seems to be used as a proper name of a woman; like فَاطِمَةُ; for it is said,] and the woman is named فِطَامٌ, like كِتَابٌ, [in form]. (TA.) فَطِيمٌ A child weaned, or ablactated; (S, Msb, K;) as also ↓ مَفْطُومٌ: (K:) pl. of the former فُطُمٌ, (S, Msb, K,) which is of a rare form as pl. of an epithet of the measure فَعِيلٌ, and more particularly of such as is used in the sense of the measure مَفْعُولٌ. (IAth, TA.) And سَخْلَةٌ فَطِيمٌ [in the CK فَطِيمَةٌ] and ↓ فَاطِمٌ and ↓ مَفْطُومَةٌ A lamb, or kid, weaned, or ablactated, (K, TA,) which is the case two months from its birth, and it ceases not to be thus termed until it becomes a جَفْر [q. v.]. (TA.) فَطِيمَةٌ [a subst., rendered so by the affix ة,] A sheep, or goat, weaned, or ablactated. (TA.) فَاطِمٌ [act. part. n. of 1, q. v.] — — [Hence,] فَاطِمَةٌ A suckling woman weaning, or ablactating, a suckling. (Msb.) And فَاطِمٌ A she-camel whose young one has become a year old and been weaned, or ablactated. (S, TA.) And A she-camel that weans, or is weaning, from her, her young one. (TA.) [See also فِطَامٌ.] — — [Hence,] in a trad. cited voce مُرْضِعٌ [q. v.], الفَاطِمَةُ signifies (assumed tropical:) Death. (TA in art. رضع.) — See also مَفْطُومٌ .فَطِيمٌ; and its fem., with ة: see فَطِيمٌ. فطن 1 فَطِنَ, [aor. فَطَنَ,] inf. n. فِطْنَةٌ and فَطَانَةٌ and فَطَانِيَةٌ [&c. as in the next sentence, He was, or became, intelligent, understanding, knowing, sagacious, or skilful: see the explanations of فِطْنَةٌ below]; (S;) and فَطُنَ signifies [the same, i. e.] he became such as is termed فَطِن. (Lth, TA.) You say, فَطِنَ لَهُ, (Msb, K,) and إِلَيْهِ, and بِهِ, (K,) aor. فَطَنَ; (Msb, K;) and فَطَنَ, aor. فَطُنَ; (Msb, K;) and فَطُنَ, aor. فَطُنَ; (K;) inf. n. فَطْنٌ (Msb, K) and فَطَنٌ and فُطْنٌ and فَطَنٌ and فُطُنٌ (K) and فِطْنَةٌ and فِطَانٌ (Msb) and فُطُونَةٌ and فَطَانَةٌ and فَطَانِيَةٌ; (K;) He was, or became, [intelligent, understanding, knowing, or sagacious, respecting it; (agreeably with explanations above;) or] skilled of it, i. e. skilful in it; (K;) namely, an affair: (Msb:) [and he understood, or knew, it; often used in this sense:] and sometimes they said فَطَنَهُ, making the verb trans. by itself, because it implies the meaning of فَهِمَ; (TA;) or فَطَنْتُ الشَّىْءَ, with fet-h, signifies I understood, or knew, the thing: (S:) and some say that فَطَانَةٌ [as inf. n., agreeably with analogy, of فَطُنَ, which see in what follows,] signifies [the possessing] excellence in respect of readiness of intelligence for the perception of what comes to one from another. (TA.) [فَطِنَ لَهُ also signifies He took notice of, or paid attention to, him, or it: see Har p. 626, and Ham p. 695.] And فَطُنَ signifies [also] He became one of whom فِطْنَة [i. e. intelligence, &c., as expl. below,] was a سَجِيَّة [meaning faculty, or quality, firmly rooted in the mind]. (Msb.) 2 فطّنهُ للأَمْرِ, (Msb, TA,) inf. n. تَفْطِينٌ, (K, TA,) He made him to understand, or know, the affair: (K, * TA:) or he made him knowing in the various modes of the affair, and skilful therein. (Msb.) Hence the prov., لَا يُفَطِّنُ القَارَةَ إِلَّا الحِجَارَة i. e. [Nothing will make] the she-bear [to understand, except stones]. (TA.) And فطّنهُ المُعَلِّمُ means The teacher rendered him فَطِن [i. e. intelligent, &c.,] by the disciplining of his mind and the correcting him. (TA.) 3 مُفَاطَنَةٌ is of the measure مُفَاعَلَةٌ from فَطِنَ: (S:) [as such it signifies The contending, or vying, one with another, in intelligence, understanding, knowledge, sagacity, or skill; whence فَاطَنْتُهُ is used in the K (in art. حجو) as a syn. of حَاجَيْتُهُ, q. v.: or] it signifies [sometimes] the showing intelligence, understanding, knowledge, sagacity, or skill, one with another. (PS.) [Agreeably with the former explanation,] one says, فَاطَنَهُ فِى الكَلَامِ i. e. He held a dialogue or colloquy, or a disputation or debate, with him [with the view of trying which of them would prove superior in intelligence, &c.]; syn. رَاجَعَهُ. (K) [See also 3 in art. لحن.] 5 تفطّن لَهُ He understood it, or knew it, [quickly, or] with quickness of intelligence; namely, what was said. (TA.) فَطْنٌ: see what next follows. فَطُنٌ: see what next follows. فَطِنٌ (S, Msb, K, KL) and ↓ فَطُنٌ (S, K, KL) and ↓ فَطْنٌ and ↓ فَطِينٌ and ↓ فَطُونٌ and ↓ فَاطِنٌ (K) are epithets (S, K, TA) applied to a man, (S, TA,) signifying Intelligent, understanding, knowing, sagacious, or skilful; (S, * K, * KL;) the first expl. by Lth as signifying possessing فِطْنَة respecting things: (TA:) and it signifies one of whom فِطْنَة has become a سَجِيَّة [meaning faculty, or quality, firmly rooted in the mind]: (Msb:) the pl. [of this] is فُطُنٌ, (K,) or فُطْنٌ, with two dammehs, (Msb,) or both: (TA:) and the fem. is فَطِنَةٌ. (K.) فَطِنٌ بِخُصُومَتِهِ means A man knowing in the various modes of his disputation, or litigation, and skilful therein. (Msb.) فِطْنَةٌ [mentioned above as an inf. n. seems to be regarded by some as a simple subst., and] signifies Intelligence, understanding, knowledge, sagacity, (S, * KL, PS,) or skill; (K, KL, PS;) contr. of غَبَاوَةٌ: (TA:) or, accord. to some, such [intelligence, &c.,] as is instinctive [or natural; infused into the mind by God]; not acquired. (TA.) [See also ذِهْنٌ.] فَطُونٌ: see فَطِنٌ. فَطِينٌ: see فَطِنٌ. فَاطِنٌ: see فَطِنٌ. فظ 1 فَظَّ, (Msb,) sec. pers. فَظِظْتَ, (S, M, Msb,) inf. n. فَظَاظَةٌ (S, M, Msb, K) and فَظَظٌ, (M, K,) but the former is the more common because of the difficulty of pronouncing the doubled letter in the latter, (M,) and ↓ فِظَاظٌ is syn. with these, (M, K,) and so is ↓ فَظَاظٌ, but these two are simple substs., (M,) He (a man) was, or became, such as is termed فَظٌّ [i. e. rough, coarse, rude, &c., as expl. below]; (S, M, Msb, K; *) or rough, &c., so as to be unduly feared. (Msb.) — فَظَّهُ, (M, K,) aor. فَظُ3َ, inf. n. فَظٌّ; (TK;) and ↓ افتظّهُ; (M, K;) He let it out, namely the water termed فَظٌّ, by cutting open the stomach [of a camel]: (M, TA:) or he pressed it, or squeezed it, out, namely the water so termed, (M, K,) from the stomach, (M, TA,) and drank it: (TK:)

and ↓ افتظّ كَرِشَ بَعِيرٍ he slaughtered a camel, and pressed out, or squeezed out, the water of its stomach, and strained it: (Esh-Sháfi'ee, T:) or ↓ افتظّ signifies he gave his camel to drink, then bound his mouth in order that he might not ruminate, and, when attacked by thirst, cut open his belly, and pressed out, or squeezed out, the fluid of the feces of his stomach, and drank it: (S:) and ↓ أَفْظَظْتُ الكَرِشَ I pressed out, or squeezed out, the water of the stomach. (Z, TA.) 4 أَفْظَ see فَظَّهُ. — — افظّهُ, inf. n. إِفْظَاظٌ, also signifies He turned him back, or away, from the object of his desire. (TA.) — — And افظّهُ is also said of a man when he has inserted the thread into the eye of the needle: [if the affixed pronoun refer to the eye of the needle, the meaning is, He inserted the thread into it: if to the thread, he inserted it into the eye of the needle:] mentioned by AA. (TA.) 8 إِفْتَظَ see فَظَّهُ, in three places. فَظٌّ, applied to a man, (T, S, M, &c.,) Rough; coarse; rude; unkind; hard; churlish; uncivil; surly; hard to deal with; incompliant; unobsequious; (S, M, O, K, and Bd in iii. 153;) evil in disposition; illnatured; (O, K, and Bd and Jel ubi suprà;) hard-hearted; hard, or severe; rough, coarse, or the like, so as to be unduly feared; (Msb;) rough, or coarse, in speech; (Lth, T, M, K;) sour, or austere, therein: (Lth:) [said in the T to be from the same word in the sense next following; but accord. to the M, the reverse seems to be the case:] pl. أَفْظَاظٌ. (M.) You say, إِنَّهُ لَفَظٌّ بَظٌّ [Verily he is rough, coarse, or the like]; the latter word being an imitative sequent; (M, K;) as such we regard it because Th, who mentions it, does not explan it; (M;) and ↓ فَظِيظٌ بَظِيظٌ [app. signifies the same]. (TA in art. بظ.) — Also The water of the stomach [of a camel], (T, S, K,) which is pressed, or squeezed, out, and drunk, (T, K,) on an occasion of want of water, (T,) in the waterless deserts; (T, K;) the water that comes forth from the stomach [of a camel]; because it is a coarse, or bitter, beverage: (M:) it may not be used for the purpose of religious purification: (Esh-Sháfi'ee, T:) also, the urine of horses which is drunk on an occasion of thirst: pl. فُظُوظٌ: thus used by Mutemmem Ibn-Nuweyreh. (M, L.) فَظَاظٌ and فِظَاظٌ: see 1, first sentence. فَظِيظٌ The seminal fluid of a woman: or of a stallion: (M, K:) so they assert: but it is not of established authority: (M:) and so say IDrd and Fr: (TA:) accord. to Kr, the seminal fluid of a stallion, in a she-camel's womb: (M, * TA:) or this is the explanation given by Fr: (T:) and ↓ فُظَاظَةٌ is of the measure فُعَالَةٌ from this word; (K;) as signifying the seminal fluid of a stallion, or the water of the stomach; but El-Khattábee disallows the latter meaning; or from فَظٌّ: (TA:) and hence the saying of 'Áïsheh to Marwán, وَلٰكِنَّ اللّٰهَ لَعَنَ أَبَاكَ وَأَنْتَ فِى صُلْبِهِ فَأَنْتَ فُظَاظَةٌ مِنْ لَعْنَةِ اللّٰهِ [But God cursed thy father when thou wast essentially in his loins; so thou art seed of the object of the curse of God]; (K;) i. e., نُطْفَةٌ مِنْهَا; (TA;) or عُصَارَةٌ مِنْهَا [produce thereof, as though expressed therefrom]: (Z:) or, accord. to one relation, فُضُضٌ; (K;) pl. of فَضِيضٌ, which means water such as is termed غَرِيض: or, accord. to another relation, فَضَضٌ, meaning نُطْفَةٌ: and accord. to another, فَضِيضٌ. (TA.) — See also فَظٌّ. فُظَاظَةٌ: see the next preceding paragraph. هُوَ أَفَظُّ مِنْ فُلَانٍ He is [more rough, coarse, rude, or the like, (see فَظٌّ,) or] more difficult in disposition, evil in disposition, illnatured, or perverse, than such a one. (TA.) فظع 1 فَظُعَ الأَمْرُ, (S, O, Msb, K,) aor. فَظُعَ, (O,) inf. n. فَظَاعَةٌ, (S, O, Msb,) and perhaps فَظْعٌ [respecting which see فَظِعَ]; (Mbr, TA;) as also ↓ افظع; (S, O, Msb, K;) The affair, or event, was, or became, hard, difficult, or distressing; bad, evil, abominable, foul, or unseemly; excessive, or exorbitant: (S:) or excessively bad, evil, abominable, foul, or unseemly. (O, Msb, K.) — And فَظِعَ الأَمْرَ, (K, TA,) thus in the copies of the K, and in like manner in the O, [where I find, AZ says, فَظِعْتُ الأَمْرَ, aor. أَفْظَعُهُ,] but [SM says] in the " Nawádir " of AZ, فَظِعَ بِالأَمْرِ, inf. n. فَظَاعَةٌ, (TA,) He reckoned the affair, or event, or judged it to be, great, hard, difficult, or distressing, syn. اِسْتَعْظَمَهُ, (K,) or was made to fear, or be frightened, and was overcome, by it, (AZ, O, TA,) and trusted not that he had power to accomplish it, or to bear it: (AZ, O, K, TA:) it is said in a trad., أُرِيتُ أَنَّهُ وُضِعَ فِى يَدَىَّ سَوَارَانِ مِنْ ذَهَبٍ فَفَظِعْتُهُمَا [I was made to see, meaning I imagined, or dreamt, that two bracelets of gold were put upon my arms, and I regarded them with fear]; in which instance, as IAth says, the verb is thus made trans. in accordance with its meaning, which is أَكْبَرْتُهُمَا, and خِفْتُهُمَا: but the phrase commonly known is فَظِعْتُ بِهِ and مِنْهُ: (TA:) you say, فَظِعْتُ بِكَذَا I was unable to do, or accomplish such a thing: (Ibn-'Abbád, O, K: *) and فَظِعْتُ بِأَمْرِى occurs in a trad. as meaning [I found that] my affair, or case, was hard, difficult, or distressing, to me, and I regarded it with fear, or dread: فَظِعَ بِالأَمْرِ, inf. n. فَظَاعَةٌ and فَظَعٌ, means He saw the affair, or event, or case, to be فَظِيع [q. v.]: Mbr says, فَظْعٌ is an inf. n. of فَظِعَ بِهِ: or it may be an inf. n. of فَظُعَ, like as كَرَمٌ is of كَرُمَ: but I have not heard it save in the saying of the poet, قَدْ عِشْتُ فِى النَّاسِ أَطْوَارًا عَلَى خُلُقٍ شَتَّى وَقَاسَيْتُ فِيهِ اللِّينَ وَالفَظَعَا [I have lived among men during several periods, conforming to disposition differing in kind, (عَلَى خُلُقٍ شَتَّى being like the phrase إِنَّ سَعْيَكُمْ لَشَتَّى, in the Kur xcii. 4, meaning انّ مَسَاعِيَكُمْ لَأَشْتَاتٌ, as is said in the Ksh and by Bd,) and I have endured therein softness and hardness]. (TA.) — فَظِعَ, (O, K,) aor. فَظَعَ, inf. n. فَظْعٌ, (O,) said of a vessel, (K,) It became full. (O, K.) 2 فظّع, inf. n. تَفْظِيعٌ, accord. to Freytag, signifies He described a thing as great: but for this he names no authority: by " great " is here meant hard, difficult, or distressing; &c.: see 1, first sentence.] 4 افظع as intrans.: see 1, first sentence. — أَفْظَعَنِى الأَمْرُ The affair, or event, made me to fear, or frightened me: made me to fall into a hard, difficult, or distressing, case: (TA:) made me to be without power, or strength, or ability; disabled, or incapacitated, me. (Ham p. 32.) — — And أُفْظِعَ He (a man, S, O, Msb) suffered the befalling of a hard, difficult, or distressing, event. (S, O, Msb, K.) — — See also 10. 5 تَفَظَّعَ see what next follows. 10 استفظعهُ (S, O, K) and ↓ افظعهُ (S, K) and ↓ تفظّعهُ (O, K) He found it (a thing, S) to be فَظِيع [i. e. hard, difficult, or distressing; &c.]. (S, O, K.) فَظِعٌ: see فَظِيعٌ. — Also Full; applied to a vessel. (O, TA.) فَظِيعٌ (S, O, Msb, K) and ↓ مُفْظِعٌ (S, Msb, TA) and ↓ فَظِعٌ, which last is a possessive epithet, (TA,) applied to an affair, or event, Hard, difficult, or distressing; bad, evil, abominable, foul, or unseemly; excessive, or exorbitant: (S, TA:) or excessively bad, evil, abominable, foul, or unseemly. (O, Msb, K. *) — — And the first, Much, or abundant: so in the saying of 'Amr Ibn-MaadeeKerib, وَقَدْ عَجِبَتْ أُمَامَةُ أَنْ رَاتْنِى تَفَرَّعَ لِمَّتِى شَيْبٌ فَظِيعُ [And Umámeh wondered that she saw me such that much, or abundant, hoariness had spread in, or overspread, my hair descending below the ears, or upon the shoulders: فِى is app. understood before لِمَّتِى]. (O, TA.) — فَظِيعٌ applied to water signifies Sweet: (Lth, O, K:) or clear; limpid; or cool, sweet, and clear or limpid. (IAar, O, K, TA.) مُفْظِعٌ: see فَظِيعٌ. فعل 1 فَعَلَهُ, (S, O, Msb, K, *) aor. فَعَلَ, (S, O, K,) inf. n. فَعْلٌ (S, O, Msb, K) and فَعَالٌ, (S, O, Msb,) and ↓ فِعْلٌ is the subst. therefrom, (S, O, Msb, K, *) but, accord. to Ibn-Kemál, it has become commonly used as the inf. n.; MF, however, says that its being thus used requires consideration; and it is said that there is no instance like فَعَلَهُ, aor. يَفْعَلُهُ, inf. n. فِعْلٌ, except سَحَرَهُ, aor. يَسْحَرُهُ, inf. n. سِحْرٌ; or, to these may be added as sometimes occurring, خَدَعَ, aor. يَخْدَعُ, inf. n. خَدْعٌ and خِدْعٌ, and صَرَعَ, aor. يَصْرَعُ, inf. n. صَرْعٌ and صِرْعٌ; (TA;) [He did it]; namely, a thing (S, O. [For further explanation see فِعْلٌ below.]) [In the Kur. xxi. 73,] some read وَأَوْحَيْنَا إِلَيْهِمْ فَعْلَ الْخَيْرَاتِ [And we

suggested to them the doing of good works]; (Lth, S, O;) others reading ↓ فِعْلَ الخيرات. (Lth, O.) — — And one says also فَعَلَ بِهِ [He did to him something]. (TA.) [فَعَلَ اللّٰهُ بِهِ is a form of imprecation, meaning May God do to him what He will do; i. e. may God punish him: see an ex. voce أَظْلَمُ. — — And فَعَلَ بِالمَرْأَةِ often occurs in trads. &c. as meaning He compressed the woman.] 2 تَفْعِيلٌ [inf. n. of فعّل] is used by IJ as metonymically signifying The scanning of a verse; because the names of the measures of its feet, all of them, have the letters ف and ع and ل for constituents, as when you say فَعُولُنْ and مَفَاعِيلُنْ and فَاعِلُنْ and فَاعِلَاتُنْ &c. (TA.) 3 [فَاعَلَا ,فَاعَلَ, inf. n. فِعَالٌ, if used, app. signifies They two did a thing together.] See فِعَالٌ below. 7 انفعل quasi-pass. of 1: you say, فَعَلْتُهُ فَانْفَعَلَ [I did it, and it was done]; (S, Msb;) like your saying كَسَرْتُهُ فَانْكَسَرَ. (S.) [الاِنْفِعَالُ signifies The suffering, or receiving, the effect of an act, whether the effect is intended by the agent or not: or, accord. to some, particularly when the effect is not intended: for it is implied in a passage in the TA, that it is held by some to be used particularly in cases in which the effects are such as the blushing in consequence of confusion, or shame, affecting one from the seeing a person, and the emotion, or excitement, ensuing from the hearing of singing, and the agitation of the passionate lover at his seeing the object of his love : as a term of logic, it is one of the ten predicaments, i. e. passion, or suffering.] It is said that to every فِعْل there is an اِنْفِعَال, except to the act of creation, which proceeds from God; for this is the bringing into existence from a state of nonexistence, not from matter [already existing to receive the effect of the act]. (TA.) 8 افتعل عَلَيْهِ كَذِبًا (Mgh, * O, Msb, * K) and زُورًا (O) He forged against him a lie. (Mgh, * O, Msb, * K.) — — Hence the phrase الخُطُوطُ تُفْتَعَلُ i. e. [Handwritings] are forged, or falsified. (Mgh.) — — And [hence] it used to be said, أَعْذَبُ الأَغَانِى مَا افْتُعِلَ i. e. [The sweetest of songs is] such as has been composed with originality, not in imitation of any model: and أَظْرَفُ الشِّعْرِ مَاافْتُعِلَ [The most eloquent of poetry is such as has been so composed]. (TA.) فَعْلٌ an inf. n. of 1. (S, O, Msb, K.) — And The vulva of the she-camel, and of any female. (K.) فِعْلٌ: see 1, in two places: [as a subst. from فَعَلَهُ] it signifies [A deed, or an action: or] a motion (حَرَكَةٌ) of a human being: (K:) or, as Sgh says, the origination of anything, whether it be what is termed عَمَلٌ [which means work or labour or service as well as a deed or an action] or other than it; so that it is more general in application than عَمَلٌ: (TA:) or it is a metonymical term for any عَمَل [meaning deed or action] that is transitive (M, K, TA) or intransitive (M, TA:) or a mode that is accidental to the producer of an effect upon another [person or thing] by reason of the producing of the effect at the first; as the mode that ensues to the cutter by reason of his being cutting: or, as Er-Rághib says, the production of an effect considered with reference to an agent thereof; and it is common to that which is by his, or its, origination or otherwise, and to that which is with knowledge or otherwise, and to that which is by intention or otherwise, and to what proceeds from the human being or the animal [of any kind] or the inanimate thing; and عَمَلٌ and صُنْعٌ are more particular in application: El-Harállee says that the فِعْل is what has become apparent in consequence of a motive of the efficient, whether from knowledge or otherwise, by reason of premeditation [for لِتَدَيُّن (an obvious mistranscription in my original) I read لِتَدَبُّرٍ] or otherwise: and El-Juweynee says that it is what is within the limits of a small space of time, without repetition, or reiteration, whereas the عَمَل is what has been repeated, or reiterated, and whereof the time has been long; but this is repugned by the trad. [in which occurs the saying], مَا فَعَلَ النُّغَيْر [expl. in art. نغر]; (TA:) the pl. is فِعَالٌ (S, O, Msb, K) and أَفْعَالٌ [a pl. of pauc.], (O, TA,) [and أَفَاعِيلُ is app. a pl. pl., i. e. pl. of أَفْعَالٌ, like أَقَاوِيلُ pl. of أَقْوَالٌ which is pl. of قَوْلٌ, and many other instances]: you say, إِنَّ الرِّشَا تَفْتُلُ الأَفَاعِيلَ وَتُنْسِى إِبْرَاهِيمَ وَإِسْمَاعِيلَ [Verily bribes do great deeds, and cause the receivers to forget the principles of Ibráheem and Ismá'eel, who are esteemed models of true religion]. (TA. [This saying is written in my original without any vowel-signs, perhaps because well known: and it is there added that الافاعيل may be pl. of افعول (which has been altered by the copyist and is probably a mistranscription for أَفْعُولَةٌ) or of افعال; with other remarks equally doubtful and unimportant.]) [Hence, بِالفِعْلِ meaning Actually; as opposed to بِالقُوَّةِ i. e. potentially, or virtually.] — — As used by the grammarians, it means [A verb; i. e.] what denotes a meaning in itself together with any one of the three times [past and present and future: but it should be observed that it includes the مَصْدَر, or infinitive noun; and also that there is what is termed فِعْلٌ نَاقِصٌ an incomplete, i. e. non-attributive, verb (as كَانَ coordinate to صَارَ, &c.); as well as what is termed فِعْلٌ تَامٌّ a complete, i. e. attributive, verb]. (TA.) فَعْلَةٌ A single فِعْل [i. e. deed or action], (Msb, TA,) with fet-h. (Msb.) Thus in the saying in the Kur [xxvi. 18], وَفَعَلْتَ فَعْلَتَكَ الَّتِى فَعَلْتَ [lit. And thou hast done thy one deed that thou hast done]; as though the speaker said, قَتَلْتَ النَّفْسَ قَتْلَتَكَ: in which Esh-Shaabee read ↓ فِعْلَتَكَ [thy kind of deed], with kesr, as meaning قَتَلْتَ القِتْلَةَ الَّتِى قَدْ عَرَفْتَهَا: so says Zj; but he adds that the former reading is better. (TA.) And [hence also] one says, كَانَتْ مِنْهُ فَعْلَةٌ حَسَنَةٌ or قَبِيحَةٌ [A good single deed proceeded from him or a bad one]. (S, O, TA.) فِعْلَةٌ: see the next preceding paragraph. فَعِلَةٌ A custom, manner, habit, or wont. (K.) [فِعْلِىٌّ Of, or relating to, a verb.] [فِعْلِيَّةٌ The quality of a verb.] فَعَالٌ, like نَزَالِ, has sometimes occurred as meaning اِفْعَلْ [Do thou]. (O, K. *) فَعَالٌ, (O, K,) accord. to Lth, (O,) is a name for A good doing, such as liberality, or bounty, (O,) and generosity, (O, K, [the only meaning assigned to it in the S,]) and the like of these: (O:) or, (O, K,) accord. to IAar, (O,) the doing of a single person, peculiarly, [as distinguished from فِعَالٌ, q. v.,] (O,) relating to good and to evil; (O, K;) one says, فُلَانٌ كَرِيمُ الفَعَالِ [Such a one is generous in respect of doing or doings], and فُلَانٌ لَئِيمُ الفَعَالِ [Such a one is mean in respect of doing or doings]; (O: [and the like is said in the T and in the Msb;]) and Az says that this is the correct explanation: not that of Lth; and Mbr [likewise] says, it is used in commendation and in discommendation: (O:) and it is used only of a single agent. (O, K.) — — It is also an inf. n. (S, O, Msb. [See 1, first sentence.]) فِعَالٌ, as distinguished from فَعَالٌ, signifies A doing that is between two [agents]; (IAar, O, K, TA;) and therefore it is an inf. n. of ↓ فَاعَلَ [a verb of which I have not found any ex.]. (TA.) — — It is also a pl. of فِعْلٌ. (S, O, Msb, K. — Also The handle, (K,) or piece of wood that is inserted into the hole, (IAar, IB, O,) of the axe, or adz, or hoe: (IAar, IB, O, K:) pl. فُعُلٌ. (K.) فُعَالَةُ (with damm, O, TA, [in the CK, erroneously, فَعالَةُ,]) A metonymical appellation substituted for خُزَاعَةُ, (O, K, TA,) the well-known tribe [thus named]. (TA.) فَعَّالٌ [Wont to do]. (Kur xi. 109 and lxxxv. 16. [Thus in the phrase فَعَّالٌ لِمَا يُرِيدُ Wont to do what He willeth: relating to God.]) فَاعِلٌ [act. part. n. of 1, Doing: and, used as a subst., a doer: and hence] a carpenter is thus called; accord. to IAar: but it is now peculiarly applied to such as works with clay, [and builds, and plasters,] and digs foundations: (TA:) and [the pl.] فَعَلَةٌ, (Mgh, K, TA,) as an epithet in which the quality of a subst. predominates, is applied to workers in clay and digging and the like; (K, TA;) or such as work with their hands in clay or building or digging; like عَمَلَةٌ [pl. of عَامِلٌ]. (Mgh.) — — وَكُنَّا فَاعِلِينَ, in the Kur [xxi. 79], means And we were able to do what we willed. (O, TA.) And وَالَّذِينَ هُمْ لِلزَّكٰوةِ فَاعِلُونَ, in the same [xxiii. 4], means And who give

the ذكوة [or poor-rate]: (Zj, O, TA:) or, as some say, who do that which is good, or righteous. (O, TA.) مُفْتَعَلٌ A writing forged, or falsified. (Mgh.) — — And Poetry composed with originality, not in imitation of any model. (TA.) — — جَآءَ بِالْمُفْتَعَلِ, meaning It produced a grievous, or distressing, effect, (K, TA,) is a phrase mentioned by IAar, as used by Ed-Dubeyree when asked respecting a wound that he had received and that rendered him sleepless, and as used by him in respect of anything [unprecedented]: thus one says, عَذَّبَنِى وَجَعٌ أَسْهَرَنِى فَجَآءَ بِالْمُفْتَعَلِ i. e. [A malady that rendered me sleepless, tormented me,] and produced pain that had not been known before. (TA.) فعم 1 فَعُمَ, aor. فَعُمَ, inf. n. فَعَامَةٌ and فُعُومَةٌ, It was, or became, full; said of the سَاعِد [or fore arm]; (S, K;) and of a vessel. (K.) — — And فَعُمَتْ, said of a woman, She was, or became, full-formed, and thick in her shank. (K.) — See also 4, in three places. 2 فَعَّمَ see what next follows. 4 افعم; [like أَفْأَمَ;] (S, K;) and so افعم; (K in art. فغم;) as also ↓ فعّم; (thus in some of the copies of the K;) or ↓ فَعَمَ, (thus accord. to other copies of the K and accord. to the TA,) aor. فَعَمَ, inf. n. فَعْمٌ; (TA;) He filled a vessel; (S, K, TA;) and exceeded the usual degree, or strove, or laboured, or did not fall short of what was requisite, in filling it. (TA.) — — And أَفْعَمْتُ البَيْتَ بِرِيحِ العُودِ [I filled the house, or chamber, or tent, with the odour of aloes-wood]. (S.) It is said in a trad., لَوْ أَنْ امْرَأَةً مِنَ الحُورِ العِينَ أَشْرَفَتْ لَأَفْعَمَتْ مَا بَيْنَ السَّمَآءِ وَالأَرْضِ رِيحَ المِسْكِ i. e. [If a woman (or Paradise) of those having eyes like the eyes of gazelles rose into view,] she would fill [the space between the heaven and the earth with the odour of musk]: thus related: and also لَأَفْعَمَتْ, and لَفَغَمَتْ: but Az says that the right relation is لافعمت, with ع. (TA in this art. and in art. فغم.) And one says, افعم المِسْكُ البَيْتَ The musk filled with its odour, (S,) or perfumed, (K,) [the house, or chamber, or tent.] — — And افعم الرَّجُلَ He filled the man with anger; (S, TA;) mentioned by Az on the authority of Aboo-Turáb: (TA:) or he angered him: or he filled his nose with odour, (K, TA,) i. e. with sweet odour: (TA:) as also ↓ فَعِمَهُ and ↓ فَعَمَهُ, aor. of both فَعَمَ, (K, TA,) inf. n. فَعْمٌ; but better known with the pointed غ. (TA.) — — And افعمهُ and افغمهُ He filled him with joy, or happiness. (Aboo-Turáb, TA.) 12 اِفْعَوْعَمَ It became full, and overflowed. (K.) — — And افعوعم طِيبًا It (a house, or chamber, or tent,) became filled with perfume. (TA.) فَعْمٌ Full; applied in this sense to a سَاعِد [or fore arm]; (S, K;) and to a vessel; as also ↓ فَعْمَلٌ, in which the ل is augmentative: (K:) and full of flesh; applied to the place of the anklet. (TA.) It is said of the Prophet, in a trad., كَانَ فَعْمَ الأَوْصَالِ i. e. He was full in respect of the limbs. (TA.) And one says اِمْرَأَةٌ فَعْمَةٌ A woman full-formed, and thick in her shank. (K.) And حَاضِرٌ فَعْمٌ A [great] tribe filled with its people. (TA.) [See also مُفْعَمٌ: and see أَفْعَمُ.] — And A species of tree: or the rose. (K.) فَعْمَلٌ: see the next preceding paragraph. أَفْعَمُ Full [like فَعْمٌ]: or overflowing by reason of fulness. (TA.) مُفْعَمٌ Filled; applied in this sense to a skin for water or milk; as also مُفْأَمٌ: but as to ↓ مَفْعُومٌ, IAar asserts that he had not heard it except in a verse of Kutheiyir: Az, however, mentions it as signifying full [like فَعْمٌ], applied to a river, or rivulet: and Aboo-Sahl cites an ex. of it from the verses of the Fs as signifying full of flesh. (TA.) — — The phrase سَيْلٌ مُفْعَمٌ may be of the same category as هَمٌّ نَاصِبٌ [for هَمٌّ ذُو نَصَبٍ], the meaning being A torrent having the quality of filling; though the possessive epithet in most instances has the form of the act. part. n., such as طَالِقٌ [for ذَاتُ طَلَاقٍ] and مُرْضِعٌ [for ذَاتُ رَضِيعٍ]: or it may be that مُفْعَمٌ in this case is expressive of muchness, or abundance, like the latter word in the phrase شِعْرٌ شَاعِرٌ and in مَوْتٌ مَائِتٌ. (Ham p. 106.) مَفْعُومٌ: see the next preceding paragraph. فعو or فعى 1 فَعَا شَيْئًا i. q. فتته [so in my original, app., if not a mistranscription, فَتَّتَهُ i. e. He crumbled a thing much]; said of a man. (TA.) 2 فعّى, inf. n. تَفْعِيَةٌ, He branded a camel with a mark in the form of the viper (الأَفْعَى). (TA.) 4 افعى He (a man) became possessed of [or characterized by] evil after good or goodness. (TA.) 5 تفعّى He (a man, S) became like the viper (الأَفْعَى, S, K) in evil: (S, TA:) or, as in the A, he made himself to resemble the viper (تَشَبَّهَ بِالأَفْعَى) in the evilness of his disposition. (TA.) فَاعٍ Angry and foaming [with anger]. (IAar, M, K.) — — And [the fem.] فَاعِيَةٌ A woman (TA) wont to calumniate; syn. نَمَّامَةٌ. (K, TA: in the CK الثُّمامَةُ is put for النَّمَّامَةُ.) فَاعِيَةٌ [as a subst.] The flower of the حِنَّآء [i. e. Lawsonia inermis, or Egyptian privet]: (K:) [said to be] a dial. var. of فَاغِيَةٌ [q. v.]. (TA.) أَفْعًى, (S, Msb, K) of the fem. gender, but with tenween, (S, Msb,) because it is a subst., not an epithet; (Msb;) [said in the S and Msb to be like أَرْوًى; but this is a mistake, for اروى is without tenween;] or it is an epithet and a subst.; (K, TA;) but mostly a subst.; (TA;) [if used as an epithet, it is without tenween, written أَفْعَى, being also of the measure of a verb;] A certain serpent, (S, Msb, K,) of a malignant kind; [i. e. the viper;] also called ↓ أُفْعُوٌّ, (K, TA, [in the CK, erroneously, أُفْعُوان, which see in what follows,]) occurring in a trad., in which it is said that there is no harm in the killing of the أُفْعُوّ and the حُدُوّ by the مُحْرِم, the [final] alif being changed into و in both of these words in the dial. of El-Hijáz: (TA:) it is spotted, black and white; slender in the neck; broad in the head; it is said that it will not quit its place; (TA;) always coiling itself round; and neither antidote nor charm is of any avail against it: (Msb, TA:) sometimes it has two horns [i. e. it sometimes signifies the cerastes, or horned viper]: (TA:) ↓ أُفْعُوانٌ signifies the male: (S, Msb, TA:) [see also خِشَاشٌ:] the pl. is أَفَاعٍ. (S, Msb, K. * [In the K, the pl. is written أَفَاعِى, which, when indeterminate, is wrong.]) — — [Hence,] by way of comparison [to vipers], (TA,) الأَفَاعِى signifies (tropical:) Certain veins (عُرُوق) that branch off from the حَالِبَانِ [q. v.]. (K.) أَفْعَآءٌ [a pl. of which the sing. is not mentioned] Sweet, or pleasant, odours. (IAar, M, K.) أُفْعُوٌّ, and أُفْعُوانٌ: see أَفْعًى. أَرْضٌ مَفْعَاةٌ A land in which are vipers (أَفَاعٍ): or, abounding therewith. (K.) مُفَعًّى A camel branded with a mark in the form of the viper (الأَفْعَى): (K:) and [the fem.] مُفَعَّاةٌ camels (إِبِلٌ) branded therewith. (TA.) مُفَعَّاةٌ [as a subst.] A brand in the form of the viper (الأَفْعَى). (S, K.) فغر 1 فَغَرَ, (S, Mgh, Msb, K,) aor. فَغَرَ (Msb, K) and فَغُرَ, (AZ, K,) inf. n. فَغْرٌ (Msb, TA) and فُغُورٌ, (TA,) He opened his mouth; (S, Mgh, Msb, K;) as also ↓ افغر. (Zj, Sgh, K.) — — [Also, both verbs, فَغَرَ and ↓ افغر, He, or it, made, or caused, to open the mouth. And hence,] فَغَرَ النَّجْمُ, (T, TA,) or ↓ أَفْغَرَ النَّجْمُ, (S, O,) i. e., الثُّرَيَّا, (T, S, O,) The asterism, meaning the Pleiades, became overhead: [lit., made one to open his mouth:] (T:) this is in the winter: (S, O:) for when the Pleiades are in the midst of the sky, he who looks at them opens his mouth: (T, S, O:) or the Pleiades began to rise [after sunset, so as to be overhead in the middle of the night], in the winter. (TA.) — فَغَرَ also signifies It (the mouth) opened; (S, Mgh, Msb, K;) as also ↓ انفغر: (K:) and the latter is said of a blossom, or flower, in the same sense. (S, Msb, TA.) — — And فَغَرَتِ السِّنُّ (assumed tropical:) The tooth showed its point; as though it broke forth to grow: but some say that its ف is substituted for ث, and Az inclines to think so [though ثَغَرَ differs much in meaning from فَغَرَ]. (TA.) 4 أَفْغَرَ and 7: see 1; the former in three places. هُوَ وَاسِعُ فَغْرِ الفَمِ He is wide in the opening of the mouth. (Lth, O, K.) — — And accord. to Lth, (O,) فَغْرٌ signifies also A rose when it opens: (O, K:) but it is thought by Az to be, in this sense, a mistake for فَغْوٌ, with و. (O.) وُلِدَ بِالْفَغْرَةِ He was born at the commencement of the rising of the Pleiades [after sunset]; (O, K;) which is in the winter. (TA.) See 1. فُغْرَةٌ The mouth of a valley: pl. فُغَرٌ. (O, K.) طَعْنَةٌ فَغَارِ, the latter

word like قِطَامِ, [A spearwound, or the like,] that passes through. (O, K.) فَاغِرٌ, an epithet in which the quality of a subst. is predominant, (TA,) A [certain] دُوَيْبَّة [i. e. small animal, or small creeping thing, or insect], (O, K, TA,) always opening its mouth: (O, TA:) and another, black and white in the أَنْف [or snout], that stings men. (TA.) فَاغِرَةٌ A sort of perfume: (S, K, TA:) or (K, TA) the roots of the [lotus called] نَيْلُوفَر [q. v.] (S, K, TA) of India: (S, TA:) or the كَبَابَة [or cubeb] (K, TA) of China; because, when a man eats it, he opens his mouth. (TA.) مَفْغَرَةٌ A wide tract of land. (S, K.) — — And An opening, or a hollow, in a mountain, smaller than a كَهْف. (K.) فغفور فَغْفُورِىٌّ [China-ware, or porcelain,] the [sort of] خَزَف that is brought from China; so called from فَغْفُور, [the title of] the king of China: vulgarly فَرْفُورِى. (TA in art. فر.) فغم 1 فَغَمَهُ الطِيبُ, (S, K,) aor. فَغَمَ, inf. n. فَغْمٌ and فُغُومٌ, (K,) The perfume stopped the air-passages of his nose. (S, K.) — — And فَغَمَتِ الرَّائِحَةُ السُّدَّةَ The odour opened the obstruction of the nose: thus the verb has two contr. significations. (K.) — — See also a trad. cited in art. فعم, conj. 4. — فَغَمَ said of a rose, or flower, (S, TA,) aor. فَغَمَ, inf. n. فُغُومٌ, (TA,) It opened; as also ↓ تفغّم. (S, TA.) — فَغَمَ, (S, K, TA,) inf. n. فَغْمٌ; (TA;) and ↓ فاغم, (S, * K, TA,) inf. n. فِغَامٌ (S, TA) and مُفَاغَمَةٌ; (S;) He kissed (S, K, TA) him, or it, (S,) or a woman. (K, TA.) — — And فَغَمَ said of a kid, (K, TA,) inf. n. فَغْمٌ, (TA,) He sucked (K, TA) the dug of his mother. (TA.) — فَغِمَ بِهِ, (S, K,) aor. فَغَمَ, (K,) inf. n. فَغَمٌ, (S,) He was, or became, attached to it, fond of it, or eagerly desirous of it. (S, K.) And فَغَمُ الكَلْبِ signifies The dog's being attached, or accustomed, or habituated, to the chase. (TA.) — — And فَغِمَ بِالمَكَانِ, (K, TA,) inf. n. فَغَمٌ, (TA,) He resided, stayed, dwelt, or abode, in the place; and kept, or clave, to it; (K, TA;) not quitting it. (TA.) 3 فَاْغَمَ see the preceding paragraph. 4 افغم He filled a vessel: (K:) and so افعم. (TA.) — — And It filled its place with its odour; (K;) as also افعم [q. v.]. (TA.) 5 تَفَغَّمَ see 1. 7 انفغم, said of a زُكَام [or defluxion from the head], It was, or became, removed, cleared away, or dispelled; syn. إِنْفَرَجَ; (K;) as also ↓ افتغم. (TA.) 8 إِفْتَغَمَ see what next precedes. فَغْمٌ What one extracts from the interstices of his teeth, (K, TA,) of what has clung thereto. (TA.) It is said in a trad., كُلُوا الوَغْمَ وَاطْرَحُوا الفَغْمَ [Eat ye the وغم and throw ye away the فغم]; in which, accord. to IAth, by the فغم is meant what is expl. above; and by the وغم, what falls, portion after portion, of the food: but some, he adds, say that the converse is the case. (TA.) فُغْمٌ and ↓ فَغْمٌ The mouth, altogether: or the chin with the two lateral portions of its jaw; (K, TA; [i. e. بِلَحْيَيْهِ; for which the CK has بِلِحْيَتِهِ;]) and so فُقْمٌ: (TA:) or, accord. to Sh, فُغْمٌ signifies the nose: but accord. to Kr, it is ↓ فَغْمٌ that has this meaning. (TA.) أَخَذَ بِفُغْمِهِ, a phrase mentioned by AZ, is expl. as meaning He took hold of his chin together with the two lateral portions of its jaw: or, accord. to Sh, it means he took hold of his nose: (TA:) or it means (assumed tropical:) he distressed, afflicted, troubled, or molested, him. (K, TA.) فَغَمٌ: see the next preceding paragraph. هُوَ فَغِمٌ بِهِ (S, TA) and ↓ بِهِ مُفْغَمٌ (K, TA) He is attached to it, fond of it, or eagerly desirous of it. (S, K, TA.) And كَلْبٌ فَغِمٌ عَلَى الصَّيْدِ [A dog attached, &c., or accustomed, or habituated, (see 1,) to the chase]: (S:) or كَلْبٌ فَغِمٌ [alone] a dog eagerly desirous of the chase. (TA.) فُغْمٌ: see فُغْمٌ. فَغْمَةُ الطِّيبِ The odour of perfume: (S, TA:) and so فَغْوَتُهُ. (TA.) And فَغْمَةُ رِيحِ الخَمْرِ The fragrance of the odour of wine]. (Z, TA voce عَصْفَةٌ.) مُفْغُومٌ: see فَغِمٌ. مَفْغُومٌ A thing perfumed with aromatics. (TA.) — And [A man] affected with a زُكَام [or defluxion from the head]. (TA.) فغو and فغى 1 فَغَا, (K, TA,) inf. n. فَغْوٌ, (TA,) It (a thing) became revealed, disclosed, or divulged; syn. فَشَا. (K, TA.) — — And Its odour became perceptible, or perceived: occurring in a trad. in this sense, said of saffron: or, as some relate it, the verb in that instance is ↓ افغى, which means it flowered, or blossomed. (TA.) — — And, said of seed-produce (زَرْع), It dried, became dry, or dried up. (K.) — فَغِىَ, aor. يَفْغَى, inf. n. فَغًا, said of dates (تَمْر), i. q. حشف, [app. a mistranscription, unless there be such as حَشِفَ, which seems to be not improbable, as one says تَمْرٌ حَشِفَ, and حَشَفٌ also; but it can hardly be doubted that the meaning is, They became bad, such as are termed حَشِفٌ or حَشَفٌ, or, which is nearly the same, such as are termed فَغًا]: so says Aboo-'Alee El-Kálee. (TA.) 4 افغى It (a plant, S, [app., accord. to the K, the plant حِنَّاء,]) put forth its فَاغِية [i. e. flower, or blossom]. (S, K.) See also 1. — — افغت النَّخْلَةُ The palm-tree became in a bad, or corrupt, state [with respect to its fruit, as is implied in the S: i. e. bore dates such as are termed غَفًا]. (S, K.) — — And [hence, app.,] افغى (said of a man, TA) He became poor after being rich: and He became ugly after being handsome: and He rebelled after being obedient: (K, TA:) all from IAar: as though his state became bad, or corrupt, like as do unripe dates. (TA.) — — And, said of a man, He kept constantly to the eating of فَغًا, (K, TA.) i. e. unripe dates in an altered state. (TA.) — And افغى فُلَانًا He angered such a one. (K, TA.) One says, مَاالَّذِى أَفْغَاكَ [What is it that angered thee? or, hath angered thee?]. (TA.) فَغْوٌ: see فَاغِيَةٌ. فَغًا [or فَغَى] i. q. غَفًا [or غَفًى] in its several meanings (K, TA) that have been mentioned [in art. غفو and غفى]: and among these it has that of The bad of anything. (TA.) And The [refuse termed] حُثَالَة [q. v.] of wheat. (TA.) And A dust that comes upon unripe dates, spoiling them, and rendering them [in the skin] like the wings of the [locusts, or the like, called] جَنَادِب [pl. of جُنْدَب]. (TA.) And Unripe dates [themselves] (S, TA) such as are bad and مُغْبَرّ [i. e. of a hue like dust]; (S;) or such as are مُتَغَيِّر [i. e. altered for the worse]. (TA.) — — And فَغَا الإِبِلِ The small, or young, of camels. (TA.) — And accord. to the K, الفَغَا signifies مَيَلٌ فِي العلبة والجفنةوَ الفَمِ; but this is a mistake; correctly it signifies مَيَلٌ فِى العُلْبَةِ وَالجَفْنَةِ, meaning فِى الفَمِ وَالعُلْبَةِ وَالجَفْنَةِ [i. e. A distortion in the mouth, and in the kinds of bowl called عُلْبَة and جَفْنَة], as expl. by ISd: Kr says that it signifies a certain malady, which ISd thinks to be a distortion in the mouth, an explanation given by IAar. (TA.) فَغْوَةُ الطِّيبِ The odour of perfume; like فَغْمَتُهُ: (TA in art. فغم:) or the state of spreading of the odour of perfume. (TA in the present art.) فَاغِيَةٌ and ↓ فَغْوٌ The flower of the حِنَّاء [i. e. Lawsonia inermis, or Egyptian privet]; (Fr, S, K;) as also فَاعِيَةٌ: (K in art. فعو or فعى:) or both signify the flower, or blossom, of anything [i. e. of any plant, or, app., of any fragrant plant: see Ham p. 713]: or, as is said in a trad., the فاغية is the prince, or chief, of the sweet-smelling plants of Paradise: Sh says that ↓ الفَغْوُ signifies نَوْر ورَائِحَة طَيِّبَة [a flower, or blossom; and a sweet odour: but I think that we should read نَوْرٌ ذُو رَائِحَةٍ طَيِّبَةٍ a sort of flower, or blossom, having a sweet odour]: and IAar says that the فاغية is the best and the most fragrant of sweetsmelling plants: (TA:) or it is the flower produced by a branch of the حِنَّاء that has been planted inverted, and which is sweeter than [that of] the [common] حِنَّاء. (K.) فقأ 1 فَقَأَ العَيْنَ, (S, Mgh, O, Msb, K,) aor. فَقَاَ, (Msb, K,) inf. n. فَقْءٌ, (S, Mgh, O,) He put out the eye; or blinded it; or made it to sink in its socket; syn. بَخَقَهَا; (Lh, S, O, K;) as also ↓ فقّاها, (S, O, K,) inf. n. تَفْقِئَةٌ: (S, O:) or, accord. to the Msb, بَخَصَهَا; which is said by Es-Sarakustee to mean he put his finger into the eye and pulled it out; and by IKtt to mean he extinguished its light; and by some to mean he slit it, or rent it: (TA:) or he slit, or rent, the portion of the eye that is surrounded by the white thereof: (Mgh:) or i. q. قَلَعَهَا; (K, TA;) i. e. [he pulled out the eye; or], as some say, he pulled out the portion of the eye which is surrounded by the white, and with which one sees: (TA: [and the like is said in the Mgh in explanation of القَلْعُ, but this is there said to differ from الفَقْءُ:]) or, as some say, he put his finger into the eye and so slit, or rent, it: (TA:) or he broke, or ruptured, the eye;

syn. كَسَرَهَا; and so البَثْرَةَ [the pimple, or the small, or purulent, pustule]; and the like of these: (K: [and to all of these the two other explanations mentioned above as from the K are likewise there, improperly, made to relate:]) this last explanation, in the K, is said by MF to be unknown; but it is mentioned in the A and L, and by more than one of the leading lexicologists: (TA:) [accord. to Mtr,] فَقَأْتُ البَثْرَةَ means I slit the pimple, &c., or rent it [open]. (Mgh, Msb.) Among the Arabs in the Time of Ignorance, when a man's camels amounted to a thousand, he put out (فَقَأَ) an eye of one of them (a بَعِير), and set it free to pasture where it would, and made no use of it. (TA.) — — فَقَأَ اللّٰهُ عَنْكَ عَيْنَ الكَمَالِ is a tropical saying [app. meaning May God prevent from seeing thee the fatal eye: the term عين الكمال being applied to an eye believed to have the power of killing by its glance]. (A, TA.) — — And فَقَأَ نَاظِرَيْهِ, (O, K,) likewise said to be a tropical phrase, (TA,) means (tropical:) He dispelled his anger. (O, K.) — — And فَقَأَعَيْنَهُ also means [sometimes] (tropical:) He struck him; or struck him vehemently with a broad thing, or with anything; or slapped him with his hand: or he was rough, rude, or ungentle, to him in speech. (TA in art. عين.) — — And فَقَأَتِ البُهْمَى, inf. n. فُقُوءٌ, (O, K, TA,) or, accord. to the L, فَقْءٌ, (TA,) The [barleygrass termed] بهمى was rendered dusty by rain, or by a torrent, so that the cattle would not eat it until it became clean: (O, K, TA:) and in like manner one says of any plant. (O, TA.) [See also 1 in art. فقأ.] — — And, as some say, (TA,) or ↓ تفقّأت, (S, O, TA,) (tropical:) The envelopes [or glumes] of the بُهْمَى burst open so as to disclose (S, O, TA) its fruit [or seeds], (S, O,) or its flower. (TA.) 2 فَقَّأَ see 1, first sentence. — — لَا يُفَقِّئُ البَيْضَ or ↓ لا البَيْضَ يَتَفَقَّأُ, (IJ, TA,) (A, TA,) (assumed tropical:) [He will not break, or burst, eggs, or the eggs,] is said of a weak and quiet man, (IJ, TA,) or of an impotent man. (A, TA.) 4 افقأ His breast, or chest, became depressed (انْخَسَفَ), in consequence of a malady, or an accident; (IAar, O, TA;) said of a man. (IAar, O.) [But see فَقَأٌ and أَفْقَأُ.] 5 تَفَقَّأَ see 7, in two places. — — It is also said of the corpse that has lain long upon the field of battle, meaning It rent, or burst. (Mgh.) And one says, تَفَقَّأْتُ شَحْمًا (assumed tropical:) [I almost burst with fat]: (S:) [and] تَفَقَّأَتِ الشَّاةُ شَحْمًا [the sheep, or goat, almost burst with fat]: (O:) شحما being in the accus. case as a specificative. (S, O.) And أَكَلَ حَتَّى كَادَبَطْنُهُ يَتَفَقَّأُ (assumed tropical:) He ate until his belly almost burst. (A, TA.) And ↓ أَكَلَ حَتَّى كَادَ يَنْفَقِئُ (assumed tropical:) [He ate until he almost burst]. (O: in the TA with بَكَى [he wept] in the place of اكل, and with بَطْنُهُ after ينفقئ.) — — And تَفَقَّأَتِ السَّحَابَةُ عَنْ مَائِهَا (tropical:) The cloud burst with its water. (S, * O, * TA.) — — See also 1, last sentence. — And see 2. 7 انفقأت العَيْنُ and ↓ تفقّأت, quasi-pass. vs., [the former] of فَقَأَ العَيْنَ and [the latter] of فَقَّأَهَا as expl. in the first sentence of this art.; (K, TA;) [thus signifying The eye became put out; or blinded; or made to sink in its socket: &c.: or it broke; or became broken, or ruptured:] and so البَثْرَةُ [the pimple, or the small, or purulent, pustule]: and the like of these: (K, TA:) the former, (Mgh,) or each, (Msb,) said of a بَثْرَة, means it [broke, or] rent, or burst: (Mgh, Msb:) and thus ↓ تفقأ said of [a pustule such as is termed] a دُمَّل, (S, Mgh, O,) and of [such as is termed] a قَرْح. (S, O.) — — See also 5. 8 افتقأ أَعَادَ عَلَيْهِ وَجَعَلَ بَيْنَ الخَرْزَ is expl. in the K as meaning الكُلْبَتَيْنِ كُلْبَةً أُخْرَى; [and in like manner in the O, except that the latte has الكُلَيْتَيْنِ and كُلْيَةً; and so have several copies of the K;] but this meaning is assigned by Lh to اقتفأ, which see for a fuller explanation. (TA.) فَقْءٌ (S, O, K) and (O, K) accord. to Ks and Fr (O) ↓ فُقْأَةٌ [in the CK فُقَّاءَة] and ↓ فَقَأَةٌ (O, K) and in some copies of the K ↓ فُقَّاءَة (TA) and ↓ فَاقِيَاءُ, (K,) originally فَاقِئَاءُ, (TA,) The [membrane called] سَابِيَاء (S, O, K) which comes forth عَلَى رَأْسِ الوَلَدِ [upon the head of the young one, meaning at the time of bringing forth,] (S, O,) or which rends open from off the head of the young one [at the time of bringing forth]: (K:) pl. [of the first] فُقُوءٌ: (TA:) or a small, thin, piece of skin, which is upon the nose of the young one, and which, if not removed from it, (O, K,) at the birth, (O,) causes its death, (O, K,) is thus termed, (K,) or is termed ↓ فُقْأَةٌ, by IAar: (O:) or, accord. to As, the water [or fluid] that is عَلَى رَأْسِ الوَلَدِ [app. meaning that is discharged at the time of the birth (see 2 in the arts. ربق and رمد)]: and accord. to IAar, the water [or fluid] that is in the مَشِيمَة [or membrane enclosing the fœtus in the womb] is termed فَقْءٌ and سُخْدٌ and سُخْتٌ and نُخْطٌ: (TA:) it is also said that فَقْوٌ signifies a certain white thing that comes forth from the woman or the she-camel in parturition, and which is an envelope wherein is much water or fluid; mentioned by A 'Obeyd as with hemz [i. e. written فَقْءٌ], and said by him to be the سَابِيَاء [q. v.]. (TA in art. فقو.) — — And فَقْءٌ signifies also A small hollow, or cavity, in stone, or a rugged place, that collects water: (K:) or it is [a hollow, or cavity,] like a خُفْرَة or جُفْرَة, in the midst of a [stony place such as is termed] a حَرَّة, (Sh, O, TA,) or in the midst of a mountain: (TA:) and ↓ فَقِيْءٌ signifies the same: (K:) the pl. (of the former, O, or of the latter, TA) is فُقْآنٌ. (O. TA.) فَقَأٌ A protuberance, or swelling out, (O, TA,) of the back, (O,) or of the breast, or chest. (TA.) [But see 4, and see also أَفْقَأُ.] فُقْأَةٌ: see فَقْءٌ, in two places. — — Also (tropical:) A cloud in which is neither thunder nor lightning, and the rain of which is مُتَقَارِب [app. meaning drawing near: as though likened to the membrane thus called]. (O, * TA. [In the former written, in this instance, فَقْأَةٌ, which I think to be a mistranscription by the copyist.]) فَقَأَةٌ: see فَقْءٌ. فَقْأَى: see the next paragraph. فَقِئٌ A he-camel affected with a disease termed حَقْوَة [q. v.], in consequence of which he voids not his urine nor his dung; (O, K; *) and sometimes, or often, his veins and his flesh become choked with blood, and swollen; and if slaughtered and cooked, the cooking-pot becomes full of blood; and sometimes, or often, his stomach becomes so much inflated, or swollen, that it rends, or bursts: and it is likewise applied to a she-camel: (O:) and ↓ فَقْأَى signifies the same applied to a she-camel. (K.) — — Also (i. e. فَقِيْءٌ) The disease above-mentioned, itself. (O, K.) — See also فَقْءٌ, latter sentence. فُقَّاءَةٌ: see فَقْءٌ. فَاقِيَاءُ: see فَقْءٌ. أَفْقَأُ Having a protuberant breast, or chest. (IAar, TA in art. فسأ.) [But see 4, and see also فَقَأٌ.] مُفَقَّئَةٌ Valleys, or water-courses, or torrent-beds, (أَوْدِيَةٌ,) that cleave the earth. (O, K.) فقح 1 فَقَحَ: see 2. — — Said of a plant, It became tall, or full-grown, and blossomed. (K.) — فَقَحَ فُلَانًا He, or it, hit, or struck, such a one in his فَقْحَة [q. v.]. (K.) — And فَقَحَ الشَّىْءَ, (K,) aor. فَقَحَ, inf. n. فَقْحٌ, (TA,) i. q. سَفَّهُ [i. e. He took the thing into his mouth, not moistened,] like as one does medicine: (K, TA:) of the dial. of ElYemen. (TA.) 2 فقّح, (S, K,) inf. n. تَفْقِيحٌ, (S,) He (a whelp) opened his eyes for the first time; (S, K;) as also ↓ فَقَحَ, aor. فَقَحَ, (K,) inf. n. فَقْحٌ. (TA.) It is said in a trad., فَقَّحْنَا وَصَأْصَأْتُمْ (S, TA) (tropical:) We have opened our eyes for the first time, and ye have kept your eyes closed; (TA;) meaning the truth has become manifest to us, and ye have been blind to it; (AO, A, * TA;) or we have seen our right course, and ye have not seen [yours]. (IB, TA.) And فقّح الشَّجَرُ The trees burst their buds, and made the extremities of their leaves to appear. (L.) 5 تفقّح It opened; syn. تَفَتَّحَ: (K:) it is said in this sense of a rose, (S, A, TA,) and of any flower, or blossom: (TA:) some say that it signifies تفتّح absolutely: others, peculiarly فى الكلام. (Az, as quoted in the L. [See تَفَتَّحَ فِى الكَلَامِ (a well-known phrase) in art. فتح: but فى كلام in the present case appears, from what precedes, to be evidently a mistranscription for فِى الكِمَامِ, i. e., in relation to calyxes.]) 6 تفاقحوا

They put [or turned] their backs one towards another; (S, K;) [from فَقْحَةٌ, q. v.;] like as you say تَظَاهَرُوا [and تَدَابَرُوا] and [in the contr. sense] تَقَابَلُوا. (S, TA.) فَقْحَةٌ: see فُقَّاحٌ. — — Also The anus: (S, K:) because it opens in the case of need: (Ham p. 677:) or a wide, or an ample, anus: (K, MF:) or a wide دُبُر: or a دُبُر with what it comprises: and afterwards, by reason of frequency of usage, applied to signify any دُبُر: (L:) pl. فِقَاحٌ. (S, K.) — — And The palm of the hand; as also ↓ فَقَاحَةٌ: (K:) of the dial. of El-Yemen: so called because of its width. (TA.) — — And The napkin (مِنْدِيل) of الإِحْرَام [i. e., which is used by one performing the rites of the حَجّ or of the عُمْرَة]: (K:) of the dial. of El-Yemen. (TA.) فَقَاحَةٌ: see the next preceding paragraph. فُقَّاحٌ A certain herb, (K, TA,) resembling the أُقْحُوَان [or chamomile] in its growth and its place of growth; n. un. with ة: it is one of the plants growing in the sands; and it is said that its flower is more contracted than that of the chamomile, and that the dust, or earth, sticks to it as it does to the [herb called] حَمَصِيص: (TA:) or the flower of the إِذْخِر [or juncus odoratus]; (S, K, TA;) said by Az to be a sort of perfume, sometimes put into medicine, called فُقَّاحُ الإِذْخِرِ; and it is the flower of the إِذْخِر when its calyx opens: (TA:) or the flower, or blossom, of any plant, (K, TA,) when it opens, whatever be its لَوْن [i. e. colour, or kind]; (TA;) as also ↓ فَقْحَةٌ, (K, TA,) thus with fet-h and sukoon. (TA. [Written by Golius فُقْحَةٌ.]) — — Also (tropical:) A woman of goodly, or beautiful, make, or form. (Kr, K, TA.) عَلَى فُلَانٍ حُلَّةٌ فُقَّاحِيَّةٌ Upon such a one is a حُلَّة [q. v.] of the colour of the rose when it is about to open. (S.) هُوَ مُتَفَقِّحٌ لِلشَّرِّ (assumed tropical:) He is in a state of preparation for evil, or mischief. فقد 1 فَقَدَهُ, (S, A, MA, Mgh, O, L, Msb, K,) aor. فَقِدَ, (S, A, O, &c.,) inf. n. فَقْدٌ and فِقْدَانٌ (S, MA, O, L, Msb, K) and فُقْدَانٌ (S, O, F) and فُقُودٌ; (IDrd, O, L, K;) and ↓ افتقدهُ; (S, A, MA, Mgh, O;) He found it not, (L, TA,) lost it, (MA, PS, &c.,) saw it not, (JK in explanation of the latter verb,) [missed, or failed of finding or seeing, it,] it was, or became, absent from him, (Mgh,) or he had it not, was destitute of it, was without it, lacked it, or wanted it, syn. عَدِمَهُ; (Msb, L, K;) but accord. to Er-Rághib, الفَقْدُ has a more special signification than العَدَمُ, this latter being the contr. of الوُجُودُ; (TA;) [whereas] الفَقْدُ [as inf. n. of فَقِدَ, though often used as meaning the being non-existent, properly] signifies the thing's being absent from the range of perception by sense so that its place is not known. (Bd in xii. 71.) [فُقِدَ signifies It was not found, was lost, was not seen, &c.] It is related of Abu-dDardà that he said, مَنْ يَتَفَقَّدْ ↓ يَفْقِدْ, [lit. He who seeks will not find,] meaning he who seeks after good in mankind will not find it; for he saw good to be rare in mankind: or he who seeks to acquaint himself with the circumstances of men will not find what will please him. (L.) 4 أَفْقَدَهُ اللّٰهُ إِيَّاهُ God caused him to lose, or fail of finding, him, or it. (L, K.) One says, أَفْقَدَكَ اللّٰهُ كُلَّ حَمِيمٍ [May God cause thee to lose every relation, or loved and loving relation]. (A.) [Or] الإِفْقَادُ is not of established authority: as to the saying الجُنُونُ يُفْقِدُ شَهْوَةَ الجِمَاعِ [meaning Insanity causes to lose, or annuls, the desire of coïtus], the correct word is يُعْدِمُ or يُزِيلُ. (Mgh.) 5 تفقّدهُ He sought it, or sought for it or after it; or did so leisurely or repeatedly; (A, * Mgh, L;) as also ↓ افتقدهُ: (Mgh, L:) or he sought it, or sought for it or after it, it being absent from him; (S, O, L, Msb, K;) as also ↓ افتقدهُ: (K:) or he sought, or sought leisurely or repeatedly, to obtain knowledge of it, having lost it: so accord. to Er-Rághib and many others; but this expression and تَعَهَّدَهُ are used, by some, each in the place of the other, and the latter, accord. to Er-Rághib and many others, [properly] signifies he sought, or sought leisurely or repeatedly, to obtain knowledge of it, having known it before. (MF.) You say, مَا تَفَقَّدْتُهُ مُنْذُ ↓ افْتَقَدْتُهُ, meaning منذ فَقَدْتُهُ [i. e. I have not sought for, or after, him, or it, since I lost him, or it. (B, TA.) See also 1, last sentence. — — [Also He investigated it.] 6 تفاقدوا means فَقَدَ بَعْضُهُمْ بَعْضًا [i. e. They lost one another]. (S, O, K.) 8 إِفْتَقَدَ see 1: — — and see also 5, in three places. الفَقْدُ, (O, K,) by Az, (K,) or in a number of the copies of the work of Az, (O,) erroneously written الفَقَدُ, (O, K,) A certain plant, (K,) resembling the [species of cuscuta, or dodder, called] كَشُوث: (TA:) and a beverage prepared from raisins or honey or [the plant] كشوث, as also ↓ الفُقْدُدُ: (K:) or, as AHn says, a certain plant which is thrown into the beverage of honey, which beverage consequently becomes strong, and is then called الفَقْدُ: he says, the فَقْد is what is called in Pers. فَنْجَنْكُشْت: IAar says, ↓ الفِقْدَةُ [or الفَقْدَةُكشوث ? then. un.] is the كشوث: and a beverage prepared from raisins and honey; and it is said that a beverage (نَبِيذ) is made of honey, and then the فَقْد is thrown into it, and causes it to become strong: so says Lth: and he says that the فَقْد is a plant resembling the كشوث: and ↓ الفُقْدُدُ is the نَبِيذ of the كشوث. (O.) الفِقْدَةُ: see the next preceding paragraph. الفُقْدُدُ: see الفَقْدُ, in two places. فَقِيدٌ and ↓ مَفْقُودٌ signify the same, (O, Msb, K,) [Not found, lost, not seen, missed, non-existent,] absent from one, (Mgh in explanation of the latter,) not had, lacking or lacked, wanting or wanted. (Msb, K.) One says, مَاتَ غَيْرَ فَقِيدٍ وَلَا حَمِيدٍ, (A, K,) and وَلَا مَحْمُودٍ ↓ غَيْرَ مَفْقُودٍ, (A,) [He died unmissed and unpraised; or,] without his loss being cared for [and without being praised]. (A, K.) فَاقِدٌ [as act. part. n. of 1 signifies Not finding a thing, losing it, not seeing it, missing it, not having it, being destitute of it, lacking it, or wanting it; or having failed to find it, having lost it, or having failed to see it. — — And hence,] A woman who is bereft of her child [by death]: (A 'Obeyd:) or who loses (تَفْقِدُ) her husband or child: (S, O:) or whose husband, or child, (L, K, TA,) or relation, or loved and loving relation, (TA,) has died: (L, K, TA:) or who marries after the death of her husband. (Lth, L, K.) The Arabs say, لَا تَتَزَوَّجَنَّ فَاقِدًا وَتَزَوَّجْ مُطَلَّقَةً [Do not thou marry a woman whose husband has died, but [rather] marry thou a divorced woman]. (Lh, L.) — — And in like manner, (O,) it is applied also to a she-gazelle, (S, O, L,) and to a cow [app. a wild cow], (O, L, K,) as also فَاقِدَةٌ, (O,) meaning Whose young one has been devoured by a beast, or bird, of prey; (O, L, K;) and to a pigeon (حَمَامَة) likewise. (L.) مَفْقُودٌ: see فَقِيدٌ, in two places. فقر 1 فَقَرَ, (TA,) [aor., app., فَقُرَ and فَقِرَ,] inf. n. فَقْرٌ, (O, K, TA,) He dug the ground; (O, * K, * TA;) as also ↓ فقّر, (TA,) inf. n. تَفْقِيرٌ. (K, TA.) And He dug a well to draw forth the water. (TA.) — — And فَقْرٌ signifies The boring, or perforating, of beads for the purpose of stringing; (K;) [as also تَفْقِيرٌ; for one says] ↓ فَقَّرْتُ [as well as فَقَرْتُ], meaning I bored, or perforated, beads. (S.) — — And The act of cleaving, slitting, or rending. (O.) [See also 8.] — — And فَقَرَ أَنْفَ البَعِيرِ, (S, O, K, *) [and فَقَرَ البَعِيرَ also, as is indicated in the TA,] aor. فَقُرَ and فَقِرَ, inf. n. فَقْرٌ, (K,) He made an incision in the nose [or muzzle] of the camel, (S, O, K, TA,) the beast being refractory, (TA,) with an iron instrument, (S, O, TA,) so as to reach to the bone, (K, TA,) or nearly so, (TA,) then put upon the place of the incision the [cord called] جَرِير, (S, O, TA, *) with a [string such as is termed] وَتَر wound upon it, (S, O,) to render him tractable, or to train him, thereby: (S, O, K, TA:) sometimes the refractory camel has three incisions made in his muzzle; and when his owner desires to render him tractable, and to prevent him from being brisk above measure, he puts the جرير upon the incision that is next to his lip, and in consequence he governs him as he will; and if he be between the refractory and the tractable, he puts the جرير upon the intermediate incision, and in consequence he exceeds in his pace; and if he desire that he should stretch forth and go without inconvenience to his owner, he puts the جرير upon the uppermost incision. (Aboo-Ziyád, L.) [The incision above mentioned is termed ↓ فُقْرَةٌ. — — Hence, app., by a tropical usage, فَقَرَ signifies

(assumed tropical:) He stigmatized a man: Freytag has mentioned it as occurring in the Deewán of the Hudhalees, and meaning " satyra perstrinxit eius vitia commemorans aliquem. "] — [فَقَرَهُ, aor. فَقُرَ, inf. n. فَقْرٌ, He, or it, broke the فَقَار (or vertebræ) of his back. — Hence the phrase,] فَقَرَتْهُ الفَاقِرَةُ, (S, O,) or الدَّاهِيَةُ, aor. فَقَرَ, inf. n. فَقْرٌ, (Msb,) [lit.] The calamity broke the vertebræ of his back: (S, O:) [meaning] the calamity befell him. (Msb.) — فَقُرَ, with damm, [aor. فَقُرَ,] He had a complaint of his vertebræ: and فَقِرَ, aor. فَقَرَ, inf. n. فَقَرٌ, He had a complaint of his vertebræ arising from fracture or disease. (Msb.) — — فَقُرَ or فَقِرَ in the sense of اِفْتَقَرَ: see 8. 2 فَقَّرَ see 1, first and third sentences. — — فقّر لِلْوَدِيَّةِ, (S, TA, *) or لِلْفَسِيلَةِ, (K, TA,) inf. n. تَفْقِيرٌ; [and accord. to Golius, ↓ تفقّر, but for this I have not found any authority;] He dug a hollow such as is termed فَقِير [q. v.] for the shoot, or offset, of a palm-tree. (S, K, TA.) — — And فُقِّرَ, said of anything, It was incised, or notched; and impressed, or marked. (TA.) — — Lth has erroneously assigned to تَفْقِيرٌ, a meaning belonging to تَفْقِيزٌ, q. v. (TA.) 4 افقر He (a colt) became fit for riding upon his فَقَار [or vertebræ]; like أَرْكَبَ: (O:) or he (a colt, Msb), or it (the back of a colt, L), became [strong in the vertebræ and] fit for being ridden. (L, Msb.) — افقرهُ نَاقَتَهُ, (S, O,) or بَعِيرَهُ, (ISk, K,) or ظَهْرَ بَعِيرِهِ, (TA,) or بَعِيرًا, (Mgh,) or دَابَّتَهُ, (A 'Obeyd, TA,) or المُهْرَ, (Msb,) He lent him the vertebræ [meaning the back] of his she-camel, that he might ride thereon: (S, O:) and he lent him the back of his camel (ISk, K, TA) during a journey, (ISk, TA) for carrying a burden, and for riding, (ISk, K, TA,) to be returned afterwards: (ISk, TA:) and he lent him a camel, that he might ride thereon; from فَقَار signifying the " vertebræ " of the back: (Mgh:) and he lent him his beast to ride as long as he pleased during a journey and then to return it to him: (A 'Obeyd, TA:) and he lent him the colt to ride upon its vertebræ [or back]. (Msb.) — Hence, افقرهُ أَرْضَهُ (tropical:) He lent him his land for sowing. (TA, from a trad.) — — أَفْقَرَكَ الصَّيْدُ means The object of the chase has enabled thee to have its vertebræ within thy power; therefore shoot it, or shoot at it: (O, TA:) or has enabled thee to have its side [which is sometimes termed فُقْر] within thy power: (K:) or has become near to thee. (TA.) [The Khaleefeh] El-Weleed the son of Yezeed the son of 'AbdEl-Melik is related to have said, أَفْقَرَ بَعْدَ مَسْلَمَةَ الصَّيْدُ لِمَنْ رَمَى i. e. The object of the chase has enabled the shooter at it to have its vertebræ within his power after Meslemeh; meaning that, since the death of his paternal uncle Meslemeh, the territory of the Muslims had become assailable to him who might attempt it. (TA.) — افقرهُ also signifies He (i. e. God, S, O, K, or a man, Msb) rendered him فَقِير [meaning poor, or needy, &c.]. (S, O, Msb, K.) — مَا أَفْقَرَهُ [i. e. How poor, or needy, &c., is he!] and مَا أَغْنَاهُ [which has the contr. meaning] are [said to be] anomalous; for their [respective primitive] verbs are اِفْتَقَرَ and اِسْتَغْنَى, from either of which the verb of wonder is not properly [or regularly] formed. (S, O. [But see 8.]) 5 ظَهَرَ قَبْلَنَا نَاسٌ يَتَفَقَّرُونَ العِلْمَ, occurring in a trad., as some relate it, means [There appeared before us men] eliciting what was recondite, or obscure, of knowledge, and opening what was closed thereof; from فَقَرْتُ البِئْرَ meaning " I dug the well to draw forth the water: " but the reading commonly known is [يَتَقَفَّرُونَ, q. v.,] with the ق before the ف. (IAth, TA.) — — See also 2. 6 تفاقر He feigned the lowliness, or submissiveness, of poverty, humbling, or abasing, himself with men. (K * and TA in art. بأس.) 8 افتقر He clave, slit, or rent; and opened: [see also 1, fourth sentence:] hence its usage in a trad. of 'Omar, in which, after his saying that Imra-el-Keys was the foremost of the poets, and had made the source of poetry to well forth abundantly to them, [see خَسَفَ,] he is related to have added, وَافْتَقَرَ عَنْ مَعانٍ عُورٍ أَصَحَّ بَصَرٍ: in saying this, he attributed a sound and an opened sight to the poetry, [which he thus personified,] and in like manner he described obscure and occult meanings by applying to them the epithet عُور [generally meaning " blind of one eye "]: he meant that Imra-el-Keys had made the meanings of poetry clear and perspicuous, and unveiled them, and shunned substitution and obscure diction: عَنْ with what is [to be understood as] antecedently connected with it occupies the place of a noun in the accus. case as a denotative of state: it is as though he said, فَتَحَ لِلشِّعْرِ أَصَحَّ بَصَرٍ مُجَاوِزًا لِلْمَعَانِى العُورِ مُتَخَطِّيًا لَهَا [lit. He opened, to poetry, a most sound vision, passing over half-blind meanings]. (O.) — Also, (O,) He was, or became, فقير [meaning poor, or needy, &c.]; (S, O, Msb, K, &c.;) and so ↓ فَقِرَ, aor. فَقَرَ, inf. n. فَقَرٌ; (Msb;) and ↓ فَقُرَ, aor. فَقُرَ; (K;) or they said افتقر, (Sb, Msb, TA,) like as they said اِشْتَدَّ, (Sb, TA,) but they did not say فَقُرَ, (Sb, Msb, TA,) like as they did not say شَدُدَ, (Sb, TA,) افتقر serving them instead of فَقُرَ; (Msb;) nor did they use any unaugmented form of this verb. (Sb, TA.) — — And one says, افتقر إِلَيْهِ He, or it, wanted, needed, or required, him, or it; [a phrase of frequent occurrence; like فَقِيرٌ إِلَيْهِ;] i. q. اِحْتَاجَ اليه. (TA in art. حوج.) 10 استفقر بَعِيرًا [He borrowed, or asked for the loan of, the back of a camel, for carrying a burden or for riding]. (See أَرْمَلُ.) فَقْرٌ and ↓ فُقْرٌ signify the same, (S, O, Msb, K,) but the latter is bad, (Lth, TA,) and sometimes they said ↓ فُقُرٌ, (MF, TA,) Poverty, want, or need; contr. of غِنًى: (K:) or the state of a man when he has [only] what suffices for his household, or those who dwell with him and whose maintenance is incumbent on him: (ISd, K:) [other meanings are indicated by explanations of the epithet فَقِيرٌ, q. v.:] ↓ مَفَاقِرُ [signifying needs, or wants,] is said by some to be a pl. of فَقْرٌ, anomalous, like مَشَابِهُ [pl. of شَبَهٌ] and مَلَامِحُ [pl. of لَمْحَةٌ]: or it may be a pl. of ↓ مُفْقَرٌ, an inf. n. of أَفْقَرَهُ; or pl. of ↓ مُفْقِرٌ; or it has no sing.: (TA:) you say, ↓ سَدَّ اللّٰهُ مَفَاقِرَهُ God rendered him, or may God render him, free from want; (S, Msb, K;) [lit.] God supplied, or may God supply, his various needs, or wants. (S, K.) — — And فَقْرٌ signifies also Anxiety; or disquietude, or trouble, of mind: pl. فُقُورٌ: (O, K, TA:) one says, شَكَى إِلَيْهِ فُقُورَهُ He complained to him of his anxieties; &c.: and it means also, his circumstances, and wants: (TA:) [for,] accord. to IAar, the phrase فُقُورُ النَّفْسِ is like شُقُورُهَا. (O.) — See also فَقْرَةٌ. فُقْرٌ: see the next preceding paragraph. — Also The side: pl. فُقَرٌ, (K, TA,) which is extr. [in respect of analogy]: mentioned by Kr. (TA.) [See أَفْقَرَكَ الصَّيْدُ.] فُقُرٌ: see فَقْرٌ. فَقِرٌ: see فَقِيرٌ, former half, in two places. فُقْرٌ: see فَقْرَةٌ. فَقْرٌ: see فَقَارٌ. — Accord. to the K, it signifies also A certain plant; and its pl. [or rather the coll. gen. n.] is ↓ فَقْرٌ: but the sing. [or n. un.] is correctly ↓ فَقُرَةٌ, with fet-h and then damm, mentioned by Sb as a word of a rare form, of which the pl. [or coll. gen. n.] is ↓ فَقُرٌ, as it has no broken pl.; and expl. by Th. (TA.) فُقْرَةٌ A hollow dug in the ground: pl. فُقَرٌ. (O, K, TA.) — — And The [incision termed] قُرْمَة (IAar, O, TA) that is made in the nose [or muzzle] (IAar, O) of the camel, (IAar, O, TA,) [in order to render him tractable, (see 1, near the beginning,)] after which [if necessary] another is made, [above it,] and then another, until he becomes gentle: (IAar, O:) pl. [of pauc. أَفْقُرٌ, occurring in the L, evidently as a pl. of فُقْرَةٌ in this sense, and, of mult., but also used as a pl. of pauc.,] فُقَرٌ. (O, TA.) Hence the saying of 'Aacute;isheh, in relation to [the murder of] 'Othmán, [app. alluding to its involving three violations, namely, the violation of the sacredness of the city in which it was perpetrated and of the month in which it occurred and of the person of the Khaleefeh,] بَلَغْتُمْ مِنْهُ الفُقَرَ الثَّلَاثَ, meaning (tropical:) Ye have done to him the like of your deed to the camel above mentioned [upon which ye have inflicted the three فُقَر]: thus expl. by AZ. (TA.) Accord.

to AHeyth, فُقَرٌ means (assumed tropical:) Great, or grievous, or formidable, events. (O.) And the three فُقَرَات of the son of Adam are said to be (assumed tropical:) The day of birth and the day of death and the day of resurrection. (O.) — — Also The part, of a shirt, that is the place into which the head is inserted. (K.) — Also Nearness. (K.) And one says, هُوَ مِنِّى فُقْرَةً, meaning He is near to me. (K, * TA.) — See also مُفْقِرٌ. فِقْرَةٌ: see فَقَارٌ. — — [Hence] الفِقَرَاتُ is a name of (assumed tropical:) The star [or stars] in the خَرَزَات [meaning joints of the tail] of Scorpio. (Kzw in his descr. of Scorpio.) And فِقَرٌ signifies (assumed tropical:) Certain ornaments, moulded, or fashioned, in the form of the vertebra of the back: (A, KT, TA, and Har p. 34:) one of which is termed فِقْرَةٌ. (Har ibid.) — — And hence, (KT,) or as being likened to a vertebra of the back, (S, O, KT,) (tropical:) The best verse in an ode is termed فِقْرَةٌ. (S, O, K, KT.) — — And hence, as being likened to the best verse in an ode, فِقْرَةٌ means (tropical:) (tropical:) Any choice phrase or sentence: (KT:) one says, مَا أَحْسَنَ فِقَرَ كَلَامِهِ i. e. [How beautiful are] the points, or points of wit, (سُكَت [pl. of نُكْتَةٌ]) of his speech, or language! (A, TA.) — — And in like manner it is applied to signify (assumed tropical:) The end [or final word] of every verse of an ode and [of every clause] of a خُطْبَة [which is in rhyming prose]. (Msb.) — — And (assumed tropical:) [A pair of clauses of rhyming prose, both ending with the same rhyme; i. e.] the فِقْرَة is that which in [rhyming] prose is like the verse in poetry. (Kull p. 208.) — Also A piece of land, such as is termed قَرَاح [q. v.], for sowing. (O, K.) — And A thing that serves as a mark, or sign, (Lth, K, TA,) to men contending, or competing, in shooting, or casting, (Lth,) such as a mountain, (K,) or such as a hill, or a hollow dug in the ground, (Lth.) or a هَدَف [or butt, &c.], (Lth, K, TA,) and the like: (K, TA:) they say, in such contending or competing, أُرَامِيكَ مِنْ أَدْنَى فِقْرَةٍ [I will contend, or compete, with thee in shooting, or casting, from the nearest فقرة] and مِنْ أَبْعَدِ فِقْرَةٍ [from the furthest فقرة]. (Lth, TA.) فَقْرَةٌ: see فِقْرَةٌ. فُقْرَى [The lending one a camel, &c., to be ridden or to carry a burden;] a subst. [similar to رُقْبَى and عُمْرَى] from أَفْقَرَهُ نَاقَتَهُ (S) or بَعِيرَهُ. (K.) فَقَارٌ The vertebra of the back; (S, * Msb, K;) the bones of the spine, which are set in regular order, one upon another, from the part where is the كَاهِل to the عَجْب: (K, * TA:) [it is sometimes used as a sing., as in the S and O and K voce طَبَقٌ: but properly] the sing., (Msb, K,) or n. un., (S, TA,) is ↓ فَقَارَةٌ, (S, Msb, K,) for which one should not say فِقَارَةٌ, with kesr: (ISk, Msb:) and ↓ فِقْرَةٌ, of which the pl. is فِقَرٌ and فِقْرَاتٌ and فِقَرَاتٌ and فِقِرَاتٌ, signifies the same as فَقَارَةٌ; (S, Msb, K:) as does also ↓ فَقْرَةٌ. (K.) — — [Hence,] فَقَارُ الجَوْزَآءِ (assumed tropical:) The three very bright stars [d and e and z] disposed obliquely in the midst of the constellation الجوزآء [i. e. Orion]. (Har p. 456. [See art. جوز.) — — And [hence also,] ذُو الفَقَارِ (assumed tropical:) the name of A [celebrated] sword of the Prophet, (S, O, K,) and afterwards, of 'Alee: it had previously belonged to El-'As Ibn-Munebbih, who was slain at Bedr, (O, K,) by 'Alee, by whom his sword was given to the Apostle: (O:) accord. to Abu-l-'Abbás [i. e. Th]. it was thus named because there were in it small beautiful hollows [app. meaning small scallops in the edge, such as some modern swords have, for the more easy cleaving of coats of mail]: it is also, accord. to some, called ذو الفِقَار; but this is said by El-Khattábee to be vulgar. (TA.)— — It (i. e. ذُوالفَقَارِ) is also used, metaphorically, as meaning (tropical:) The spear. (TA.) فَقِيرٌ A hollow that is dug around the shoot, or offset, of a palm-tree, when it is planted: (S, O:) or a well [or the like thereof] in which the shoot, or offset, of a palm-tree is planted, (K, TA,) then alluvial soil with dung of camels or the like is pressed down around it: (TA:) pl. فُقُرٌ, with two dammehs: (K, TA:) or this [app. the pl., but accord. to the TA the sing.,] signifies wells, (K, TA,) three, and more, together, (TA,) or communicating, one with another. (K, TA.) The sing. signifies also A well: (Mgh, O:) or an old well: (O:) or a well having little water: (TA:) pl. as above. (Mgh.) — — And A plain, or soft, place, in which wells are dug forming a regular series. (O, K,) And رَكِيَّةٌ فَقِيرَةٌ signifies A dug well. (TA.) And فَقِيرُ بَنِى فُلَانٍ فِى الرَّكَايَا is expl. by A 'Obeyd as meaning The share of the sons of such a one of the wells. (TA.) — — Also The mouth, (K, TA,) or the place whence the water issues, (S, O, TA,) of a subterranean channel, or conduit: (S, * O, * K, * TA:) pl. as above. (TA.) — — And it is said to signify A [hollowed] trunk of a palm-tree, by means of which one ascends to an upper chamber: but the word commonly known in this sense is نَقِيرٌ [q. v.], with ن. (IAth, TA.) — As an epithet applied to a camel, it means Having an incision [or two incisions or three] made in his nose [or muzzle] in the manner explained in the first paragraph of this art.; and so ↓ مَفْقُورٌ. (K, TA.) — Also, applied to a man, (TA,) Having the vertebræ of the back broken; (S, O, K, * TA;) and so ↓ فَقِرٌ and ↓ مَفْقُورٌ: (K:) or having a complaint of the vertebræ of his back, arising from fracture or from disease: (Msb:) or having his vertebræ pulled out from his back, so that his spine is interrupted: (T, L:) and ↓ فَقِرٌ, a man having a complaint of his vertebræ: (S, O, TA:) and فقير and ↓ مَفْقُورٌ, a man afflicted [lit. having the vertebræ of his back broken] by a calamity. (Msb.) — Hence, as though having the vertebræ of his back broken, (IDrst, TA in art. جبر,) [but said to be irregularly formed from اِفْتَقَرَ, like مَا أَفْقَرَهُ, q. v.,] Poor: or needy; contr. of غَنِىٌّ; (as implied in the K;) having [only] what suffices for his household, or those who dwell with him and whose maintenance is incumbent an him: (ISd, K:) or one who finds food sufficient to sustain life: (K:) or one who possesses only what is sufficient for life: (ISk, S, K: *) or one whose property is, or has become, little: further expl. in art. سكن: (Msb:) or one who has what to eat; (Aboo-'Amr Ibn-El-'Alà;) differing from مِسْكِينٌ, which signifies one who possesses nothing; altogether destitute: (Aboo-'Amr Ibn-El-'Alà, ISk, S, O, K:) or both mean destitute, i. e. possessing nothing: (IAar, S, O:) Aboo-Haneefeh holds the opinion of ISk, (TA,) who cites the following verse from a poem of Er-Rá'ee in praise of 'Abd-El-Melik Ibn-Marwán; أَمَّا الفَقِيرُ الَّذِى كَانَتْ حَلُوبَتُهُ وَفْقَ العِيَالِ فَلَمْ يُتْرَكْ لَهُ سَبَدُ [As to the فقير whose milch camel was sufficient for his household, and nothing (more) was left to him:] (S, O, TA:) As says that the مسكين is better in condition than the فقير: and Yoo says that the فقير is better in condition than the مسكين; and adds, I asked an Arab of the desert, Art thou فقير? and he answered, No, by God, but rather مسكين: (S, O, TA:) or the former signifies needy, needing, or wanting; a needer; and the latter, one abased by need or want, or otherwise; (Ibn-'Arafeh, O, K;) who, if abased by need or want, may lawfully receive of the poor-rate; but if abased otherwise than by need or want, he may not receive of the poorrate; for he may be rich: (Ibn-'Arafeh:) [الفَقِيرُ إِلَى اللّٰهِ the needer of God, i. e., of God's help, &c., and الفَقِيرُ إِلَى رَحْمَةِ اللّٰهِ the needer of the mercy of God, are epithets which a man often writes before his name:] it is said in the Kur [xxxv. 16], أَنْتُمُ الفُقَرَآءُ إِلَى اللّٰهِ وَاللّٰهُ هُوَ الْغَنِىُّ الْحَمِيدُ, which is explained as meaning Ye are the needers, or they who stand in need, of God: [and God, He is the Self-sufficient, the Praised in every case:] (O, * TA: [see also the Kur xxviii. 24:]) or فقير signifies one who is crippled, or deprived of the power of motion, by disease, or who suffers from a protracted disease, being weak, and who has no trade; and one who has a mean trade that does not suffice for his need; and مسكين, a beggar, who has a trade that stands in some stead, (حِرْفَةٌ تَقَعُ مَوْقِعًا,) but does not cause him and his household

to be without want; (Esh-Sháfi'ee, T, O, K;) so that the former is in a harder condition than the latter accord. to Esh-Sháfi'ee; (T;) and it seems that he is called فقير because of crippleness, or protracted disease, which prevents his freely employing himself in making gain: (Khálid Ibn-Yezeed:) As also says that the latter is in a better condition than the former; (S, O, K;) and so says Ahmad Ibn-'Obeyd: (TA:) and as to the verse of Er-Rá'ee, cited above, it is said to mean that the person there mentioned had a milch camel in former times, but possessed it no longer, and that لَمْ يُتْرَكْ لَهُ سَبَد means that nothing was left to him: (Mgh:) the pl. of the latter epithet is also applied in the Kur xviii. 78 to men possessing a ship, or boat, which is worth a considerable sum; (Mgh;) whence Aboo-Bekr holds the opinion of As to be correct: (TA:) but it is urged in reply, that these men were hirers, not owners, of the vessel, as appears from one reading, [app. يُعْمَلُونَ for يَعْمَلُونَ,] with teshdeed: (TA:) or the former signifies one who has neither property nor gain that suffices for his need; and the latter, one who has property or gain not sufficient for him: or, as some say, the converse is the truth: (Bd in ix. 60:) or both signify the same, (IAar, S, K,) one who possesses nothing: (IAar, S:) or when they are used together, they differ in signification; and when used separately, they both [sometimes] signify the same: (El-Bedr El-Karáfee:) [see more voce مِسْكِينٌ:] fem. with ة: (Msb, K:) pl. masc. فُقَرَآءُ; (Msb, K;) pl. fem. فَقَائِرُ, (K,) and فُقَرَآءُ (Lh, Msb, TA) like the masc., [said to be] the only instance of the kind except سُفَهَآءُ as pl. of سَفِيهَةٌ; (Msb;) [though فُقَهَآءُ, and perhaps some other instances, should be added;] but ISd says, I know not how this is. (TA.) فَقَارَةٌ: see فَقَارٌ. فَيْقَرٌ: see the next paragraph. فَاقِرَةٌ [An act that breaks, or will break, the vertebræ of the back: and hence,] (assumed tropical:) a calamity, or misfortune; (S, O, K;) as also ↓ فَيْقَرٌ: (S, O, K:) or, accord. to Lth and others, such as breaks the vertebræ of the back: (TA:) pl. فَوَاقِرُ. (Har p. 399.) عَمِلَ بِهِ الفَاقِرَةَ is a prov., meaning He did to him an act breaking, or that would break, his vertebræ; or a calamity, or misfortune, as in the Kur lxxv. 25: (Meyd:) [or, accord. to J, it app. means he did to him that which would render him tractable; for he says,] it is from the phrase فَقَرْتُ أَنْفَ البَعِيرِ. (S. [This phrase in the S has been strangely misunderstood by Golius; who has consequently, after mentioning the meaning " infortunium," added " et Habena seu capistrum, de quo in Conj. 1. "]) — — And [hence] الفَاقِرَةُ signifies (assumed tropical:) The resurrection. (TA.) أَفْقَرُ [More, and most, poor or needy &c.: said to be formed irregularly from اِفْتَقَرَ, not from an unaugmented form of the verb; like مَا أَفْقَرَهُ.] (See Ham pp. 573-4.) مُفْقَرٌ: see فَقْرٌ. مُفْقِرٌ, applied to a man, (O, TA,) Strong (O, K, TA) in the vertebræ of the back; (TA;) and thus ↓ مُفَقَّرٌ, applied to a camel; and [in like manner] ↓ ذُوفُقْرَةٍ, so applied, strong to be ridden: (O, TA:) and مُفْقِرٌ signifies also strong in the back; applied to a colt: (TA:) and, thus applied, that has attained to the time when he may be ridden. (K.) — — And [hence] one says, إِنَّهُ لَمُفْقِرٌ لِهٰذَا الأَمْرِ (assumed tropical:) Verily he is equal to this affair, possessing firmness of mind, or strength, or power, for it; (ISh, O, L, K;) and لهذا العَزْمِ for this determination, or resolution; and لهذا القِرْنِ for this adversary, or opponent. (L.) And ↓ رَجُلٌ مُفَقَّرٌ (assumed tropical:) A man sufficient for everything that he is ordered to do; (O, K, TA;) as thought by reason of the strength of his vertebræ. (TA.) — See also فَقْرٌ. مُفَقَّرٌ A sword having notches, or indentations, in its مَتْن [q. v.], (S, K,) forming depressions therein. (K.) — See also مُفْقِرٌ, in two places. مَفْقُورٌ: see فَقِيرٌ, in three places. مَفَاقِرُ: see فَقْرٌ, in two places. أَرْضٌ مُتَفَقِّرَةٌ Land in which are many فُقَر, meaning hollows. (O, K.) مُتَفَاقِرٌ A man asserting himself to be in a state of فَقْر [i. e. poverty, or need, &c.]. (A, TA.) فقص 1 فَقَصَ, aor. فَقِصَ, (Lth, Lh, M, O, K,) inf. n. فَقْصٌ; (Lth, Lh, IDrd, M, O;) He broke; (Lth, Lh, M, O, K;) or crushed; (Lh, O, K;) an egg, (Lh, IDrd, M, O, K,) and the like thereof, (IDrd, O,) and any hollow thing; (Lth, M, O;) as also ↓ فقّص, inf. n. تَفْقِيصٌ: (M, TA:) and he (a bird) broke asunder an egg from over the young bird: (A and TA in explanation of the former verb:) and فَقَسَ, aor. فَقِصَ, inf. n. فَقْسٌ, signifies the same as فَقَصَ. (Lh, O.) — — فَقَصَ فُلَانٌ بَيْضَ الفِتْنَةِ [lit. Such a one broke asunder the eggs of sedition, or the like,] is a tropical phrase [meaning (tropical:) such a one originated sedition, &c.]. (A, TA.) — — [Golius has assigned to فَقَصَ, constr. with an accus., another signification (" assecutus fuit rem "), as on the authority of the K; app. from a mistranscription in the explanation of المِفْقَاص, in a copy of that lexicon.] 2 فَقَّصَ see the preceding paragraph. 5 تَفَقَّصَ see what next follows. 7 انفقصت البَيْضَةُ and ↓ تفقّصت The egg broke [or broke asunder] عَنِ الفَرْخِ [from over the young bird]. فَقِيصٌ: see مَفْقُوصَةٌ. بَيْضَةٌ فَقْصَةٌ as an epithet: see its fem. voce مَفْقُوصَةٌ. — Also An iron thing like a ring, among the apparatus of the tiller of land, (Lth, O, K,) which clasps together [app. at the upper parts, so as to form a support like a trevet, for his provisions &c.,] several separate sticks, or pieces of wood, set over against one another. (Lth, O.) فَقُّوصٌ, (Lth, O, K,) or فَقُّوصَةٌ, (M,) [the former a coll. gen. n., and the latter its n. un.,] A melon (بِطِيخةٌ) before it has become ripe: (Lth, M, O, K:) a word of the dial. of Egypt: (Lth, O, K:) [but now applied in Egypt to the cucumis sativus (or common cucumber); (Forskål's Flora Aegypt. Arab., pp. lxxvi., 169;) or, particularly, cucumis sativus fructu albo: (Delile's Floræ Aegypt. Illustr., no. 929:)] also mentioned as with س for the last letter. (TA.) مِفْقَاصٌ [A kind of mace;] a thing like a pomegranate, at the end of an iron rod, that breaks, or crushes, everything that it reaches. (Ibn- 'Abbád, O, K.) بَيْضَةٌ مَفْقُوصَةٌ and ↓ فَقِيصَةٌ (IDrd, O, K) and ↓ فَقْصَةٌ (CK [but not found by me elsewhere]) An egg broken, or crushed. (IDrd, O, K.) فقع 1 فَقَعَ, aor. فَقَعَ and فَقُعَ, inf. n. فُقُوعٌ (S, O, K) and فَقْعٌ, (K,) said of the colour of a thing, (S, O,) It was intensely yellow: (S, O, K:) or its yellowness was free from admixture. (K, TA. [See also فَقْعٌ below.]) [And] فَقَعَ said of a skin, or hide, or a tanned, or red, skin or hide, (أَدِيم,) It was beautiful and clear [in colour]. (Ham p. 562.) — فَقَعَ said of a boy, He became active, and grew, grew up, or became a young man; (K, * TA; [in both of which it is implied that the aor. of the verb in this and the next two senses is فَقَعَ and فَقُعَ, as above;]) and so ↓ تفقّع. (TA.) — And فَقَعَ (K, TA) said of a man, (TA,) He died from, or in consequence of, the heat. (K, TA.) — فَقَعَتِ الفَوَاقِعُ فُلَانًا The calamities of time, or fortune, crushed such a one. (K, * TA.) — فَقَعَ, aor. فَقَعَ, (K,) inf. n. فَقْعٌ, (O,) He stole. (O, K. [Accord. to the TK, trans. in this sense.]) — And He emitted wind from the anus, with a sound; (K, TA;) in which sense the inf. n. is likewise فَقْعٌ; accord. to some, peculiarly said of an ass: and ↓ فَقَّعَ بِهِ, and ↓ بِمِفْقَعٍ, and ↓ بِمِفْقَاعٍ, inf. n. تَفْقِيعٌ, he did so vehemently. (TA.) — فَقِعَ, i. e. like فَرِحَ, (K, TA,) inf. n. فَقَعٌ, (TK,) said of a man, (TA,) He became red. (K, TA.) 2 فقّع, (TA,) inf. n. تَفْقِيعٌ, (O, K, TA,) He twisted the sides of his mouth, or opened his mouth and was diffuse, in speech, (O, K, TA,) and uttered speech that had no meaning. (TA.) — — And فقّع أَصَابِعَهُ, (S, O, * TA,) inf. n. as above, (S, O, K, TA,) i. q. فَرْقَعَهَا, (S, O, * K, * TA, *) [He cracked the joints of his fingers;] i. e. he pressed his fingers so that a sound was heard to proceed from their joints: (TA:) the action signified thereby is forbidden to be performed in prayer: (O, TA:) [but it is said that] this is the contracting of the fingers to the inner side of the hand and making a sound with the outer side [app. by pressing the fist upon the

ground so as to make the joints of the fingers crack, when rising; for I think that any action more irregular than this would be too obviously wrong to need prohibition]. (O.) — — And فقّع الوَرْدَةَ, inf. n. تَفْقِيعٌ, He made the rose into a round form (أَدَارَهَا), and then struck it so that it rent open, or asunder, producing a sound: (O:) or التَّفْقِيعُ signifies the striking a rose with the hand, (O, K,) or the making a rose-leaf into a round [and app. hollow] form, and pressing it with the fingers, (TA,) so that it produces a sound, (O, K, TA,) when rending open, or asunder. (TA.) — — [And فقّع signifies also It cracked with a sound: and it crackled: said of a flint-stone in fire: see صَوَّانٌ: and said of salt thrown into a fire: see نَارٌ.] — — See also 1, last sentence but one. — فقّع الأَدِيمَ, (O, TA,) inf. n. as above, (K,) He made the hide red. (O, K, TA.) 4 افقع, (TA,) inf. n. إِفْقَاعٌ, (O, K, TA,) He was, or became, poor, or needy: (TA;) or in an evil state or condition. (O, K, TA.) 5 تَفَقَّعَ see 1. — — [Reiske, as stated by Freytag, has explained this verb as signifying It was, or became, contracted; said of a hand: but probably, I think, in consequence of his having found تَفَقَّعَت erroneously written for تَقَفَّعَت.] 6 تفاقعت عَيْنَاهُ His eyes became white: (O, K, TA:) or became cleft, or fissured: or had in them foul, or foul white, matter. (TA.) 7 انفقع It became cleft, or fissured, or rent open or asunder. (O, K.) فَقْعٌ [an inf. n., of فَقَعَ, q. v. Used as a subst.,] Intense whiteness. (TA.) [But it seems to signify more commonly, Intense yellowness: or yellowness free from admixture: see 1, first sentence.] — And i. q. حُصَاصٌ [app. as meaning An emission of wind from the anus, with a sound]. (S, O, TA. [See 1, last sentence but one.]) — Also, and ↓ فِقْعٌ, (S, O, K,) the latter mentioned by ISk, (S, O,) A species of كَمْأَة [or truffles]; (S, O;) accord. to A 'Obeyd, (S, O,) the white and soft thereof: (S, O, K;) which is the worst thereof; or, as IAth says, a species of the worst [kind] of كمأة, accord. to AHn, it comes forth from the ground so as to appear, white, and is bad; the good being that which is extracted by digging: Lth says, It is a كَمْء [or truffle] that comes forth from the base of the plant called إِجْرِد [q. v.], and is of the worst of كمأة, and the quickest in becoming corrupt: (TA:) the pl. is فِقَعَةٌ, (S, O, K,) which is of both forms of the sing.; (S, O, TA;) and فَقْعٌ, with fet-h, has for pls. أَفْقُعٌ [a pl. of pauc.] and فُقُوعٌ [a pl. of mult.]. (AHn, TA.) A vile man is likened thereto: (S, O, K: *) one says, هُوَ أَذَلُّ مِنْ فَقْعٍ بِقَرْقَرَةٍ, (S,) or مِنْ فَقْعِ قَرْقَرٍ, (O, K,) [He is more vile than the فقع of, or than فقع In, a (??) and soft tract of ground,] because the beasts kick it along, (S,) or because it offers not resistance to the gatherer thereof, or because it is trodden with the feet, (O, K,) and the beasts kick it along. (O.) — — [From a mention of the pl. فُقُوعٌ in art. ذأن, and in the present art. in the TA, it appears that فَقْعٌ is also applied to The species of fungus called ذُؤْنُون, and to the species called طُرْثُوث, &c.] — — And [hence, perhaps,] فَقْعٌ [as a coll. a.] signifies also (assumed tropical:) Pointed toes (خَرَاطِيم) of a sort of boots (O, TA.) فِقْعٌ: see the next preceding paragraph. فَقَاعِ; see what next follows. فُقَاعِ; (O, and thus in my MS, copy of the K; in other copies of the K فُقَاع or فُقَاعٌ; and in all the copies is added كَرُبَاعِ or بالضَّمّ كَرُبَاع; [but there is no such word as رُبَاعِ. nor رُباعٌ; whence it seems to be meant that we should read كَرُبَاعَ; i. e. فُقَاعُ, like رُباعُ, imperfectly decl.; but see what follows;]) so says Ibn-Buzurj: (O:) or, (O, K,) accord. to AZ, (O,) ↓ فقاعِ, (O, K, *) like رُبَاعِ, (O.) [i. e.] with fet-h, like (كَثَمَانِ) ثَمَانِ: (K:) [which suggests that كَرُبَاعِ may be an early mistranscription for كَربَاعِ, and that فُقَاعِ is wrong, and only فَقَاعِ right, though it is said in one place in the TA that فَقَاع is like سَحَاب, i. e. that it is فَقَاعٌ:] or it is ↓ فَقِيعٌ, like أَمِيرٌ; (K, TA;) so accord. to El-Jáhidh, as mentioned by Az: (TA:) applied to a man, as meaning Red; (O, K, TA;) intensely so; by reason of إِغْرَاب [i. e. app., goodliness of condition]: (O, TA:) and ↓ فُقَاعِيٌّ, as an epithet applied to a man, signifies red. (TA.) فَقِيعٌ, (so in the O,) or ↓ فِقِّيعٌ, like سِكِّيتٌ, (K,) but the former, like أَمِيرٌ, is the right, [a coll. gen. n.,] and its n. un. is with ة, (TA,) The white, of pigeons; (K, TA;) said by El-Jáhidh to be such, of pigeons, as are like the صِقْلَابِىّ [or Sclave] of men; (O, TA;) a kind of white pigeon; so called as being likened to a [white] species of truffle [i. e. the فَقْع]. (TA.) — — أَبْيَضُ فَقِيعٌ, (so in the O,) or ↓ ابيض فِقِّيعٌ, like سِكِّيتٌ, (K,) White that is intense (O, K) in whiteness. (O.) [See also فَاقِعٌ.] — — فَقِيعٌ as an epithet applied to a man: see فَقَاعِ. فُقَّاعٌ: see فَقَاعِ: — — and see فَاقِعٌ, in two places. فَقَّاعٌ One who emits wind from the anus, with a sound, much, or frequently. (TA.) — — And Strong, or vehement; and bad, corrupt, or wicked. (Lth, O, K.) 1 فُقَّاعٌ certain beverage, (S, O, L, K,) [a sort of beer.] made from barley: (L, TA:) [but there are several sorts thereof, perhaps peculiar to postclassical times: (see De Sacy's Chrest. Arabe, see, ed., vol. i., pp. 149-154:)] so called because of the froth that rises upon its head. (O, K. [See فُقَّاعَةٌ.]) — — And A certain plant, (AHn, O, K.) such as is termed ↓ مُتَفَقِّعٌ, i. e., (AHn, O, K. *) which, when it dries up, becomes hard, and as though it were horns. (AHn, O, K.) [Now applied in North-Western Africa to The toadstool, which is called in other parts فُطْرٌ.] فِقِّيعٌ: see فَقِيعٌ, in two places. فُقَّاعَةٌ, like رُمَّانَةٌ, sing. of فَقَاقِيعُ, (TA,) which signifies The bubbles that rise upon water, (S, O, K, TA,) and upon wine, (O,) [&c.,] round, [or globular.] (TA,) like قَوَارِير [or vessels of glass]. (S, O, TA.) فُقَّاعِيٌّ A seller of [the beverage called] فُقَّاع. (TA.) فَاقِعٌ (S, O, K) and ↓ فُقَاعِيٌّ (K) Yellow intensely yellow; (S, O, K;) thus both signify: (Lh, K, TA:) or red intensely red: (K:) or red free from an admixture of whiteness: or purely red: (TA:) or فَاقِعٌ is applied to white and to any other colour as signifying free from admixture; (K;) and ↓ فُقَاعِيٌّ is applied in this sense to white: (TA:) and ↓ أَفْقَعُ, of which the pl. is فُقْعٌ, signifies intensely white. (K.) فَاقِعَةٌ A calamity, or misfortune: (S, O, K:) pl. فَوَاقِعُ. (S, O, K. *) أَفْقَعُ; pl. فُقْعٌ: see فَاقِعٌ. فَقْرٌ مُفْقِعٌ, accord. to the K, signifies مُدْقِعٌ [as though meaning Poverty causing to cleave to the dust or earth]: but the right phrase is فَقِيرٌ مُفْقِعٌ, signifying مُدْقِعٌ [i. e. a poor person cleaving to the dust or earth: for أَدْقَعَ is intrans. as well as trans.]; which denotes the worst condition, like مَجْهُودٌ. (TA.) [See 4.] مِفْقَعٌ and ↓ مِفْقَاعٌ [The anus (as being the instrument) with which wind is emitted vehemently, with a sound]: see 1, last sentence but one. خُفٌّ مُفَقَّعٌ i. q. مُخَرْطَمٌ (O, K) i. e. A boot having its fore part pointed. (TA in art. خرطم.) المُفَقِّعَةُ A certain black bird of which the base of the tail is white, (O, K,) that pecks camels', or similar, dung. (O.) مِفْقَاعٌ: see مِفْقَعٌ; and 1, last sentence but one. مُتَفَقِّعٌ: see فُقَّاعٌ. فقم 1 فَقِمَ, (S, K, * TA,) aor. فَقَمَ, (TA,) inf. n. فَقَمٌ, It, or he, was, or became, full: (S, K, TA:) it is said of a vessel: (TA:) and one says [also] أَصَابَ مِنَ المَآءِ حَتَّى فَقِمَ [He obtained, or took, of the water until he became full]; mentioned by IDrd. (S, TA.) — — And أَكَلَ حَتَّى فَقِمَ He ate until he became affected with indigestion, or oppressed by much eating. (K.) — — فَقِمَ مَالُهُ His property, or wealth, became much, or abundant: or it has the contr. meaning, i. e., passed away; came to an end; or became spent, exhausted, or consumed. (K, TA.) — فَقِمَ, aor. فَقَمَ, (K, TA,) inf. n. فَقَمٌ (S, K, TA) and فُقْمٌ, (K, TA,) He had the lower central incisors prominent, (S, TA,) so that they did not close against the upper, (S,) or so that the upper did not close against them when he (the man) closed his mouth: so in the L: or he had the lower jaw long and the upper short: but accord. to the K, he had the upper central incisors prominent, so that they did not close against the lower: (TA:) the epithet applied to him is ↓ أَفْقَمُ; (S, K, TA;) fem. فَقْمَآءُ. (TA [in which it is added that one says رجل فُقْمٌ; but رجل is app. here a mistranscription for رِجَالٌ].) — — And [hence] فَقِمَ فَلَانٌ i. q. بَطِرَ and أَشِرَ (tropical:) [i. e. Such a one exulted; or exulted greatly,

or excessively; and behaved insolently and unthankfully, or ungratefully: &c.]: (K, TA:) because البَطَرُ and الأَشَرُ are departure from the limit of rectitude. (TA.) — — And فَقِمَ الأَمْرُ, (K, TA,) aor. فَقَمَ, (TA,) inf. n. فَقَمٌ and فَقْمٌ and فُقُومٌ, (tropical:) The affair did not proceed in a right course. (K, TA.) — — And فَقِمَ and فَقُمَ are syn. with تفاقم, q. v. (K.) — — And فَقُمَ signifies also It (a thing) was, or became, wide, or ample. (TA.) — فَقَمَ المَرْأَةَ: see 3. — فَقَمَ اتكَلْبَ He took hold of the فُقْم [i. e. muzzle] of the dog; (K;) as also ↓ تفقّمهُ. (Z, K.) 3 فاقم المَرْأَةَ, (S, * K, TA,) inf. n. مُفَاقَمَةٌ and فِقَامٌ, (S, TA,) He compressed the woman; (S, K, TA;) as also ↓ فَقَمَهَا. (K.) 5 تَفَقَّمَ see 1, last sentence. 6 تفاقم It (an affair, or a case,) was, or became, great, or formidable; (S, Mgh, K, TA;) and hard, or difficult; (Mgh;) said of what is disliked, or hated; (TA;) and ↓ فَقِمَ and ↓ فَقُمَ signify the same. (K.) فَقْمٌ: see what next follows. فُقْمٌ (S, K) and ↓ فَقْمٌ (K) The لَحْى [meaning lateral portion of the lower jaw]; (S, K;) or either one of the لَحْيَانِ. (K.) Hence the trad., مَنْ حَفَظَ مَا بَيْنَ فَقْمَيْهِ وَرِجْلَيْهِ دَخَلَ الجَنَّةَ [He who keeps from evil what is between his two lateral portions of the lower jaw (i. e. his tongue), and what is between his two legs (i. e. his ذَكَر), enters Paradise]. (S, * TA.) — — [And] The upper part [of the interior] of the mouth: the lower part is the حَنَك. (IAar, T in art. حنك.) — — See also فُغْمٌ. فُقْمٌ The mouth. (Sh, K, TA. [See also فُغْمٌ.]) أَفْقَمُ; fem. فَقْمَآءُ: see 1. — — Hence, (assumed tropical:) Anything crooked, distorted, or uneven. (TA.) And أَمْرٌ أَفْقَمُ (tropical:) An affair, or a case, of a crooked kind; contrary to what is right. (S, * K, * TA.) — — [And Freytag adds, from the Deewán of the Hudhalees, Difficult, as an epithet applied to a thing: — — and, as a signification of the fem., A calamity, or misfortune.] فقه 1 فَقِهَ, aor. فَقَهَ, (S, Msb, K, &c.,) inf. n. فِقْهٌ, the verb being like عَلِمَ and the inf. n. like عِلْمٌ, in measure and in meaning, (TA,) or فَقَهٌ; (JK; [and the same seems to be implied in the Msb and the K;]) and فَقُهَ; (Msb, K;) He had, or possessed, what is termed فِقْهٌ, meaning understanding, (S, K,) and knowledge, and intelligence, and especially knowledge of the law (عِلْمُ الدِّينِ): (K:) or both are syn. with عَلِمَ: (Msb, TA:) or فَقُهَ, of which the inf. n. is فَقَاهَةٌ, (S, TA,) or فِقْهٌ, (JK,) signifies [peculiarly] he had, or possessed, knowledge of the law (عِلْم الشَّرِيعَة): (S:) or this latter verb signifies he had, or possessed, what is termed فِقْهٌ as a faculty firmly rooted in his mind: (Msb, TA:) or, accord. to IB, i. q. ↓ تَفَقَّهَ [q. v., as intrans.]: and he was, or became, [a فَقِيه, q. v., or] equal to the فُقَهَآء. (TA in art. علم: see علم.) One says, فُلَانٌ لَا يَنْقَهُ [which may be rendered Such a one will not understand nor comprehend: but the two verbs are exactly syn.]. (S.) And to the witness one says, كَيْفَ فَقَاهَتُكَ لِمَا أَشْهَدْنَاكَ [app. meaning How is thy understanding of (or how understandest thou) what we have made thee to witness?]: it is not said to any other than the witness: (K, TA:) thus in the M: (TA:) or, accord. to Z, it is said to other than the witness. (K, * TA.) — — And فَقِهَهُ, (Mgh, K,) aor. فَقَهَ, inf. n. فِقْهٌ, (K,) He understood it, (Mgh, K,) namely, a meaning, (Mgh,) or a thing that one explained to him; (TA;) as also ↓ تفقّههُ. (K.) — — See also 3. 2 فقّههُ, (S, K,) inf. n. تَفْقِيهٌ, (K,) He (God) made him to know or have knowledge [or to understand, or instructed him], or taught him; (S, * K, TA;) and (K) so ↓ افقههُ, (Msb, K,) or he made him to understand. (S, Mgh.) It is said in a trad., اَللّٰهُمَّ عَلِّمْهُ الدِّينَ وَفَقِّهْهُ فِى التَّأْوِيلِ i. e. O God, teach him الدين [app. here meaning the science of the law] and [instruct him in] the تأويل [or interpretation, &c.,] and the meaning thereof. (TA.) And you say, أَفْقَهْتُكَ ↓ الشَّىْءَ I made thee to understand, (S, Msb, *) or I taught thee, (Msb,) the thing. (S, Msb.) And ↓ أَفْقَهْتُهُ I explained to him the learning of الفِقْه [meaning the science of the law]. (T, TA.) 3 فاقههُ He searched with him into [matters of] science, disputing with him, (S, K,) ↓ فَفَقَهَهُ, aor. فَقُهَ, [inf. n. فَقْهٌ,] and he overcame him therein. (K.) 4 أَفْقَهَ see 2, in three places. 5 تفقّه He learned knowledge, or science: (M voce سَوَّدَ:) [and particularly] he learned الفِقْه [meaning the science of the law]: (JK:) or he took, or applied himself, to the acquisition of الفِقْه [meaning thus]. (S, TA.) And تفقّه فِى العِلْمِ is like تَعَلَّمَ [meaning He became, or made himself, learned, or thoroughly learned, in science]. (Msb.) لِيَتَفَقَّهُوا فِى الدِّينِ, in the Kur ix. 123, means That they may task themselves to obtain understanding in الدِّينْ [i. e. the law, or religion in general], imposing upon themselves the difficulties attendant on the acquisition thereof. (Ksh, Bd.) See also 1, in two places; in the latter of which it is mentioned as transitive. فِقْهٌ [as a simple subst.] signifies Understanding (S, Msb, K) of a thing; (Msb, K;) and knowledge thereof; (Msb, K;) and intelligence: (K:) accord. to IF, any knowledge of a thing is thus termed: (Msb:) [hence فِقْهُ اللُّغَةِ The science of lexicology is the title of a work written by him; and of another work, by Eth-Tha'álibee:] and, as used by the lawyers [and others], الفِقْهُ denotes a particular science; (Msb;) it signifies particularly, (S, TA,) or predominantly, (K, TA,) The science of the law; [jurisprudence;] (S, K, TA;) syn. عِلْمُ الشَّرِيعَةِ, (S, TA,) or عِلْمُ الدِّينِ, [which is the same as علم الشريعة,] because of its preëminence (K, TA) above the other kinds of science: (TA:) and more particularly, the science of the فُرُوع [or derivative institutes] of the law. (TA.) فَقُهٌ; and its fem., with ة: see the next paragraph. فَقِيهٌ Any one possessing knowledge of a thing. (TA.) فَقِيهُ العَرَبِ signifies The عَالِم [or man of knowledge] of the Arabs; (TA;) and was an appellation given to El-Hárith Ibn-Keledeh (الحٰرِثُ بْنُ كَلَدَةَ), who was also called طَبِيبُ العَرَبِ [as is said in the S in art. ازم], because this appellation is syn. with the former; but IKh and El- Hareeree do not mean by فقيها لعرب any particular person. (Mz, close of the 39th نوع.) — — [Particularly and predominantly,] فَقِيهٌ signifies One possessing knowledge of the law; [a lawyer;] (S, K;) as also ↓ فَقُهٌ; (Msb, K;) fem. فَقِيهَةٌ and ↓ فَقُهَةٌ: pl. [of فَقِيهٌ] فُقَهَآءُ; and [of فَقِيهَةٌ] فَقَائِهُ and فُقَهَآءُ; (K;) the last of these pls. mentioned by Lh, and anomalous, as applied to women: ISd says, " in my opinion, he, of the Arabs, who says فُقَهَآء [in speaking of women] takes no account of the fem. ة: it is like فُقَرَآءُ applied to women. " (TA.) [In Egypt, the appellation فِقِى, a vulgar corruption of فَقِيه, is now applied to A schoolmaster; and to a person who recites the Kur-án &c. for hire.] — — فَحْلٌ فَقِيهٌ means A stallion [camel] expert in covering, (K, TA,) that knows well the she-camels that are lusting, and the pregnant. (TA.) المُسْتَفْقِهَةُ The female companion of the wailing woman, who responds to her (K, TA) in what she says; because she catches and retains quickly, and understands, what she [the former] says, and to reply to it: [as though it signified " she who seeks, or desires, to understand: "] it is said in a trad. that each of these persons is cursed by God. (TA.) فقو 1 فَقَوْتُ أَثَرَهُ or إِثْرَهُ I followed his track, or footsteps; i. q. فَقَوْتُهُ; (K, TA;) mentioned by Yaakoob among the words formed by transposition: so in the M. (TA.) فُقْوَةٌ: see its syn. فَوْقٌ, in art. فقأ. فُوق The فُقْوَةٌ [or notch] of the arrow; (S, K, TA;) i. e. the part which is the place of the bowstring: (TA:) [also called فُوقَةٌ, from which it is app. formed by transposition, like the other words mentioned in this art.:] pl. فُقًى, (S, K,) also written فُقًا. (TA.) An ex. of the pl. occurs in a verse cited in art. عرقب, voce عُرْقُوبٌ. (S.) فك 1 الفَكُّ, accord. to Er-Rághib, primarily signifies التَّفْرِيجُ [i. e. The opening a thing; and particularly by diduction, or so as to form an intervening space, or a gap, or breach]. (TA.) You say, فَكَّ, first pers. فَكَكْتُ, (S, O, Msb, K,) aor. فَكُ3ُ, inf. n. فَكٌّ, (O, Msb,) He separated (S, O, Msb, K) a thing (S, O, K) from another thing; and any two things knit together, or intricately intermixed: (S, O:) or فَكَكْتُهُ

I separated one part of it from another part thereof: (Msb:) and ↓ تَفْكِيكٌ likewise signifies the separating two things knit together, or intricately intermixed. (Lth, S, TA.) And He broke [or broke open] a seal, i. e. a sealed piece of clay or wax; (Mgh, Msb, * TA;) in relation to which ↓ يَفْتَكُّهُ occurs as meaning يَفُكُّهُ, though we have not heard it [as a classical expression in this sense]. (Mgh.) — — And فَكَّ العَظْمَ, (Mgh, Msb,) aor. and inf. n. as above, (Msb,) He dislocated the bone; put it out of joint. (Mgh, Msb.) [This, or the like, is what is meant by its being said that] الفَكُّ in the hand, or arm, is [i. e. denotes] less than الكَسْرُ. (K.) — — And فَكَّ يَدَهُ, (K, TA,) aor. and inf. n. as above, (TA,) He opened, or unclosed, his hand from what was in it: (K, TA:) so in the M. (TA.) — — And فَكَّ الرَّهْنَ, (S, Mgh, O, Msb, K,) aor. ـُ3فَكَّ, (TA,) inf. n. فَكٌّ and فُكُوكٌ; (K;) and ↓ افتكّهُ; (S, Mgh, O, K;) (tropical:) He redeemed the pledge; (S, Mgh, O, Msb, K, TA;) got it out from the hand of him to whom it was pledged. (Mgh.) — — And فَكَكْتُ signifies also I loosed, set loose or free, or let go, anything. (Msb.) — — [Hence,] فَكَّ الأَسِيرُ, (Msb, K,) aor. ـُ3فَكَّ, (TA,) inf. n. فَكٌّ and فَكَاكٌ and فِكَاكٌ, (K,) (tropical:) He liberated, or set free, the captive. (Msb, K, TA.) And فَكَّ الرَّقَبَةَ, (S, O, Msb, K,) aor. ـُ3فَكَّ, inf. n. فَكٌّ, (TA,) [lit. He loosed the neck,] means (tropical:) he emancipated [the slave]. (S, O, Msb, K, TA.) فَكُّ الرَّقَبَةِ is expl. in a trad. as meaning (assumed tropical:) The assisting in paying the price [of the slave when one is unable to pay the whole of the price]. (O, TA.) In the Kur [xc. 13], فَكُّ رَقَبَةٍ is said by some to mean (assumed tropical:) The emancipating of a slave: and by some. (assumed tropical:) the man's emancipating himself from subjection to God's punishment by the confession of the unity of God and by righteous doing and then by teaching the same to others. (TA,) فَكَّ فُلَانٌ means (assumed tropical:) Such a one was set free, and at rest, from a thing. (IAar, Th, TA.) — — [Hence also,] one says, هُوَ يَفُكُّ المَشَاكِلَ (assumed tropical:) [He solves] the things, or affairs, that are dubious, or confused. (TA in art. شكل.) — — قَدْفَكَّ وَفَرَّجَ is said of a very old man, meaning فَرَّجَ لَحْيَيْهِ [i. e. He has parted his jaws, by hanging the lower jaw in consequence of weakness]; as is the case in extreme old age. (S, O,) And [hence.] فَكَّ, (AZ, S, O, K,) aor. ـُ3فَكَّ, inf. n. فَكٌّ and فُكُوكٌ, (AZ, S, O,) said of a man, means (assumed tropical:) He was, or became, extremely aged, or old and weak. (AZ, S, O, K.) [Or فَكَّ thus used may be from الفَكُّ signifying " the jaw: " and so what next follows.] — — فَكَكْتُ الصَّبِىَّ I put medicine into the mouth of the boy or young male child [opening his jaws for that purpose]. (S, O.) — قَدْ فَكِكْتَ, [third pers. فَكَّ,] aor. تَفَكُّ, inf. n. فَكَكٌ, Thou hast become such as is termed أَفَكُّ i. e. one whose مَنْكِب [here meaning shoulder-bone] has become unknit, or loosened, (اِنْفَرَجَ,) from its joint, in consequence of weakness and flaccidity. (S.) [See also فَكَكٌ below.] — — And قَدْفَكِكْتَ, aor. تَفَكُّ; (S, O, K;) and فَكُكْتَ, (O, K,) a verb of a very rare form, [respecting which see دَمَّ, last sentence,] (MF, TA,) aor. تَفُكُّ; (O, K;) inf. n. فَكَّةٌ (S, O, K) and فَكٌّ also; (TA;) (tropical:) Thou hast become foolish, or stupid, and soft, flaccid, or languid. (S, O, K, TA.) 2 ـَ3فكَّ see the preceding paragraph, second sentence. 4 افكّت She (a camel) being near to bringing forth, her صَلَوَانِ [app. meaning two parts on the right and left of the tail (see صلًا in art. صلو)] became lax, or flaccid, and her udder became large; (K, TA;) and so أَفْكَهَت; (TA;) so too ↓ تفكّكت: or this last signifies she became vehemently desirous of the stallion. (O, K.) — — And افكّ مِنَ الحِبَالَةِ He (a gazelle) got loose from the snare into which he had fallen. (TA: also mentioned, but not expl., in the O.) 5 تفكّك It (a thing) became much, or widely, separated: and became unclosed. (O, TA.) — — تفكّكت السَّفِينَةُ The ship parted asunder; became disjointed; became separated in its places of joining. (Mgh in art. خلع.) — — See also 7. — — And see 4. — — You say also, هُوَ يَتَفَكَّكُ meaning (tropical:) He is [or acts] without power of self-restraint, in consequence of stupidity, or unsoundness of intellect, (S, O, K, TA,) in his gait, and in his speech: (TA:) or تَفَكَّكَ in walking is syn. with تَخَلَّعَ, (S and K and TA in art. خلع,) i. e. [he was, or became, loose in the joints; or] he shook his shoulder-joints and his arms, and made signs with them. (TA in that art.) 7 انفكّ It became separated: you say, انفكّ الشَّىْءُ مِنَ الشَّىْءِ The thing became separated from the thing: (O, TA:) and اِنْفَكَكْتُ مِنْكَ [I became separated from thee]. (TA.) — — And, said of a bone, It became dislocated, or out of joint; (MA, Mgh, * Msb; *) it unknit, or loosened, and separated; syn. اِنْفَرَجَ وانْفَصَلَ; as also ↓ تفكّك. (Mgh.) [And it is also used in relation to a member of the body:] one says, سَقَطَ فُلَانٌ فانْفَكَّتْ قَدَمُهُ أَوْ إِصْبَعُهُ i. e. اِنْفَرَجَتْ وَزَالَتْ [Such a one fell, and his foot, or his finger, became unknit, or loosened, and dislocated]: (S, O:) [or] انفكّت قَدَمُهُ means زَالَتْ [i. e. his foot became dislocated; and انفكت إِصْبَعُهُ means اِنْفَرَجَتْ [i. e. his finger became unknit, or loosened in a joint]. (K.) — — One says also, انفكّت رَقَبَتُهُ مِنَ الرِّقِّ, meaning (tropical:) He became freed [lit. his neck became loosed] from slavery. (S, * O, * TA.) — — And انفكّ عَنْ عَهْدِهِ (assumed tropical:) [He became released from his compact, engagement, or promise]. (TA voce اِنْفَرَكَ.) — — And لَايَنْفَكُّ عَنْ قُبْحِ فِعْلِهِ (assumed tropical:) [He will not desist from his evil doing]. (O and K in art. عرف.) — [It is also used in the sense and manner of the non-attributive verb زَالَ; respecting which see art. زيل.] One says, مَاانْفَكَّ فُلَانٌ قَائِمًا, meaning مَازَالَ قَائِمًا [i. e. Such a one ceased not to be, or continued to be, standing]. (S, O.) And مَاانْفَكَكْتُ أَذْكُرُكَ, meaning مَازِلْتُ أَذْكُرُكَ I ceased not, or I continued, remembering thee]. (Fr, TA.) And it occurs in a verse of Dhu-r-Rummeh, immediately followed by إِلَّا, which is [said by As and IJ and others to be] redundant. (S, O. [See that verse, and the remarks upon it, in art. الا. p. 78, col. i.]) 8 ـَ3إِفْتَكَ see 1, former half, in two places. الفَكُّ The لَحْى [meaning jaw; and also either of the two lateral portions of the lower jaw], (S, O, Msb, K,) i. e. (Msb) each of the لَحْيَانِ; (Mgh, Msb;) as also ↓ الأَفَكُّ: (O, K:) or this latter signifies the مَجْمَع [or part in which is the commissure] of the خَطْم [generally meaning muzzle]; (Lth, O, K;) as also الفَكُّ; (TA;) that is, (Lth, O, in the K " or " [as if to denote a different meaning],) [the part in which is the symphysis] of the فَكَّانِ [or two lateral portions of the lower jaw]: (Lth, O, K:) [see الفَنِيكُ:] and الفَكَّانِ is said to mean the place [on either side with that on the other side] where the two jaws meet [and are articulated] next the temple, above and below; of a human being and of a horse or the like: (TA:) and, in the Bári', (Msb,) or in the T, (TA,) the place of meeting of the two sides of the mouth (مُلْتَقَى الشِّدْقَيْنِ) on both sides: (Msb, TA:) [but this last explanation is strange, and app. little known:]) pl. فُكُوكٌ. (Msb.) One says, مَقْتَلُ الرَّجُلِ بَيْنَ فَكَّيْهِ [which may be best rendered The man's slayer is between his two jaws, or two lateral portions of his lower jaw]; (S, O, TA;) meaning the man's tongue: (TA:) a prov., in which مقتل may be [properly] an inf. n., or a noun of place, or an inf. n. used in the place of an act. part. n.: accord. to the third of these explanations, [which most nearly denotes the meaning intended,] it is as though one said, قَاتِلُ الرَّجُلِ بَيْنَ فَكَّيْهِ. (Meyd. [See Freytag's Arab. Prov., ii. 597.]) See also فَكَكٌ. فَكَّةٌ [an inf. n.: see 1, last sentence]. — الفَكَّةُ is the name of One of the northern constellations, [Corona Borealis,] (Kzw,) certain stars, (S, O, K,) eight stars, called in Pers. كاسه درويشان, (Kzw,) behind السِّمَاك الرَّامِح [i. e. Arcturus], (S, O, K,) [near] behind the staff of الصَّيَّاح [which is a name of Bootes], (Kzw,) having a circling form, (S, O, K, and Kzw,) but with a gap, or breach, in the circling, for which reason, [agreeably with the Pers. appellation mentioned above,] it is called قَصْعَةُ المَسَاكِينِ [the bowl of the paupers], (Kzw,) this being the name given to it by the children. (As, S,

O, K.) فَكَكٌ An unknit, or a loosened, state (اِنْفِرَاج) of the مَنْكِب [or shoulder-joint]. (K. [But see 1, last explanation but one, where it is mentioned as an inf. n.]) — — And (K) A state of dislocation of the foot: (S, O, K:) hence the phrase, in a verse of Ru-beh, كَمُنْهَاضِ الفَلَكِّ: (S, O: *) but (in this instance, O), accord. to As, الفَلَك is used by poetic license for الفَكّ [meaning " the jaw," so that the phrase signifies like him whose jaw has become broken after its having been set]. (S, O.) — — And A state of fracture of the jaw: (K, TA:) or of dislocation thereof. (TA.) فَكَاكُ الرَّهْنِ and فِكَاكُهُ, (S, O, Msb, * K,) the latter mentioned by Ks (S, O, Msb) and ISk, (Msb,) That wherewith the pledge is, or is to be, redeemed: (S, O, Msb, * K:) so in a verse cited voce غَلَقَ. (S, O.) فَكَّاكٌ [One who separates, &c., much, or often]. — — [And hence,] فَكَّاكٌ هَكَّاكٌ (tropical:) One who does not make his words and their meanings congruous, or consistent, by reason of his foolishness, or stupidity. (Z, TA.) فَاكٌّ [as an act. part. n., Separating, &c. — — And] (assumed tropical:) Extremely aged, or old and weak; applied in this sense to a man; (AZ, S, O, K;) and also to a camel: (K:) or, applied to a camel, disabled, or fatigued, by leanness, or emaciation: fem. with ة. (En-Nadr, TA.) — — And (tropical:) Foolish, or stupid: (S, O: *) or very foolish, or stupid: (IAar, K, TA:) and you say فَاكٌّ تَاكٌّ, (IAar, S, O, TA,) making تاكّ an imitative sequent: or, accord. to Yaakoob, you say شَيْخٌ فَاكٌّ وَتَاكٌّ: thus he makes تاكّ a substitute, not an imitative sequent. (TA.) And أَحْمَقُ فَاكٌّ وَهَاكٌّ (tropical:) [A foolish, or stupid, person,] one who talks of that which he knows and of that which he knows not, and is more, or oftener, incorrect than correct. (El-Hoseybee, TA.) Pl. فَكَكَةٌ and فِكَاكٌ. (IAar, K.) أَفَكُّ, (S, K,) or أَفَكُّ المَنْكِبِ, (K,) One whose مَنْكِب [here meaning shoulder-bone] has become unknit, or loosened, (اِنْفَرَجَ,) from its joint, in consequence of weakness and flaccidity. (S, K. * [See also مَفْرُوكٌ.]) — — And رَجُلٌ أَفَكُّ [A man having the jaw broken]. (TA. [There expl. as signifying مَسْكُورُ الفَكِّ; a mistranscription, for مَكْسُورُ الفَكِّ: see فَكَكٌ, last sentence.]) — See also الفَكُّ. مُفِكَّةٌ, applied to a she-camel, part. n. of أَفَكَّت [q. v.]: (O, TA:) and مُفْكِهَةٌ and مُفْكِهٌ are syn. therewith. (TA.) مُتَفَكِّكَةٌ A mare desiring the stallion, (AO, O, K,) not offering opposition to him. (AO, O.) مُنْفَكِّينَ in the Kur [xcviii. 1], (O, TA,) followed by the words حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ, (O,) means, accord. to Mujáhid (O, TA) and Zj, (TA,) In the condition of desisting (O, TA) from their infidelity; (TA;) or, as Akh says, ceasing from their infidelity: (TA:) or, accord. to another, (O,) namely, Niftaweyh, (TA,) quitting the present state of existence, (O, TA,) i. e., sharing, one with another, in perdition, until the evidence came to them (O, TA) that had been affirmed to them in the Towráh, with respect to the description of Mohammad &c.; تَأْتِيَهُم being lit. an aor., but in its meaning a pret.: (O:) Az says that it is not from مَا انْفَكَّ meaning مَا زَالَ, but from اِنْفِكَاكُ الشَّىْءِ مِنَ الشَّىْءِ meaning " the thing's becoming separated from the thing: " accord. to IAar, as mentioned by Th, فُكَّ فُلَانٌ means " Such a one was set free, and at rest, from a thing; " and hence منفكّين in the Kur means experiencing rest: accord. to Er-Rághib, it means separated, or separated into several parties; for all [to whom the word, preceded by a negative, relates] were assenting to error. (TA.)

فكر 1 فَكَرَ فِيهِ, (O, * Msb, K,) aor. فَكُرَ, (O, TK,) or فَكِرَ, (Msb,) inf. n. فَكْرٌ; (S, O, Msb, K; *) and ↓ أَفْكَرَ; (S, O, Msb, K;) and ↓ فكّر, (S, O, K,) [which is more common than either of the first and second,] inf. n. تَفْكِيرٌ; (O, TA;) and ↓ تفكّر; (S, O, Msb, K;) and ↓ افتكر, (Msb, TA,) but this last is vulgar; (TA;) He thought upon it, considered it, or examined it [mentally]; (Msb;) he considered it in order to obtain a clear knowledge of it; (S, O, * TA;) he employed his mind, (M, TA,) or his consideration, (K, TA,) upon it. (M, K, TA.) [See also فِكْرٌ.] 2 فَكَّرَ, 4, 5, and 8: see the preceding paragraph. فَكْرٌ inf. n. of 1 [q. v.]. — — لَيْسَ لِى فِى هٰذَا الأَمْرِ فَكْرٌ, (Yaakoob, S, O, K, *) which is more chaste than ↓ فِكْرٌ, [in this case,] (Yaakoob, S, O,) but the latter is sometimes used, (K,) means I have no want, or need, of this thing: (Yaakoob, S, O, K: *) or, as is said in the A, لَا فَكْرَ لِى فِى هٰذَا i. e. I have no want, or need, of this, nor do I care for it. (TA.) فِكْرٌ and ↓ فِكْرَةٌ (S, O, Msb, K) and ↓ فِكْرَى, (Lth, O, K,) are simple substs., (S, O, Msb, *) but the last is of rare occurrence, (Lth, O,) signifying Thought, consideration, or [mental] examination, فِى أَمْرٍ [respecting a thing]; (Msb;) consideration [of a thing] in order to obtain a clear knowledge [of it]; (S, TA;) the employment of the mind, (M, TA,) or of the consideration, (K, TA,) upon a thing: (M, K, TA:) or repeated consideration for the purpose of seeking [to discover] meanings: or the arranging of things in the mind in order, by them, to arrive at some object of which the attainment is desired, though it be but a preponderating opinion: (Msb:) or the arranging of known things [in the mind] in order to attain to [the knowledge of] an unknown [thing]: (KT:) pl. of the first أَفْكَارٌ: (IDrd, K;) but Sb says that neither فِكْرٌ nor عِلْمٌ nor نَظَرٌ has any pl.: (TA:) the pl. of ↓ فِكْرَةٌ is فِكَرٌ. (Msb.) One says, لِفُلَانٍ فِكَرٌ كُلُّهَا فِقَرٌ [Such a one has thoughts all of which are points of wit]. (A, TA.) — See also فَكْرٌ. فِكْرَةٌ: see the next preceding paragraph; the former in two places. فِكْرَى: see the next preceding paragraph; the former in two places. فِكِّيرٌ [Thoughtful;] having much فِكْر; (IF, S, O, K;) as also ↓ فَيْكَرٌ. (Kr, K.) فَيْكَرٌ: see what next precedes.

فكل 8 افتكل فِى فِعْلِهِ i. q. اِحْتَفَلَ [He strove, laboured, or exerted himself, &c., in his doing]; (IAar, O, K;) said of a man. (IAar, O.) أَفْكَلُ A tremour, (S, O, K,) from cold or from fear: (S:) hence, in a trad., أَخَذَنِى أَفْكَلُ [A tremour seized me]: (S, * O:) and in another, فَبَاتَ وَلَهُ أَفْكَلُ [And he passed the night having a tremour, or shivering]: (O:) thus used, as indeterminate, it is perfectly decl.; but if used as a [proper] name of a man, it is imperfectly decl. because determinate and also of the measure of a verb: (S, O:) some say, (IF, O,) no verb is formed from it; (IF, S, O;) but such is not the case, for they said رَجُلٌ مَفْكُولٌ [which shows that it had a verb though none is known to have been in use]. (IF, O.) [أَخَذَتْ بِى نَاقَتِى أَفْكَلًا مِنَ السَّيْرِ is a saying mentioned in the O and K, (in the former as from Ibn-'Abbád,) but the meaning is not expl., nor indicated by the context, in either of them; and the strangeness of its phraseology convinces me that it presents a mistranscription: I believe that the first word is mistranscribed for أَحْدَثَتْ, and, consequently, that the meaning is, My she-camel produced in me a tremour arising from the rate of journeying: some copies of the K, as is stated in the TA, for مِنَ السَّيْرِ, have من السَّبْقِ, from the outstripping.] — — Also The [bird commonly called] شِقِرَّاق [generally meaning the green wood-pecker]; (O, K;) because they regard it as of evil omen; so that when it presents itself to them, they are frightened at it, and tremble. (O.) — And A company, or collective body, of men: one says, جَاؤُوا بِأَفْكَلِهِمْ They came with their company [i. e. all together]. (Ibn-'Abbád, O, K.) أَفَاكِيلُ [is app. a pl. thereof, and, as such,] signifies أَفْوَاجٌ [pl. of فَوْجٌ, q. v.]: thus in the phrase أَفَاكِيلُ مِنْ كَذَا [app. meaning Multitudes of such a kind of thing]: (K:) [or] thus in the saying, mentioned by Ibn-'Abbád, عِنْدَهُ أَفَاكِيلُ مِنْ كَلَامٍ [app. meaning He has multitudes of sayings, or words; for كَلَامٌ (q. v.) is used in a pl. sense as well as in a sing. sense]. (O. [The difference of these two exs. in respect of the last word suggests that there may be in one of them a mistranscription.]) مَفْكُولٌ [the pass. part. n. of a verb which is not mentioned,] Affected with a tremour. (IF, O, K, TA. [See أَفْكَلُ, first sentence.])

فكه 1 فَكِهَ, aor. فَكَهَ, inf. n. فَكَاهَةٌ (S, Mgh, K) and فَكَهٌ, (K, TA,) [the latter inf. n. correctly thus, agreeably with a

general rule, in the CK with the ك quiescent, but said in the TA to be بالتحريك,] (assumed tropical:) He was, or became, cheerful, happy, or free from straitness; (S, Mgh, K;) jocose, or given to jesting, (S, Mgh,) and to laughing: (Mgh, K:) or one who talked to his companions and made them to laugh. (K.) — — See also 5. 2 فَكَّهَهُمْ, inf. n. تَفْكِيهٌ, He brought to them فَاكِهَة [i. e. fruit]. (K.) — — And [hence] فَكَّهَهُمْ بِمُلَحِ الكَلَامِ, inf. n. as above, (tropical:) He entertained them in a novel manner with facetious sayings or talk. (K, TA.) 3 فاكههُ, (K,) inf. n. مُفَاكَهَةٌ, (S,) (tropical:) He jested, or joked, with him; (S, K, TA;) indulged in pleasantry with him. (TA.) It is said in a prov., لَا تُفَاكِهْ أَمَةً وَلَاتَبُلْ عَلَى أَكَمَةٍ (tropical:) [Jest not thou with a female slave, and make not water upon a hillock, i. e. and publish not what is secret of thine affair: see art. اكم]. (S, TA.) [See also an ex. in a verse cited voce تَزَنَّدَ.] 4 أَفْكَهَتْ She (a camel) yielded her milk plentifully on the occasion of eating the [herbage called] رَبِيع, before her bringing forth: (S, TA:) or she being near to bringing forth, her صَلَوَانِ [app. meaning two parts on the right and left of the tail (see صَلًا in art. صلو)] became lax, or flaccid, and her udder became large; like أَفَكَّتْ. (TA in art. فك. [See also the part. n., below.]) 5 تفكّه He ate fruit (فَاكِهَة): (Msb, K:) and He took fruit with his hand, [he helped himself to it;] syn. تَنَاوَلَ الفَاكِهَةَ: and hence, as is said in the A, (TA,) the saying in the Kur [lvi. 65], فَظَلْتُمْ تَفَكَّهُونَ is ironical, meaning [And then ye would be in the condition of] making your fruit to be your saying إِنَّا لَمُغْرَمُونَ Verily we are burdened with debt (which words occur in the next verse)]: or تَفَكَّهَ here [or rather in a case of this kind] means He threw away from himself the fruit: thus says Ibn-'Ateeyeh, (K, TA,) in his exposition: (TA:) [but see other explanations in what follows:] and it signifies also He abstained from fruit: thus it bears two contr. meanings. (K.) — — And sometimes [it means (tropical:) He amused himself with talk; like as one amuses himself with the eating of fruit after a meal; i. e.] التَّفَكُّهُ is metaphorically used as meaning التَّنَقُّلُ بِالحَدِيثِ. (Bd in lvi. 65.) — — And (assumed tropical:) He affected jesting, or joking. (TA.) — — And تفكّهوا بِفُلَانٍ (assumed tropical:) They spoke evil of such a one; or did so in his absence; and defamed him; and did thus with jesting, one with another. (TA.) — — And تفكّه بِهِ (assumed tropical:) He enjoyed it: (S, Msb, K:) and [particularly] (Msb) he enjoyed the eating of it. (Mgh, Msb.) — — And تفكّه also signifies (assumed tropical:) He wondered, (S, Msb, K,) مِنْهُ at it; and so ↓ فَكِهَ, followed likewise by منه. (K.) And hence [accord. to some] the saying in the Kur cited above, فَظَلْتُمْ تَفَكَّهُونَ i. e. (assumed tropical:) [And then ye would be in the condition of] wondering at what had befallen you in respect of your seed-produce. (TA.) — — And He repented, grieved, lamented, or regretted: (IAar, S, K:) and the words of the Kur cited in the last sentence above, (S, TA,) as expl. by some, (TA,) mean [And then ye would be in the condition of] repenting, &c.: (S, TA:) and so تَفَكَّنُونَ, which is of the dial. of 'Okl; or, accord. to Lh, Temeem say تَتَفَكَّنُونَ, and AzdShanoo-ah say تَتَفَكَّهُونَ. (TA.) 6 تَفَاكُهٌ signifies The jesting, or joking, [or indulging in pleasantry, (see 3,) of a number of persons,] one with another, (K.) [You say, تفاكهوا They jested, &c., one with another.] فَكِهٌ Eating, or an eater of, فَاكِهَة [i. e. fruit]; (K, TA;) a possessive epithet; applied to a man. (TA.) — — Also, (S, Mgh, K,) and ↓ فَاكِهٌ, (K, TA, in the CK فَاكِهَةٌ,) and ↓ فيكهان [app. فَيْكَهَانٌ or فَيْكِهَانٌ, like تَيَّهَانٌ], (AZ, TA,) (assumed tropical:) Cheerful, happy, or free from straitness; (AZ, S, Mgh, K;) jocose, or given to jesting, (AZ, S, Mgh,) and to laughing: (Mgh, K:) or the first, (K, TA,) and second, (K,) one who talks to his companions and makes them to laugh: (K, TA:) and فَكِهَاتٌ, applied to women, cheerful, happy, or free from straitness. (TA.) — — And فَكِهٌ signifies also (assumed tropical:) Exulting, or rejoicing above measure; or exulting greatly, and behaving insolently and unthankfully, or ungratefully: (S, TA:) and thus the pl. فَكِهِينَ signifies in the Kur (S, Mgh) xlix. 26 [as some there read]: (S:) ↓ فَاكِهِينَ [is the more common reading and] means enjoying an easy and a pleasant life; or enjoying case and plenty. (S, Mgh.) — — And (assumed tropical:) Wondering: and thus some explain the pl. فَكِهُونَ in the Kur xxxvi. 55. (TA.) — — هُوَ فَكِهٌ بِأَعْرَاضِ النَّاسِ means (tropical:) He is one who delights in speaking evil of men, or in doing so in their absence. (K, TA.) [فَكِيه is said by Golius to signify " Qui proloqui non potest," on the authority of the KL: but in my copy of the KL, I find that the word to which this meaning is assigned is فَهِيهٌ.] فُكَاهَةٌ, a subst. [as distinguished from the inf. n. فَكَاهَةٌ], (S, K,) A jesting, or joking; (S, Mgh, Msb, K;) as also ↓ فُكَيهَةٌ. (K.) فُكَيهَةٌ: see what next precedes. فَاكِهٌ Possessing فَاكِهَة [i. e. fruit]; (K, TA:) an epithet of the same class as تَامِرٌ and لَابِنٌ: or, accord. to Aboo-Mo'ádh the grammarian, one whose fruit has become abundant. (TA.) — — See also فَكِهٌ, in two places. — — And [the fem.] فَاكِهَةٌ, (assumed tropical:) A palm-tree (نَخْلَةٌ) inducing wonder, or admiration, and pleasure, or joy; or pleasing, or (??) joicing; [app. by its having much fruit;] syn. مُعْجِبَةٌ. (K.) فَاكِهَةٌ a word of well-known meaning, (S,) Fruit, of any kind; (K;) a thing, or things, the eating whereof is enjoyed, (Mgh, Msb,) whether moist or dry, as figs and melons and raisins and pomegranates: (Msb:) [the words, of the Kur lv. 68, فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ have caused it to be much and vainly disputed whether dates and pomegranates be, or be not, included among the things termed فاكهة: it seems to be the general opinion of the lexicologists that they are included; but the contrary opinion is held by many of the lawyers, and by the Imám Aboo-Haneefeh among them:] the pl. is فَوَاكِهُ, meaning kinds thereof. (S.) — — And (by way of comparison [thereto], TA) (tropical:) Sweetmeat; syn. حَلْوَآء; (K;) which is also applied by some to " fruit " (فاكهة), (T in art. حلو,) or to " sweet fruit. " (K in that art.) — — And فَاكِهَةُ الشِّتَآءِ [lit. The fruit of winter] is metonymically used as meaning (tropical:) the fire. (Har p. 594.) فَاكِهِىٌّ: see فيكهان. فَاكِهَانِىٌّ:see فَكِهٌ, second sentence. فَاكِهَانِىٌّ A seller of فَاكِهَة [i. e. fruit]; (S, K;) as also ↓ فَاكِهِىٌّ; (TA;) but not فَكَّاهٌ. (Sb, TA.) كَانَ مِنْ أَفْكَهِ النَّاسِ occurs in two trads. [as meaning (assumed tropical:) He was of the most cheerful and jocose of men]. (TA [in which the meaning is indicated by the context].) أُفْكُوهَةٌ i. q. أُعْجُوبَةٌ (assumed tropical:) [A wonderful thing]. (K.) You say, جَآءَ فُلَانٌ بِأُفْكُوهَةٍ (assumed tropical:) [Such a one did, or uttered, a wonderful thing]. (TA.) مُفْكِهٌ (AZ, S, K) and مُفْكِهَةٌ (K) A she-camel whose milk is thick, (K, TA,) like biestings: (TA:) or that yields her milk plentifully on the occasion of eating the [herbage called] رَبِيع, before her bringing forth: (S:) or whose milk pours forth on the occasion of parturition, before her bringing forth: or, accord. to Sh, the meaning is that indicated by the second explanation of the verb, 4 [q. v.]. (TA.) فل 1 فَلَّهُ, (M, K,) aor. فَلُ3َ, inf. n. فَلٌّ, (M, TA,) He broke it, or notched it, in its edge, (M, K,) namely, [a sword or the like, or] anything; (M;) and so ↓ فلّلهُ, (K, TA,) [or this signifies he did so much, or in many places,] inf. n. تَفْلِيلٌ. (TA.) — — And i. q. كَسَرَهُ [app. as meaning He broke it, in an unrestricted sense; as well as in another sense; as will be shown by what follows]. (S.) وَلَا فَلُّوا لَهُ صَفَاةً, i. e. [lit.] Nor did they break a stone (كَسَرُوا حَجَرًا) belonging to him, was said by 'Áïsheh in describing her father: she alluded thereby to his strength in religion. (TA. [See also قَرَعَ صَفَاتَهُ, in art. صفو; and see also مَغْمَزٌ.]) And [in like manner] one says, ↓ استفلّ غَرْبَهُ meaning كَسَرَهُ [i. e. (assumed tropical:) He broke his sharpness, or vehemence, or valour]. (TA.) And فَلَّ الجَيْشَ, (S, O, Msb,) or القَوْمَ, (M, K,) aor. and inf. n. as above, (M, O, Msb,) He defeated (هَزَمَ, S, M, O, K, or كَسَرَ, Msb) the army, or military force, (S, O,

Msb,) or the people, or party. (M, K.) And مَنْ قَلَّ ذَلَّ وَمَنْ أَمِرَ فَلَّ, (S, Meyd, O,) a prov., (Meyd, O,) meaning He who has few aiders is overcome, [or becomes abased], and he who has many relations [or who possesses authority to command] defeats (فَلَّ) his enemies. (Meyd. [In Freytag's Arab. Prov., ii. 683, a different (and I think a wrong) reading is given, with قَلَّ in the place of فَلَّ; though the reading with فَلَّ is added.]) شَجَّكِ أَوْ فَلَّكِ أَوْ جَمَعَ كُلًّا لَكِ, in the story of Umm-Zara, is said to mean, Whether he wound thee by smiting thy head, or break a limb [of thee], or combine the two deeds to thee: or by فلّك is meant altercate, or wrangle, with thee: (TA, in two places:) or the meaning [of فلّك] is defeat thee [so I render كَسَرَكِ]; or take away thy property; or defeat thee (كَسَرَكِ) with his altercation and his censure. (O.) — فَلَّ عَنْهُ عَقْلُهُ, aor. ◌َ3فَلَّ, [in the CK (erroneously) ◌َ3فَلُ,] His intellect, or intelligence, departed from him, and then returned. (M, K.) 2 ◌َ3فَلَّ see above, first sentence. — — تَفْلِيلٌ [as inf. n. of the pass. v. فُلِّلَ] means The state of being broken, or notched, [much, or in many places,] in the edge of a knife, or in the edges of the teeth, (T, TA,) and the like, (T,) [i. e.] and also in [the edge of] a sword. (TA.) 4 افلّت الأَرْضُ The land became such as is termed فِلّ [q. v.]. (AHn, M.) — — And أَفَلَّ, (Fr, T,) and أَفْلَلْنَا, (S, O,) He (a man, Fr, T,) and we, (S, O,) became in a land such as is termed فِلّ, (Fr, T, S, O,) upon which rain had not fallen: (Fr, T:) or the latter means we trod a land (M, K) such as is termed فِلّ (M) or such as is termed فَلّ. (K.) — — And افلّ (assumed tropical:) He (a man, S, M, O) lost, or became deprived of, his property: (S, M, O, K:) from فِلٌّ applied to land. (M.) — — And in like manner, one says, افلّ الدَّهْرُ مَالَهُ (assumed tropical:) [Time, or fortune, deprived him of his property]. (O.) 5 ◌َ3تَفَلَّ see the next paragraph, in three places: — and see also R. Q. 1, in two places [in each of which the verb is most probably, I think, mistranscribed]. 7 انفلّ It became broken, or notched, in its edge; as also ↓ افتلّ, and ↓ تفلّل; (M, K, TA;) said of [a sword or the like, or of] anything; (M;) the first quasi-pass. of فَلَّهُ, as is also the second; but the third is quasi-pass of فلّلهُ [and implying that it was so much, or in many places, or said of several things or of several parts of a thing]; (TA;) [therefore] one says [of a sword], تَفَلَّلَتْ ↓ مَضَارِبُهُ, meaning تَكَسَّرَتْ [i. e. Its edges (for the swords of the Arabs in the older times were generally two-edged), or its parts for striking, became broken, or notched, much, or in many places]; (S, TA;) and one says, انفلّ سِنُّهُ, (T, TA,) meaning [simply] His tooth became broken, or notched, in its edge. (TA.) And انفلّوا They became defeated; (S, * M, Msb, K;) as also ↓ تفلّلوا [but this has an intensive signification]. (M, K.) 8 ◌َ3إِفْتَلَّ see the next preceding paragraph. 10 ◌َ3إِسْتَفَلَّ see 1, former half. — — استفلّ الشَّىْءَ He took of the thing the least portion, (M, K,) because of its difficulty (لِعُسْرِهِ), (M,) or such as the tenth part thereof (كَعُشْرِهِ): (K:) or الاِسْتِفْلَالُ signifies the obtaining a little thing from a difficult place; from a place of the seeking of a right, or due, or of a gift; it having no other object than a thing of little account. (T.) R. Q. 1 فَلْفَلَ He walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side; (T, O, TA;) as also ↓ تَفَلْفَلَ: (TA:) or both signify he walked thus, with short steps: (K:) or ↓ تفلفل signifies [simply] he went with short steps; (En-Nadr, O;) or so ↓ تفلّل. (T accord. to the TT.) — And He rubbed and cleaned his teeth with the [stick called] سِوَاك; (T, O, K;) as also ↓ تفلفل; (IAar, O, K;) or so ↓ تفلّل. (T accord. to the TT.) — فلفل الطَّعَامَ and الشَّرَابَ He peppered the food and the wine or beverage. (M.) — [And فلفل الشَّعَرَ He made the hair very crisp, or such as we term woolly, like that of the negro: see the pass. part. n., below.] R. Q. 2 تَفَلْفَلَ: see R. Q. 1, in three places. — Said of the hair of a negro, It became very crisp [or such as we term woolly]. (M, TA.) — — And تفلفل قَادِمَتَا الضَّرْعِ The two anterior teats of the udder became black. (S, O, K.) يَا فُلُ, (S in this art. and in art. فلن, and K and TA in the latter art.,) meaning يَا فُلَانُ [O such a one], (S &c.,) with refa and without tenween, (TA,) is sometimes said to one person, [i. e. to a man,] and يَا فُلَانِ to two persons, and يَا فُلُونَ to a pl. number; and يَا فُلَةُ to a female, and يَا فُلَتَانِ to two females, and يَا فُلَاتُ to a pl. number of females, (K, TA,) and sometimes يَا فُلَاةُ, (K, * TA,) thus correctly, of the dial. of some of the tribe of Temeem, in the copies of the K erroneously written يا فُلَاتُ, (TA,) is said, and some say يَا فُلَ, [in the CK يافلَ, but correctly يافُلَ, i. e., as is said in the TA, بِنَصْبِ اللَّامِ,] meaning يَا فُلَةُ: (K, TA:) [J says,] يَا فُلُ, without teshdeed, said in calling to a person, is apocopated from يَا فُلَانُ; not formed in the way of تَرْخِيم, for if it were an instance of ترخيم they would say يَا فُلَا: (S in this art.:) [or,] accord. to Sb, يَا فُلُ is not held to be an instance of a word from which is elided something that is retained when it is not [thus] used in calling to a person, but the noun in this case is made to be of two letters in the manner of دَمٌ [which is originally دَمَوٌ or دَمَى or دَمْىٌ], and it is thus made to be of two letters because a word that is used in calling to a person or thing is a subject for elision: (M in this art.:) and sometimes فُل was used otherwise than in calling to a person, by poetic license, as in the saying of Abu-n-Nejm, فِى لَجَّةٍ أَمْسِكْ فُلَانًا عَنْ فُلِ (S and M in this art.,) meaning عن فُلَانٍ [i. e. In, or amid, a multitude of cries, or noises: (thus expl. in the S:) withhold thou such a one from such a one]: (S in art. فلن:) and Sb disallowed the saying فُلُ as meaning فُلَان [in the CK (erroneously) يا فُلُ as meaning يا فُلَانُ] except [in the vocative form of speech and] in poetry: (M and K and TA in art. فلن:) [but] they said [also] فُلُ بْنُ فُلٍ, [said to be] an instance of an elision, (T and M in art. فلن,) i. e. of the elision of a final و [accord. to some, who hold فُلَانٌ to be originally فُلْوَانٌ]; (T;) like as they said هَىُّ بْنُ بَىٍّ: (T, M:) and أَىْ فُلْ, with the ل quiescent, occurs in a trad. respecting the resurrection; meaning يَا فُلَانُ: (TA:) Ibn-Buzurj says that some of the tribe of اسد [i. e. Asd or Asad] say يا فل [app. يَافُلُ, without any variation,] in calling to a man and to two men and to a pl. number of men and to a female: (TA in art. فلن:) accord. to As, one says يَا فُلُ and يَا فُلَاهْ; he who says يَا فُلُ saying thus [when he pauses after it and] when he goes on, making the noun marfooa without tenween; whereas he who says يَافُلَاهْ says thus when he is silent after it, retaining the ه [which is termed the ه of pausation]. but when he goes on he rejects the ه and makes the noun to be mansoob, saying [for ex.] يَا فُلَا قُلْ [O such a one, say]. (T and TA in art. فلن.) [See also مُضَمَّنٌ (in art. ضمن), last sentence.] فَلٌّ A break, or notch, in the edge, (ISk, T, S, M, O, Msb, K,) of a sword, (ISk, T, S, O, Msb, K,) [or the like,] or of anything; (M;) and so ↓ فَلَّةٌ [i. e. a single break, or notch, in the edge,] of a sword: (TA:) pl. of the former فُلُولٌ, (ISk, T, S, M, O, Msb, K,) of which an ex. occurs in a verse cited voce بَيْدَ: (O, TA:) it has been said that فُلُولٌ is an inf. n.; but it is more correctly said to be pl. of فَلٌّ. (M.) — — And A portion that has fallen off from a thing, like the filings of gold and of silver, and the sparks of fire: (M, K, TA:) pl. فُلُولٌ. (M, TA.) — And A company (M, K, TA) of men; (TA;) as also ↓ فَلِيلٌ: (M, K, TA:) pl. of the former فُلُولٌ. (TA.) — And it is [an epithet] applied to a number of men, (S, M, O, K, [in the CK in this case, erroneously, فُلٌّ,]) and to a single man, (S, O,) signifying Defeated; (S, M, O, K;) and ↓ فُلَّى also signifies thus, applied to a كَتِيبَة [i. e. a military force, or troop, &c.]; (AA, T, O, K;) like فُرَّى: (AA, T, O:) one says رَجُلٌ فَلٌّ and قَوْمٌ فَلٌّ, and sometimes [when speaking of a number of men] they said فُلُولٌ and فِلَالٌ; (S, O;) accord. to the copies of the K, the pl. is فُلُولٌ and أَفْلَالٌ; but correctly the latter is فُلَّالٌ, like رُمَّانٌ, as in the M;

(TA;) [i. e.] the pl. is فُلُولٌ and فَلَّالٌ: and [of فَلٌّ used in a pl. sense it is said that] it must be either a quasi-pl. n. or [originally] an inf. n.: if the former, the sing. should by rule be فَالٌّ, the case being like شَارِبٌ and شَرْبٌ, [of which the former is a sing, and the latter is a quasi-pl. n.,] and فَالٌّ is of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ: and فلول is not necessarily pl. of فَلٌّ, but is rather pl. of فَالٌّ; for the pl. of the quasi-pl. n. is extr., like the pl. of the pl.: (M, TA: *) and as to فَلَّالٌ, it is necessarily pl. of فَالٌّ, for فَعْلٌ is not of the forms that have فُعَّالٌ as the measure of a pl.: (M, TA:) if it [i. e. فَلٌّ] be [originally] an inf. n., [this accounts for its being applied alike to a number of men and to a single man, which is not mentioned in the M, or] it is like نَسْجٌ in the sense of مَنْسُوجٌ in the phrase نَسْجُ اليَمَنِ. (M.) — Also Land affected with drought or barrenness; as also ↓ فِلٌّ: or [i. e. the former accord. to the K, but app. each accord. to the text of the M as given in the TT,] such as is rained upon but does not produce plants or herbage: (AO, M, K:) or such as the rain has failed to fall upon during several years: or such as is not rained upon between two lands that have been rained upon: (M, K:) or, accord. to AO, this is termed خَطِيطَةٌ; فَلّ having the second of the meanings expl. in this sentence: (M:) or upon which rain has not fallen: (TA:) [in this sense, in the TT, as from the T, written فِل [for ↓ فِلّ]: and so in the same, as from the T and M, in the sense here following:] or in which is nothing; (T, M, * K; *) so says IAar; whence, he adds, الفَلَاةُ; but [Az says] I do not think that it is taken thence: (T:) the pl. is like the sing., [or rather the word used as a sing. is likewise used as a pl.,] and أَفْلَالٌ, (M, K,) this pl. form being sometimes used: (M:) or the pl. of ↓ الفِلُّ is أَفْلَالٌ; and one says also أَرْضٌ أَفْلَالٌ. (T.) — And A sort of cloth made of the hard fibres of flax. (TA.) فَلٌّ a term for يَاسَمِين مُضَاعَف [Double jasmine], which is [rendered so] either بِالتَّرْكِيب [an expression meaning, as used in the present day, by grafting], or by slitting the stem thereof and inserting into it the [additional] jasmine [app. meaning by budding]: it is a flower of pure whiteness; and the rubbing oneself with its leaves perfumes the body: (TA:) [this name, or, more commonly, ↓ فِلّ, is now applied to the Arabian jasmine (jasminum sambac), or, as Forskål says (Flora Aegypt. Arab. p. cii.), nyctanthes sambac, mentioned by him among the plants cultivated in El-Yemen.] — — [Freytag, misled by the CK, has assigned to this word a meaning belonging to فَلٌّ.] فِلٌّ Land in which is no herbage; (K;) or land not rained upon, and in which is no herbage. (S, O.) See also فَلٌّ, in three places. — — غَدَا فِلًّا مِنَ الطَّعَامِ, with kesr, means [He went forth early in the morning] devoid of food. (O.) — — And فِلٌّ مِنَ الخَيْرِ occurs in a verse, (S, O,) in the poetry of 'Abd-Allah Ibn-Rawáhah and in that of Hassán, (S, O,) meaning Devoid of good. (S, TA.) [See عَلٌّ.] — And Such as has become thin, of hair. (K.) — See also فُلٌّ. فَلَّةٌ: see فَلٌّ, first sentence. فَلَلٌ, in a sword [or the like], The state of having breaks, or notches, in the edge. (S, O.) فَلِيلٌ: see أَفَلُّ. — — Applied to the tusk, or canine tooth, of a camel, Broken (S, M, O, K) in the edge. (S, O.) — See also فَلٌّ, first quarter. — Also, and ↓ فَلِيلَةٌ, a quantity of hair collected together: (S, M, O, K:) the two words are either of the class of سَلٌّ and سَلَّةٌ [which are exactly syn., each with the other,] or are an instance of the pl. [or rather coll. gen. n.] that does not differ from its sing. [or n. un.] except in [its not having] the [affix] ة: (M:) in one instance, occurring in a trad., the latter is said to signify a كُبَّة [or portion convolved, or glomerated, or formed into a ball] of hair, or, as Z says, app. of [the silk called] دِمَقْس: the pl. [of either] is فَلَائِلُ. (TA.) Hence, (O,) ↓ فَلِيلَةٌ signifies also The mane of the lion. (O, TA.) In the saying of Sá'ideh Ibn-Ju-eiyeh, وَغُودِرَ ثَاوِيًا وَتَأَوَّبَتْهُ مُذَرَّعَةٌ أُمَيْمُ لَهَا فَلِيلُ [And he was left remaining, and a hyena having stripes upon its arms, (thus مُذَرَّعَةٌ as used in this verse is expl. in the TA in art. ذرع, q. v.,) a young mother, (أُمَيْمُ being an instance of تَرْخِيم, used by poetic license, for أُمَيْمَةٌ, a dim. of أُمٌّ,) and therefore unusually fierce, having a mane, or having convolved, or glomerated, hair, came to him at night, or in the beginning of the night], the last word is expl. by Suh, in the R, as meaning the عَرْف [so in my original, an obvious mistranscription for عُرْف, with damm]; but by Skr as meaning شَعَر مَكْبُوب. (TA.) — — And فَلِيلٌ signifies also [The membranous fibres that grow at the base of the branches of the palm-tree, called] لِيف: (M, K:) so in the dial. of Hudheyl: (TA:) and ↓ فُلْفُلٌ signifies the same. (K.) فَلِيلَةٌ: see the next preceding paragraph, in two places. فُلًى: see فُلْفُلِيَّةٌ, in the former half. فِلِّيَّةٌ, (T, * K, TA,) like عِلِّيَّةٌ, (TA,) or فَلِّيَّةٌ, (O, *) [in the TT, as from the T, and in the O. written without the sign of teshdeed to the ل (app. because it is sufficiently indicated by the heading of the art. and by the pl. of this word), and in the CK, erroneously, فِلْيَة,] Land upon which the rain [that should have been that] of its year has not fallen until the falling of the rain of the next year upon it: pl. فَلَالِيُّ: (ISh, T, O, K:) [and Az says,] I have heard them call thus (i. e. by the sing.) land in which is nothing; like فِلٌّ as expl. by IAar. (T.) فُلْفُلٌ, (S, M, O, Msb, K,) also pronounced ↓ فِلْفِلٌ, (K,) but the vulgar pronounce it [thus] with kesr, (O,) and the pronouncing it with kesr is said to be not allowable, (Msb,) a word of Pers. origin, (M,) arabicized, from پِلْپِل, with kesr, (O,) [or پُلْپُل; i. e. Pepper;] a sort of berry, (حَبٌّ, S, O, K,) brought from India, (O, K, *) well known, (S, M, O,) not growing in the land of the Arabs, but often mentioned in their language: AHn was informed by one who had seen it that its tree is just like the pomegranate; (M, TA;) but Dáwood the hakeem adds that it is taller; (TA;) between the pair of leaves thereof are two fruit-stalks, regularly disposed, each fruitstalk of the length of the finger; and it is green, and is then plucked, and spread in the shade, and becomes black and shrivelled; and it [the tree] has thorns, like those of the pomegranate: when it [i. e. the fruit] is fresh and moist, it is preserved with water and salt until it becomes mature, when it is eaten like as preserved herbs are eaten upon the tables of food, and it is a digestive: the n. un. is ↓ فُلْفُلَةٌ [app. meaning a peppercorn, like حَبَّةُ فُلْفُلٍ: and حَبُّ فُلْفُلٍ means peppercorns, collectively]: (M, TA:) Dáwood says, in the " Tedhkireh," that its leaves are thin, red next the tree and green in the other direction, and its wood is lank and soft: and it is white and black: (TA:) the white is the better. (TA.) [A long description of its properties, with additions in the TA, some of them well known and others fanciful, I omit as being needless.] — — دَارُفُلْفُل, or ↓ دَارُفِلْفِل, (accord. to different copies of the K,) [app. دَارُفُلْفُلٌ, or perhaps دَارَفُلْفُلٌ, a compound of two words (both originally Pers.) made one, as such written in the K with the article (الدّارفلفل), and perfectly declinable, because (although a compound of two nouns) it is not a proper name,] is The tree of the فُلْفُل when it first bears fruit, accord. to the K; but several writers declare that the tree of [the] دار فلفل is not the same as the tree of the فلفل: (MF, TA:) [دار فلفل is one of the names now applied to long pepper, and is commonly pronounced دَارْفِلْفِلْ:] it is [generally] known in Egypt by the name of عِرْقُ الذَّهَبِ, [another term, now used, for long pepper,] and is called in Pers. پلپل دراز [i. e. پِلْپِلدَرَاز, the latter of which words signifies " long "]: (TA:) it increases the venereal faculty, causes the food to digest; removes colic, (K, TA,) and flatulence; (TA;) and is beneficial as a remedy against the bite, or sting, of venomous reptiles, applied as a liniment, with oil. (K, TA.) — — فُلْفُلٌ is also a name sometimes applied to The fruit of the بَرْوَق [q. v., in art. برق]; likening it to the فُلْفُل mentioned before [i. e. to peppercorns]: he who pronounces it, when thus applied, ↓ فِلْفِلٌ errs; for this signifies the fruit of certain trees of the [kind called] عِضَاه; and the people of El-

Yemen call thus [particularly] the fruit of the [species of عِضَاه. termed] غَاف [q. v.]. (M.) — — فُلْفُلُ المَآءِ is the name of A certain plant growing in the neighbourhood of water, lank, soft, or smooth, in the leaves, having berries (حَبّ) in bunches. (TA.) — — فُلْفُلُ القُرُودِ is The same as حبّ اللِيم [but what this is I do not find]. (TA.) — — فُلْفُلُ الصَّقَالِبَةِ is What is called [in Pers.] فنجنكشت [i. e. فَنْجَنْكُشْت: see الفَقْدُ]. (TA.) — — [فَلَافِلُ is pl. of فُلْفُلٌ.] And فَلَافِلُ السُّودَانِ is the name of Certain berries (حَبّ), round and smooth, in sheaths, or cases, (غُلُف,) and in receptacles (أَبْيَات) like the صَنَوْبَر [or cone of the pine, app. in form]. (TA.) — See also فَلِيلٌ, last sentence. — فُلْفُلٌ signifies also A sharp, or clever, servant; (T, O, K;) and ↓ فِلْفِلٌ is said to signify thus likewise by Mullà 'Alee, in his " Námoos," and even more commonly: but this requires consideration. (MF, TA.) فِلْفِلٌ: see the next preceding paragraph, first sentence: and the same again, in three places. فُلْفُلَةٌ n. un. of فُلْفُلٌ; q. v., former half. أَفَلُّ, applied to a sword [or the like], (T, S, O, K,) Having breaks, or notches, in its edge; (T, S, * O; *) or broken, or notched, in its edge; as also ↓ مَفْلُولٌ and ↓ مُنْفَلٌّ. (M, K.) الأَفَلُّ was the name of a sword of 'Adee Ibn-Hátim (O, K) Et- Tá-ee. (O.) مُفَلَّلٌ, applied to a نَضِىّ [app. as meaning an arrow-head] Broken by having hit stones. (S.) And, applied to front teeth (ثَغْرٌ) Serrated. (T.) مَفْلُولٌ: see أَفَلُّ. مُنْفَلٌّ: see أَفَلُّ. مُفَلْفَلٌ, applied to food, (TA,) and to wine, (T, TA,) [Peppered, i. e.] having فُلْفُل put into it, (T, M, * TA,) and consequently burning the tongue: (T, TA:) or wine that burns [the tongue] like فُلْفُل. (S, O, K, TA.) — — And A garment, or piece of cloth, figured with round forms resembling فُلْفُل [or peppercorns] in roundness and smallness; (T, O, TA;) i. e. (TA) figured with the like of the صَعَارِير [pl. of صُعْرُورَةٌ] of فُلْفُل. (M, K, TA.) — — And Very crisp hair, [such as we term woolly,] (T, O, K, TA,) like that of the negro. (TA.) — — And A hide worn, or eroded, by the tan, (نَهِكَهُ الدِّبَاغُ, M, K, in the CK نَهَكَهُ الدَّبَاغُ,) the like of فُلْفُل [or peppercorns] appearing in it. (TA.) فلت 1 فَلَتَ, intrans. and trans., syn. with أَفْلَتَ, q. v. (Msb.) See also 8. 3 فالتهُ بِهِ, (A, TA,) inf. n. مُفَالَتَةٌ (A, O, TA) and فِلَاتٌ, (O, K, TA,) He came upon him suddenly, at unawares, or unexpectedly, with it. (A, O, * K, * TA.) 4 افلت, (T, S, O, Msb, TA,) inf. n. إِفْلَاتٌ; (T, Msb, TA;) and ↓ انفلت; (T, S, O, TA;) and ↓ تفلّت; (S, O, TA;) and ↓ فَلَتَ, aor. فَلِتَ, inf. n. فَلْتٌ; (Msb;) signify the same; (T, S, O, Msb, TA;) i. e. He, or it, (a bird, &c., Msb, or a thing, S, O,) escaped; got away; or became, or got, loose, clear, quit, free, or at liberty; (O, Msb, TA;) [or did so] suddenly: (TA:) or إِفْلَاتٌ and ↓ اِنْفِلَاتٌ and ↓ تَفَلُّتٌ signify a thing's going forth suddenly: (Mgh:) or ↓ انفلت signifies he, or it, went forth quickly: (Msb:) and one says أَفْلَتَنِى, (M, K,) for افلت مِنِّى [he escaped, &c., from me]; (Sgh, TA in art. جرع;) and ↓ تفلّت مِنّى, and ↓ انفلت; (M, K;) all signifying the same. (TA.) [See exs. voce جُرْعَةٌ; and another ex. in art. حص, conj. 7.] — — See also 5. — افلتهُ; (T, S, M, O, Msb, K;) and ↓ 2, aor. فَلِتَ, inf. n. فَلْتٌ; both verbs being trans. as well as intrans.; (Msb;) He made him, or it, [and he suffered him, or it,] (namely, a man, M, or a bird, &c., Msb,) to escape, or get away, or to become, or get, loose, clear, quit, free, or at liberty; he set him, or it, loose, free, or at liberty; (T, M, O, Msb, TA;) he saved him, or freed him, from destruction. (T, TA.) [See, again, جُرْعَةٌ.] 5 تَفَلَّتَ see 4, in three places. — — تفلّت عَلَيْنَا, (Mgh,) or عَلَيْهِ, (O, K, TA,) He seized, (Mgh, O, K, TA,) or came suddenly, (TA,) upon us, (Mgh,) or upon him. (O, K, TA.) Hence, in a trad. of Umm-Háni, فَتَفَلَّتَ عَلَيْهِمَا لِيَقْتُلَهُمَا [And he seized upon them both to slay them]. (Mgh.) — — And تفلّت إِلَيْهِ He was desirous of it, or he longed for it; (M, O, K, TA;) as also ↓ أَفْلَتَ; namely, a thing. (M, TA.) Hence the saying, أَرَاهُ يَتَفَلَّتُ إِلَى صُحْبَتِكَ [I see him to be desirous of thy companionship]. (TA.) And one says, لَا أَرَىٰلَكَ أَنْ تَتَفَلَّتَ إِلَى هٰذَا وَلَا أَنْ تَتَفَلَّتَ عَنْهُ [I am not of opinion that thou shouldst be desirous of this, nor that thou shouldst be averse from it]. (TA.) 7 إِنْفَلَتَ see 4, in four places. 8 افتلتهُ He took it quickly, or hastily; namely, a thing: (M, TA:) or he seized it, or carried it off, by force; or took it hastily and openly; or snatched it at unawares. (As, O.) And it is doubly trans.: you say, اِفْتَلَتَهَا اللّٰهُ نَفْسَهَا [God took away from her suddenly her soul]: and hence, أُفْتُلِتَتْ نَفْسَهَا [lit. She had her soul taken away from her suddenly]; (O, TA;) a phrase occurring in a trad., (T, O, TA,) meaning she died suddenly, without disease: (T, TA:) you say, أُفْتُلِتَ نَفْسَهُ, meaning He died suddenly; (M, TA;) and أُفْتُلِتَ نَفْسُهُ; (S, TA;) with the نفس in the accus. case and in the nom. case; (TA;) and أُفْتُلِتَ alone; meaning he died suddenly. (S4, O, K, TA.) [See also أُفْتُئِتَ, in art. فات; and أُفْتِيتَ in the same.] And اِفْتَلَتَهُ المَوْتُ; and ↓ فَلَتَهُ; as also لَفَتَهُ; Death took him away suddenly. (IAar, T, TA.) — — And أُفْتُلِتَ بِأَمْرِ كَذَا He was taken suddenly by such a thing, before his preparing for it. (O, K, TA: omitted in the CK.) — — And أُفْتُلِتَ عَلَيْهِ The affair was decided against him exclusively of him [i. e. without his having any part in the decision]. (TA.) [See also 8 in art. فوت.] — — أُفْتُلِتَ also signifies It (any affair) was done without pausing. (T, TA.) — — And one says, اِفْتَلَتَ الكَلَامَ, meaning He extemporized the speech; spoke it without consideration, or thought, or preparation, or without pausing, or hesitating. (S, M, O, K.) فَلْتٌ Escape: one says, لَيْسَ لَكَ مِنْ هٰذَا الأَمْرِ فَلْتٌ There is no escape for thee from this affair, or event, or case. (En-Nadr, T, K, * TA. *) فُلْتٌ and فُلَتٌ: see فَلَتَانٌ. فَلْتَةٌ A sudden, or an unexpected, event; or a thing that comes upon one suddenly, or at unawares: and anything done without consideration: (IAth, L, TA:) and an affair, or event, that happens without its being soundly, thoroughly, or well, performed or effected: pl. فَلَتَاتٌ: it has no broken pl.: (M, TA:) and فَلَتَاتٌ signifies slips, or faults, of an assembly, or a company of men sitting together. (T, O, K, TA.) One says, مَاتَ فَلْتَةً [He died suddenly]. (M.) And كَانَ ذٰلِكَ فَلْتَةً That (meaning an affair, or event, S, O) was sudden, or unexpected; (S, M, O, Msb, K, TA;) without premeditation, (S, O, Msb, K, TA,) and without a wavering in opinion: (S, O, K, TA:) or, as some say, it was [like] a thing hastily and forcibly seized, or snatched: (L, TA:) and, accord. to some, it is derived from فَلْتَةٌ in the sense next following. (O, * TA.) — — The last night of any of the sacred months, of which night people differ as to whether it be lawful to war therein or not, wherefore the avenger of blood hastens to obtain retaliation. (O, TA:) or the last night of the month; (S, M, O, K, TA;) i. e., of any month: (S, O, K, TA:) or the last day of a month after which is a sacred month; (S, M, O, K, TA;) as the last of Jumáda-l-Ákhireh; because a man might see therein him on whom he would take his blood-revenge, and if he delayed to do so, and the next day arrived, the sacred month commenced, and the opportunity escaped him: (M, TA:) or an hour observed by the Arabs in the Time of Ignorance; namely, the last hour of the last day of Jumáda-l-Ákhireh: they made hostile attacks, or incursions, during this hour, even when the new moon of Rejeb had risen: Rejeb not commencing until sunset: (AHeyth, T, TA:) or لَيْلَةُ فَلْتَةٍ (or accord. to MF لَيْلَةُ الفَلْتَةِ, TA,) the night by [the deducting of] which the month becomes deficient, and by [the addition of] which it becomes complete; for sometimes some persons see the new moon when others do not see it, and these latter make a hostile attack, or incursion, upon the others; and it is thus called because it is like a thing that has been let loose after having been bound. (M, TA.) — See also فَلُوتٌ. فُلْتَةٌ: see the next paragraph. فِلْتَانٌ: see the next paragraph. فَلَتَانٌ i. q. تَفَلَّتٌ: (M:) [or] it is from التَّفَلُّتُ, (T,) like صَلَتَانٌ (T, S) from الاِنْصِلَاتُ: (T:) an epithet signifying Brisk, lively,

or sprightly, (Lth, T, S, O, K,) and sharp of spirit; (Lth, T, S, O;) applied to a man, (Lth, T,) or to a horse, (S, O,) as also ↓ فُلُتٌ and ↓ فُلَّتٌ and ↓ فِلْتَانٌ, (O,) the last of which is said by Kr to be pl. of فَلَتَانٌ signifying swift, fleet, or quick; (M;) or all are applied in this latter sense to a horse: (K:) and ↓ فُلَتَةٌ كُلَتَةٌ, applied to a horse, that leaps, springs, or bounds, with his whole body and limbs. (K in art. كلت.) Also, i. e. فَلَتَانٌ, Strong, sturdy, hard, or hardy; (T, O, K; *) applied to a man. (T, O.) And Bold, or daring; (T, O, K;) applied to a man: (T:) and so فَلَتَانَةٌ applied to a woman. (T, O.) And Desirous of evil, or mischief. (M, TA.) And, some say, Fleshy; having much flesh. (M.) — Also A certain bird, (M, K, TA,) of which they assert that it preys upon birds, (M,) or that preys upon apes, or monkeys, (K, TA,) said by AHát to be the زُمَّج, (TA,) which, accord. to him, is the male eagle: (TA in art. زمج:) it is of a colour inclining to yellow; and sometimes it seizes the lamb, or kid, and the young child: thus in the " Hayát el- Hayawán " &c. (TA.) فَلُوتٌ A garment of which the two edges cannot be drawn together, by reason of its smallness; (A'Obeyd, T, S, O, K:) of which the two edges cannot be drawn together in the hand, (M, L,) so that they escape from the hand of the wearer when he wraps himself in the garment: (L:) applied as an epithet to a بُرْدَة, as also ↓ فَلْتَةٌ: (O, L:) or فَلُوتٌ signifies a garment that does not remain fixedly upon its wearer, by reason of its roughness or coarseness, or its smoothness or softness. (IAar, O.) مُنْفَلِتٌ, for which one should not say مُفْلِتٌ, as an epithet applied to a camel, That has got loose (ISh, T.) فلج 1 فَلَجَ, aor. فَلُجَ, (S, M, O, L, Msb, K,) and فَلِجَ, (K,) or the latter only [when the verb is trans. as] in فَلَجَ القَوْمَ, (TA,) inf. n. فَلْجٌ, (S, O, K,) or فُلُوجٌ, (Msb,) or both, and, accord. to Kr, فُلْجٌ and فَلَجٌ, but it is said in the L that these two are simple substs: (TA;) and ↓ افلج, inf. n. إِفْلَاجٌ; (K, TA;) the latter verb authorized by AO and Ktr and others, but omitted by Th in the Fs; (TA;) He succeeded; succeeded in an enterprise or a contest; overcame, conquered, or gained a victory: (S, O, K, &c.:) or he attained his object; gained what he sought. (Msb.) One says, مَنْ يَأْتِ الحَكَمَ وَحْدَهُ يَفْلُجْ [He who comes to the judge by himself will succeed, or overcome, or gain his cause]: a proverb. (S, O.) And فَلَجَ عَلَى خَصْمِهِ, (S, O,) and ↓ افلج, (TA,) He (a man) succeeded against, or overcame, his adversary; (S, O, TA;) and got before him, or got precedence of him. (TA.) And فَلَجَ بِحُجَّتِهِ, (Msb, TA,) and فِى حُجَّتِهِ, (TA,) He established, (Msb,) or he overcame by and in, (TA,) his argument, plea, allegation, or proof. (Msb, TA.) And فَلَجَتْ حُجَّتُهُ [His argument, &c., was successful]. (A.) And فَلَجَ سَهْمُهُ, and ↓ افلج, His arrow was successful. (O, TA.) And فَلَجَتْ بِقَلْبِى She (a woman) took away [or captivated] my heart. (A, TA.) — — And فَلَجَ القَوْمَ, in which case only one says يَفْلُجُ and يَفْلِجُ, and فَلَجَ أَصْحَابَهُ, He (a man) succeeded against, or overcame, the people, or party, and his companions. (TA.) — — فَلَجَ, aor. فَلِجَ, (S, M, O, L, K,) and فَلُجَ, (K,) or the former only, (MF. TA,) inf. n. فَلْجٌ, He divided a thing; parted it; divided it in parts or shares; or distributed it: (S, O, K;) as also ↓ فلّج, inf. n. تَفْلِيجٌ: (O, K:) he divided property, (Mgh, TA,) or running water: (TA:) and he divided a thing in halves. (M, L, Msb, TA.) One says, فَلَجْتُ الشَّىْءَ بَيْنَهُمْ I divided, parted, or distributed, the thing between them, or among them. (S, O.) And فَلَجَ الشَّىْءَ بَيْنَهُمَا He divided the thing between them two in halves. (M, L, TA.) And فَلَجْتُ أَلْفًا, aor. فَلِجَ, inf. n. فَلْجٌ and فُلُوجٌ, I divided, parted, or distributed, a thousand [dirhems] by means of the فِلْج, a well-known measure of capacity. (Msb.) — — And فَلَجْتُ الشَّىْءَ, (S, Msb, K, *) aor. in this case and in other cases following فَلُجَ and فَلِجَ, (K,) or فَلُجَ only, (TA,) [but it is implied in the S and O and Msb that it is فَلِجَ,] inf. n. فَلْجٌ, (K,) I split the thing, clave it, or divided it lengthwise: (S, O:) or I split the thing, &c., into two halves: (Msb, K:) or فَلَجْتُ الشَّىْءَ فَلْجَيْنِ has this latter meaning. (S, O.) — — And فَلَجْتُ الأَرْضَ لِلزِّرَاعَةِ, (S, O, K, *) inf. n. فَلْجٌ, (K,) [like فَلَحْتُهَا,] I furrowed, or ploughed, the land for sowing. (S, O, K.) — — And هُوَ يَفْلُجُ الأَمْرَ He looks into, and divides, or distributes, and manages, the thing, or affair. (L, TA.) — — And فَلَجَ, inf. n. فَلْجٌ, He imposed the [tax called] جِزْيَة. (K.) One says, فَلَجَ الجِزْيَةَ عَلَى القَوْمِ, (T, S, Mgh, * O, &c.,) and فَلَجَ القَوْمَ, (TA,) He imposed the جزية upon the people, or party; (T, S, Mgh, O, &c.:) he di(??) the جزية among the people, or party, (??) upon each person his portion: (As, Mgh; *) and فَلَجَ الجِزْيَةَ بَيْنَهُمْ: (A:) [said to be] from فِلْجٌ, or فَالِجٌ, (As, Mgh,) or القَفِيزُ الفَالِجُ; (A'Obeyd, S, O;) signifying a certain measure of capacity; because the جزيه used to he paid in wheat, or corn: (As, Mgh:) or the verb in this sense (??) arabicized word. (Shifá el-Ghaleel.) — فَلِجَ, aor. فَلَجَ, inf. n. فَلَجٌ and فَلَجَةٌ, He had what is termed فَلَجٌ, meaning [as expl. below, i. e.] width. between the teeth, and feet [or legs, and arms], &c. (Lh, TA.) — — فَلِجَ, (Th, S, O, Msb, K,) inf. n. فَالِجٌ, one of the [few] inf. as. of the measure فَاعِلٌ; (ISd, TA;) and فَلَجَ, aor. فَلَجَ, mentioned by IKtt and Es-Sarakustee and others; (MF, TA;) but the former alone is mentioned by Th in the Fs, and by other celebrated lexicologists; (TA;) [and vulg. ↓ انفج;] He had the disease termed الفَالِجُ [expl. below]. (Th, S, O. Msb, K.) 2 فَلَّجَ see 1, former half: — — and see also فَلْجٌ, in two places. 3 فالجهُ He contended with him, trying which of them should succeed, or overcome. (TA.) Hence one says, (TA,) أُفَالِجُكَ أُمُورًا مِنَ الحَقِّ I will contend with thee, trying which of us shall succeed, to accomplish affairs of right. (A, TA.) 4 افلج as intrans.: see 1, former half, in three places. — افلجهُ اللّٰهُ عَلَيْهِ God made him to succeed against him; to overcome him, conquer him, or gain the victory over him: (S, O, K: *) and made him to excel him. (TA.) — — And خَاصَيْتُ فَأَفْلَجَنِى I contended in an altercation, disputed, or litigated, and he decided in my favour, and judged me to have prevailed against, or overcome, my adversary. (TA, from a trad.) — — And افلج اللّٰهُ حُجَّتَهُ, (S, O, Msb,) or بُرْهَانَهُ, (K, *) God made his argument, plea, allegation, or proof, right, and manifest, or clear: (S, O, K: *) or established it. (Msb.) 5 تفلّجت قَدَمُهُ His foot became cracked, or chapped. (S, O, K.) [See also مُتَفَلِّح, in art. فلح.] — — [And تفلّجت said of a woman, She made open spaces between her front teeth: see the part. n., voce أَفْلَجُ.] 7 انفلج الصُّبْحُ i. q. انبلج [The daybreak shone, or shone brightly]. (TA.) — See also 1, last sentence. 10 استفلج فُلَانٌ بِأَمْرِهِ Such a one mastered, or became master of, his affair: and so استفلح, with ح. (A, TA.) [See the latter verb.] فَلْجٌ an inf. n. of فَلَجَ [q. v.]. (S, O, K, &c.) — — And [probably as such] i. q. قَمْرٌ [app. as meaning An overcoming in a game of hazard]; as also ↓ فُلْجٌ. (L.) — See also فَالِجٌ, in two places. — Also, and ↓ فِلْجٌ, (S, O, K,) and ↓ فُلْجٌ, [q. v.,] (Seer, L,) [or perhaps this is a mistranscription for فَلْجٌ or فِلْجٌ,] The half of a thing: (S, O, K:) pl. of the first and second فُلُوجٌ. (S, O.) One says, هُمَا فَلْجَانِ They two are two halves. (K.) — — And one says, فِى رِجْلِهِ فُلُوجٌ, [pl. of فَلْجٌ,] In his foot are fissures, or cracks; as also فُلُوحٌ. (S in art. فلح.) — — See also فَلَجٌ. فُلْجٌ (S, O, K) and ↓ فَلَجٌ (L) and ↓ فُلْجَةٌ, (O, K,) substs., (or, accord. to some, the first and second are inf. ns., TA,) Success; success in an enterprise or a contest; conquest; or victory. (S, O, L, K.) One says, لِمَنَ الفُلْجُ and ↓ الفَلَجُ To whom belongs success, or the conquest, or victory? (Lh, L.) — — See also فَلْجٌ. فِلْجٌ: see فَلْجٌ. — — Also, (S, O, Msb, K,) and ↓ فَالِجٌ, (TA,) or قَفِيزٌ فَالِجٌ, (AO, S, O,) A certain measure of capacity, (AO, S, O, Msb, K,) well known, (Msb, K,) with which things are divided, (TA,) of large size, said to be the same as the قَفِيز [q. v.]; and ↓ فَالِجٌ is said to be an arabicized word, from the Syriac فالغا: (L: [but see فُلْجٌ:]) it is said that the ↓ فَالِج [thus in my copy of the Mgh, but it is there strangely added that it is " with fet-h," as though فَالَج,] is two fifths of what is termed الكُرُّ المُعَدَّلُ, [see art. كر,] and, by

'Alee Ibn-'Eesà, that it is larger than the فِلْج: in the T, the ↓ فَالِج is said to be the half of the great كُرّ; and the فِلْج is the measure of capacity that is called in Syriac فَالَغَا. (Mgh.) فَلَجٌ: see فُلْجٌ, in two places. — It is also an inf. n. of فَلِجَ [q. v.]: (Lh, TA:) and signifies Distance, or width, between the teeth; (K;) as also ↓ تَفْلِيجٌ: (TA:) or, between the medial and lateral incisors, (T, S, O,) when natural; and تَفْلِيجٌ, distance, or width, between those teeth when it is the effect of art. (T.) فَلَجٌ in all the teeth is disapproved, and not at all beautiful; but it is esteemed goodly when only between the two middle teeth. (TA.) — — Also Distance, or width, between the feet, (Lth, O, K, TA,) in the posterior direction: (O, TA:) or, between the shanks; like فَحَجٌ: (ISd, TA:) or crookedness, or curvature, [or a bowing outwards,] of the arms. (TA. [See أَفْلَجُ.]) And The turning over of the foot upon the outer side, and displacement of the heel; in a neuter sense. (L.) — Also, (S, K,) and, accord. to the S, فُلْجٌ, but this is a mistake, (IB, K,) A river: (A'Obeyd, TA:) or a small river: (S, O, K:) a rivulet, or streamlet; syn. جَدْوَلٌ: (A:) or a running spring of water: or running water: (R, TA:) or a large well: (Ibn-Kunáseh, TA:) pl. أَفْلَاجٌ (S, O) and فَلَجَاتٌ (R, TA) [or فُلْجَانٌ, for] فُلْجَانٌ signifies rivulets, streamlets, or small channels, for the irrigation of seed-produce: and ↓ فُلُجٌ, with two dammehs, signifies a rivulet, streamlet, or small channel, for irrigation, running to every part of a garden. (L.) — — فَلَجٌ is also sometimes used as an epithet: one says مَآءٌ فَلَجٌ meaning Running water: and عَيْنٌ فَلَجٌ a running spring of water. (L.) — And الفَلَجُ signifies The daybreak. (TA.) فَلِجٌ [part. n. of فَلَجَ]: see an ex. voce أَفْلَجُ. فُلُجٌ: see فَلَجٌ, last sentence but two. — — It is also a pl. of فَلِيجٌ [q. v. voce فَلِيجَةٌ]. فَلْجَةٌ: see فُلْجَةٌ. فَلِيجَةٌ: see فُلْجٌ. فَلَجَاتٌ Fields, or lands, sown, or for sowing. (TA. [See also فَلَحَةٌ, in art. فلح.]) — — See also فَلَجٌ, last sentence but two. فُلُجٌ, [thus in the L,] accord. to Sb, A sort of men: one says, النَّاسُ فُلْجَانِ The people, or men, are two sorts; [for ex.,] consisting of entering and going out: [but I think it most probable that فُلُجٌ and فُلْجَانِ are mistranscriptions for فِلْجٌ and فِلْجَانِ, for] Seer says that فلج signifying " a half " and " a sort " is derived from فِلْجٌ syn. with قَفِيزٌ: thus he makes فِلْجٌ an Arabic word. (L.) See also فَلْجٌ. فِلْجَانٌ, [said to be] from فِلْجٌ signifying " a certain measure of capacity," [but app. from the Pers. فِنْجَان,] A [small porcelain or earthenware] cup out of which coffee &c. is drunk; commonly pronounced by the vulgar فِنْجَان and فِنْجَال [from the Pers. پِنْگَان and پِنْگَال, and also called ↓ فِلْجَانَةٌ, vulgarly فِنْجَانَة; and ↓ فِيَالَجَة: (see سَوْمَلَةٌ:) pl. فَلَاجِينُ and فَنَاجِينُ and فَنَاجِيلُ]. (TA.) فِلْجَانَةٌ: see the next preceding paragraph. فَلِيجٌ: see the paragraph here following. فَلِيجَةٌ One of the oblong pieces of cloth of a tent: (TA:) or, of a [tent of the kind called] خِبَآء: (As, S, O, K:) As says, I know not in what part it is: (TA:) ↓ فَلِيجٌ appears to be used for it by poetic license; or the word may be one of those pronounced with and without ة; or without ة it may be a pl. [or coll. gen. n.] of which the sing. [or n. un.] is with ة: (M, TA:) [or] فَلِيجٌ signifies a single oblong piece of a بِجَاد [q. v.]; and its pl. is فُلُجٌ: (L and TA in art. بجد:) and [in like manner] ↓ فَلْجَةٌ signifies a piece of a بِجَاد. (TA in the present art.) — — See also فَلِيحَةٌ, with ح. فَلُوجٌ A writer. (Ibn-Jembeh, O, K.) And A manager and reckoner: from the phrase هُوَ يَفْلُجُ الأَمْرَ, expl. above. (TA.) فَلُوجَةٌ Land that is put into a right, or proper, state for sowing; (S, O, K;) good, clear, land prepared for sowing: (TA:) pl. فَلَالِيجُ. (S, O, K.) And [hence, app.,] Any one town, or village, of the Sawád: (O, K: *) pl. as above. (O.) رَجُلٌ فَالِجٌ فِى حُجَّتِهِ A man who succeeds, or overcomes, in his argument, plea, allegation, or the like; as also ↓ فَلْجٌ. (TA.) And السَّهْمُ الفَالِجُ The arrow that is successful: (S, O, K:) the winning arrow in the game called المَيْسِر: or it may mean the arrow that is successful in a contest at archery. (TA.) — See also فِلْجٌ, in four places. — — فَالِجٌ (S, O, L, K) and ↓ فَلْجٌ (L) also signify A large, or bulky, camel, with two humps, that is brought from Es-Sind for the purpose of covering: (S, O, * K:) or a camel with two humps, between the Bukhtee (البُخْتِىّ) and the Arabian: so called because his hump is divided in halves, or because his two humps have different inclinations: (L:) pl. of the former فَوَالِجُ. (S, M, K; all in art. صر.) — — And الفَالِجُ signifies [Palsy, or paralysis, whether partial or general; hemiplegia or paraplegia:] a disease arising from a flaccidity in one of the lateral halves of the body; (A;) or a flaccidity in one of the lateral halves of the body, (K, TA,) arising suddenly, (TA,) occasioned by an efflux of a phlegmatic humour, and causing the passages of the spirit to become obstructed; (K, TA;) this being its first effect; it deprives the patient of his senses and his motion; and is sometimes in one member: (TA:) or a flatus (رِيحٌ S, O, L, TA) which attacks a man, and deprives him [of the use] of one lateral half of the body; (thus in the L, and the like is said in the 'Eyn; TA;) whence it is thus called: (IDrd, S, O:) or a disease that arises in one of the lateral halves of the body, occasioning the loss of the senses and of motion, and sometimes in both lateral halves, and sudden in its attack; on the seventh [day] it is dangerous; but when it has passed the seventh, its acuteness ceases; and when it has passed the fourteenth, it becomes a chronic disease: (Msb:) it is called in a trad. of Aboo-Hureyreh دَآءُ الأَنْبِيَآءِ [the disease of the prophets]: and is said by Et-Tedmuree, in the Expos. of the Fs, to be a disease that attacks a man when the venters (بُطُون) of the brain become filled with certain moistures, or humours, occasioning the loss of sensation and of the motions of the members, and rendering the patient like a dead person, understanding nothing. (TA.) — أَنَا مِنْ هٰذَا الأَمْرِ فَالِجُ كَفَالِجِ بْنِ خَلَاوَةَ, or بْنُ خَلَاوَةَ, is a saying expl. in art. خلو. فَيْلَجٌ [The cocoon of a silk-worm;] the thing from which قَزّ is obtained: an arabicized word; [from the Pers. پِيلَهْ pélah; but said to be] originally فَيْلَق, and thus some pronounce it. (Msb,) فِيَالَجَةٌ: see فِلْجَانٌ. [فَيَالِجَة occurs in art. قز in the TA, as its pl.; being there expl. as meaning small cups (فَنَاجِين) in which wine (شَرَاب) is drunk: but I think that this may be taken from a mistranscription for فِيَالَجَة.] أَفْلَجُ, (TA,) or أَفْلَجُ الأَسْنَانِ, (S, Mgh, O, K, TA,) applied to a man, and فَلْجَآءُ الأَسْنَانِ applied to a woman, (S, O,) for the teeth must be mentioned, (IDrd, S, O, K,) [but MF disputes this,] and ↓ مُفَلَّجُ الأَسْنَانِ, applied to a man, accord. to one reading of a trad., (TA,) Having the teeth separate, one from another: (TA:) or, distant, or wide apart, one from another: (Mgh, * K:) or having the medial and lateral incisors distant, one from another, or wide apart. (S, O.) [See also أَفْرَقُ.] And ↓ مُفَلَّجُ الثَّنَايَا A man having an interstice between the middle pair of teeth; (S, O, K;) as also ↓ فَلِجُ الثَّنَايَا; (A;) contr. of مُتَرَاصُّ الثَّنَايَا. (S, O.) And ↓ مُتَفَلِّجَةٌ A woman that makes open spaces between her front teeth, for the purpose of improving their appearance. (L, from a trad., in which a curse is pronounced against her who does this.) And ثَغْرٌ أَفْلَجُ Front teeth that are separate, or distant, or wide apart, one from another; and ↓ مُفَلَّجٌ signifies the same [app. when they are rendered so artificially: see فَلَجٌ]. (TA.) — — And أَفْلَجُ applied to a man, Having a crookedness, or curvature, [or bowing outwards,] in the arms: when it is in the legs, the person is termed أَفْحَجُ: (L:) or wide between the arms: (O, K:) or wide between the paps; (S, L;) which last explanation is said in the K to be erroneous; but he who is wide between the paps is also wide between the arms. (MF.) — — هِنٌ أَفْلَجُ A vulva, of a woman, whereof the labia majora are wide apart. (L.) — — فَرَسٌ أَفْلَجُ A horse having the

prominent parts of the haunch-bones wide apart. (IDrd, O, L.) [أَفْلَجِىٌّ Having the fingers wide apart. (Freytag, from the Deewán of the Hudhalees.)] مُفْلَجٌ [Rendered] successful, or victorious; and safe, or secure. (KL.) [See also its verb.] مُفَلَّجٌ: see أَفْلَجُ, in three places. — — أَمْرٌ مُفَلَّجٌ An affair not rightly disposed or directed. (O, K.) مَفْلُوجٌ Having the disease termed الفَالِجُ. (S, Mgh, O, Msb, K.) مُتَفَلِّجَةٌ: see أَفْلَجُ. فلح 1 فَلَحَ, aor. فَلَحَ, inf. n. فَلْحٌ, He clave, split, slit, or cracked; and he cut: (K: [compare فَلَجَ, and فَلَقَ, and فَلَذَ:]) he clave, and cut, iron. (T, Msb.) Hence, the saying of a poet, (T, TA,) إِنَّ الحَدِيدَ بِالحَدِيدِ يُفْلَحُ Verily iron with iron is cloven, and cut. (T, S, Mgh, * K. *) And فَلَحَ رَأْسَهُ, inf. n. as above, He clave, split, or cracked, his head. (TA.) And فَلَحَ شَفَتَهُ, aor. and inf. n. as above, He slit, or cracked, his lip. (L.) And فَلَحَ الأَرْضَ, (S, Msb,) aor. and inf. n. as above, (Msb.) He furrowed, or ploughed, the land, to cultivate it; he tilled the ground. (S, Msb. [And فَلَجَهَا has a similar meaning.]) — Also, aor. and inf. n. as above, He acted with artifice, fraud, or guile; (K, TA;) and so ↓ فلّح, inf. n. تَفْلِيحٌ. (K, TA.) You say, بِهِمْ فلّح ↓ He acted with artifice, fraud, or guile, towards them, and said what was not true. (TA.) And بِهِ ↓ فلّح He mocked at him, or derided him, and acted with artifice, fraud, or guile, towards him. (L, K. *) — — And, aor. as above, inf. n. فَلْحٌ and فَلَاحَةٌ, He defrauded him in a sale; syn. of the inf. n. بَخْسٌ فِى بَيْعٍ: (so in the CK:) or he bade high for an article of merchandise in order to inveigh another into purchasing it at a high price: syn. of the inf. n. نَجْشٌ فِى بَيْعٍ. (So in other copies of the K, and in the L and TA.) You say, فَلَحَ بِهِ [He so acted towards him in a sale]: this is when one trusts to thee, and says to thee, "Sell to me a slave," or " an article of merchandise," or " buy it for me," and thou comest to the merchants, and buyest it at a high price, and sellest by defrauding, and obtainest something from the merchant: or, accord. to the T, فَلْحٌ signifies a hirer's exceeding [in an offer] in order that another may do so; thus inciting him. (L.) — فَلِحَتْ شَفَتُهُ السُّفْلَى, [aor. فَلَحَ,] inf. n. فَلَحٌ, His under lip was slit, or cracked. (MA.) See also فَلَحٌ below. 2 فَلَّحَ see 1, former half, in three places. 4 افلح He prospered; was successful; attained, or acquired, that which he desired or sought, (MA, L, Msb,) or what was good, or felicity, or that whereby he became in a happy and good state: (L:) he was, or became, fortunate, happy, or in a happy and good state. (MA.) It is commonly known as an intrans. verb; but Talhah Ibn-Musarrif and 'Amr Ibn-'Obeyd, read قَدْ أُفْلِحَ الْمُؤْمِنُونَ, [the first verse of ch. xxiii. of the Kur-án,] with the verb in the pass. form. (MF.) [See also 10.] — — He was, or became, in a state of safety. (L.) — — He continued in a good, or prosperous, state, (MA, L,) and in the enjoyment of ease, comfort, or the blessings of life. (L.) — — افلح بِالشَّىْءِ He lived [or continued in life] by means of the thing. (K.) The saying of 'Abeed, وَقَدْ يُخَدَّعُ الأَرِيبُ (??) ??أَفْلِحْ بِمَا شِئْتَ فَقَدْ يُبْلَغُ بِا means Live thou by what thou wilt: whether by stupidity or by intelligence; for [one's object is sometimes attained by stupidity, and the intelligent, or sagacious, is sometimes deluded, or much deluded; or] the stupid is sometimes supplied with the means of subsistence, and the intelligent is [sometimes] denied: (T, L:) or the meaning is prosper thou, &c. (L.) 10 اِسْتَفْلِحِى بِأَمْرِكِ, said by a man to his wife, (S,) a form of words used in divorcing (L, K) in the Time of Ignorance, (L,) Prosper thou in thy case, (AO, S, Mgh, TA,) and be independent therein: (AO, Mgh, TA:) when a man says thus to his wife and she consents, his saying so once separates her from him so that he cannot take her back: (L, from a trad.:) but as it is merely an allusive expression, intention is necessary to render it binding: as some relate the trad, it is with ج [i. e. استفلجى: see art. فلج]. (MF.) [See also 4, above.] فَلْحٌ A fissure, cleft, slit, or crack: pl. فُلُوحٌ. (Msb.) One says, فِى رِجْلِهِ فُلُوحٌ In his (a man's, S) foot are fissures, or cracks, (S, K, TA,) preduced by cold: (TA:) as also فُلُوجٌ. (S, TA.) فَلَحٌ A fissure, or crack, in the under lip; (T, K;) [or] ↓ فَلَحَةٌ has this meaning; (S;) or signifies the place of such a fissure or crack: (L:) [or the former is a coll. gen. n.; and the latter, its n. un.:] that which is in the upper lip is termed عَلَمٌ: (T, TA:) or فَلَحٌ signifies a fissure, or crack, in the lip: or, in the middle of the lip, less than what is termed عَلَمٌ: or a slitting, or cracking, in the lip, such as happens to the lips of the [Africans called] زَنْج. (L.) — — [And] The having the under lip slit, or cracked. (S. [App. an inf. n. of which the verb is ↓ فَلِحَ: like as it is of فَلِحَت said of the under lip as mentioned above.]) — See also فَلَاحٌ. فَلَحَةٌ: see فَلَحٌ. — — Also, A [field, or land, such as is termed] قَرَاح, (AHn, L, K,) furrowed, or ploughed, for cultivation: its pl., فَلَحَات, occurs in a verse of Hassán, as some relate it; but as others relate it, it is فَلَجَات, with ج. (AHn, L.) فَلَاحٌ (S, A, Mgh, L, Msb, K, &c.) and ↓ فَلَحٌ (S, L, K) the latter a contraction of the former, (L,) Prosperity; success; the attainment, or acquisition, of that which one desires or seeks, (S, A, Mgh, L, Msb, K,) or of that whereby one becomes in a happy and good state. (L.) And Safety, or security. (S, L, K.) And Continuance, or permanence, in a good, or prosperous, state, (A, L, K,) and in the enjoyment of ease, comfort, or the blessings of life; and the continuance of good: (L:) and simply continuance, permanence, lastingness, duration, or endurance. (ISK, S, L.) There is not in the language of the Arabs any word more comprehensive in its significations of what is good in the present life and in the final state than الفَلَاحُ. (TA.) حَىَّ عَلَى الفَلَاحِ, in the call to prayer, means Come ye to the means of the attainment of Paradise, and of permanence therein: (IAth, L:) or hasten to the attainment of everlasting life: (L:) or come to safety, or security: (S:) or come ye to the way of safety and prosperity: (Msb:) or come to the continuance of good. (L.) And you say, لَا أَفْعَلُ ذٰلِكَ فَلَاحَ الدَّهْرِ I will not do that while time lasts. (L.) A poet says, وَلٰكِنْ لَيْسَ لِلدُّنْيَا فَلَاحُ meaning [But there is not to the present state of existence] lastingness, or endurance. (S, L.) — — Also (both words) (tropical:) The [meal, or food, called] سَحُور [that is eaten a little before daybreak previously to commencing a day's fast]: (S, A, L, K:) so called because thereby is the continuing of the fast; (S, A;) or because of the lastingness of its utility. (L.) فَلَاحَةٌ: see what next follows. فِلَاحَةٌ, (thus in my copies of the S, and in the L and Msb,) with kesr, (Msb,) [agreeably with general analogy,] or ↓ فَلَاحَةٌ, with fet-h, (K, [but I think that fet-h is here a mistake for kesr, because فَلَاحَةٌ deviates from general analogy, and because it is a general rule of the author of the K to omit the mention of the vowel of a word when it is fet-h,]) Agriculture; or the art, work, or occupation, of ploughing, tilling, or cultivating, land. (S, L, Msb, K.) فَلِيحَةٌ The pericarp (سِنْفَة) of the [tree called] مَرْخ, when it splits: (K, TA:) also mentioned as with ج [i. e. فَلِيجَةٌ]. (TA.) فَلَّاحٌ A plougher, tiller, or cultivator, of land; [a peasant;] (S, Msb, K, TA;) because he cleaves (يَفْلَحُ i. e. يَشُقُّ) the land: (TA:) [pl. فَلَّاحُونَ:] coll. gen. n. فَلَّاحَةٌ. (A, TA.) — — And [hence, as being likened to a plougher,] A seaman, or sailor; (K, TA;) a servant of ships or boats. (TA.) — — And One who lets asses, or other beasts, on hire; syn. مُكَارٍ: (T, K, TA:) so called as being likened to the plougher, &c., of land. (TA.) — And One who defrauds in a sale, in the manner described in the explanation of the phrase فَلَحَ بِهِ. (L.) أَفْلَحُ Having a fissure, or crack, in the under lip: (S, Mgh:) or a man having what is termed فَلَحٌ in his lip: fem. فَلْحَآءُ. (L.) 'Antarah El- 'Absee was surnamed الفَلْحَآءُ because of a fissure in his under lip; the fem. form of the epithet being used because الشَّفَةُ (the lip) is fem.; (S, L;) or because his name is fem. (L.) [See also أَعْلَمُ.] قَوْمٌ أَفْلَاحٌ [i. q. مُفْلِحُونَ] A people prospering; successful; attaining, or acquiring, that which they desire or seek, or what is good, or

that whereby they become in a happy and good state: افلاح is a pl. of which ISd says, “I know not any sing. of it. ” (L.) مَفْلَحَةٌ A cause, or means, of prosperity or success; or of the attainment, or acquisition, of that which one desires or seeks, or of what is good, or of that whereby one becomes in a happy and good state. (L, from a trad.) رَجُلٌ مُتَفَلِّحُ الشَّفَةِ, and اليَدَيْنِ, and القَدَمَيْنِ, A man having the lip chapped, or cracked, much, by cold, and so the hands, and the feet. (L.) [See also 5 in art. فلج.] فلذ 1 فَلَذَ, aor. فَلِذَ, inf. n. فَلْذٌ, He cut, or cut off. (Msb.) One says, فَلَذَ لَهُ قِطْعَةً مِنَ المَالِ He cut off for him a portion of the property: (T:) and فَلَذْتُ لَهُ مِنْ مَالِى, (S, M, O, L,) aor. as above, (M, L,) and so the inf. n., (M, L, K,) I cut off for him [a portion] of my property: (S, O, L:) or gave him [a portion] of it at once: or gave him [a portion] of it without delay, and without promising: or gave him much thereof. (M, L, K. *) — — See also the next paragraph, in two places. 2 فلّذ, (T, L,) inf. n. تَفْلِيذٌ; (T, O, L, K;) as also ↓ فَلَذَ, inf. n. فَلْذٌ; (L, TA;) He cut in pieces (T, O, L, K) flesh-meat. (T, L.) Hence, in a trad., إِنَّ الفَرَقَ مِنَ النَّارِ فَلَذَ ↓ كَبِدَهُ [Verily the fear of the fire of Hell cut in pieces his liver; but perhaps فَلَذَ is here a mistranscription for فَلَّذَ]; said, by the Prophet, of one who had died from fear of the fire [of Hell]. (L.) 3 فالذ النِّسَآءَ, inf. n. مُفَالَذَةٌ, He bandied words, or held colloquies, with women. (O, * K.) One says, فُلَانٌ ذُو مُطَارَحَةٍ وَمُفَالَذَةٍ Such a one has a habit of bandying words, &c., with women. (K, * TA.) 8 افتلذ مِنْهُ قِطْعَةً مِنَ المَالِ He cut off, or took, for himself, from him, a part, or portion, of the property. (T.) And اِفْتَلَذْتُ مِنْهُ حَقِّى I cut off, or took, for myself, from him, my right, or due. (A, TA.) And افْتَلَذْتُهُ المَالَ I took from him a part, or portion, of the property. (S, O, L, K.) فِلْذٌ The liver of a camel: (S, M, O, L, K:) pl. أَفْلَاذٌ [also said to be a pl. of فِلْذَةٌ, q. v.]. (S, M, O, L.) فِلْذَةٌ A piece, or portion, of liver, (S, M, O, L, K,) cut in an oblong from, (O,) and of flesh-meat, (S, O, L, K,) and of property, (S, O, L,) and of gold, and of silver, (M, L, K,) &c.: (S, O, Msb:) a piece of flesh-meat cut in an oblong form: (As, T, M, L:) pl. [of mult.] فِلَذٌ (T, S, L, K) and [of pauc.] أَفْلَاذٌ, (T, M, L, K,) the latter irregular, as though the augmentative letter [in the sing.] were elided; or فِلْذٌ may be a dial. var. of فِلْذَةٌ, and so this pl. may be regular. (M, L.) — — أَفْلَاذُ الأَرْضِ, (M, L, K,) or أَفْلَاذُ كَبِدِ الأَرْضِ, occurring in a trad., (As, T, A, L,) relating to the signs of the day of resurrection, accord. to different relations thereof, (L,) means (tropical:) The buried treasures of the earth, (As, T, M, L, K,) and its riches. (L.) — — And أَفْلَاذُ كَبِدِ مَكَّةَ means (tropical:) The principal and choicest persons of the inhabitants of Mekkeh; of the tribe of Kureysh: so called because the liver is one of the noble parts of the body. (L.) — — الفِلَذَاتُ [(not to be mistaken for الفِلِزَّاتُ) is a pl. of الفِلْذَةُ, and] signifies الأَجْسَامُ السَّبْعَةُ [i. e. (assumed tropical:) The seven material substances; namely, the four elements, (fire, air, earth, and water,) and the three products composed of these (which are minerals, vegetables, and animals)]. (MF. [But in the copy of his work which I use, الاجساد is erroneously put for الجسام.]) فَالُوذٌ (T, S, M, O, L, K) and ↓ فَالُوذَقٌ, but, accord. to Yaakoob, not ↓ فَالُوذَجٌ, (S, O, L,) or this is the proper form, because the ه in the original Pers. word is regularly changed into ج, (MF,) [the word being] arabicized, (T, S, O, L,) from the Pers. (M, O, * L) بَالُودَه [or فَالُودَه or پَالُودَه], (O,) A kind of sweet food, (M, O, * L, K,) well known, (K,) prepared of the purest substance of wheat (لُبّ الحِنْطَة), (T, L,) or of starch, (TA in art. نشو,) [with water and honey:] pl. فَوَالِيذُ [of which see an ex. in the next paragraph]. (A.) — — Also i. q. فُولَاذٌ, q. v. (M, L, K.) فُولَاذٌ, (T, M, O, L, Msb, K,) an arabicized word, (T, O, Msb,) from the Pers. بُولَاد [or فُولَاد or پُولَاد], (O,) and ↓ فَالُوذٌ also, (M, L, K,) Steel; i. e. purified and refined iron; or the pure part of iron; (T, M, O, L, Msb, K;) which is added in other iron: (M, L:) pl. فَوَالِيذُ. (A.) One says, الضَّرْبُ بِالفَوَالِيذِ خَيْرٌ مِنَ الضَّرْبِ فِى الفَوَالِيذِ [The smiting with the weapons of steel in battle is better than the thick white honey in the sweet messes of the kind called فالوذ]. (A.) فَالُوذَجٌ and فَالُوذَقٌ: see فَالُوذٌ, above. مَفْلُوذٌ A sword made of فُولَاذ [i. e. steel]. (O, K.) فلز فِلِزٌّ (Lth, IDrd, S, A, O, K, &c.) and فِلِزٌّ and فُلُزٌّ, (Ibn-'Abbád, O, K,) the first of which is what is commonly known, (TA,) White copper (نُحَاس أَبْيَض) [app. a sort of bronze in which the relative quantity of the tin is unusually large] whereof are made cast cooking-pots (Lth, O, K, TA) of large size, and mortars in which substances are pounded: (TA:) or the metals; gold and silver and copper and the like: (A'Obeyd, A, O, K: *) or the substance [i. e. recrement] that is removed [or blown away] by the blacksmith's bellows from molten metals: (S, O, K:) or the dross, or recrement, of iron, (O, K,) that is removed [or blown away] by the blacksmith's bellows: (O:) or stones: (O, K:) its primary meaning is [said to be] hardness, and ruggedness. (IDrd, O.) الفِلِزَّاتُ [pl. of الفِلِزُّ (not to be mistaken for الفِلَذَاتُ)] signifies The seven metals; namely, gold, silver, copper, iron, lead, tin [thus I here render الأُسْرُبّ], and tutenag [thus I render الخَارصِينِى, following De Sacy and others]. (Kzw.) — — And hence, as being likened to the فلزّ above described, (TA,) (tropical:) A strong, hard, and thick, or coarse, man. (K, * TA.) And (tropical:) A niggard: (Ibn-'Abbád, O, K, TA:) as though he were hard iron, upon which nothing would make any impression. (TA.) — — And A thing upon which swords are tested by striking it therewith. (Ibn-'Abbád, O, K.) فلس 2 فَلَّسهُ, (S, A, O, Msb, K,) inf. n. تَفْلِيسٌ, (S, O, Msb, K,) He (a judge) proclaimed him. (S, A, O, Msb,) or pronounced him, (O, K,) to be, or to have become, in a state of إِفْلَاس [meaning bankruptcy, or insolvency], (S, A, O, K,) or to have become مُفْلِس [meaning bankrupt, or insolvent], and paraded him among the people as such. (Msb.) — — And [hence] one says, فُلِّسَ مِنْ كُلِّ خَيْرٍ [app. meaning He was pronounced destitute of all good, or of all property]. (TA.) — [فُلِّسَ It was marked with spots differing in colour from the rest, resembling فُلُوس, or small copper coins. (See مُفَلَّسٌ.)] تَفْلِيسُ اللَّوْنِ [used as a subst. properly so termed] signifies Spots in a colour, differing therefrom in colour, resembling فُلُوس. (M.) 4 افلس, [inf. n. إِفْلَاسٌ,] He became مُفْلِس [which in the common legal acceptation means bankrupt, or insolvent]: (S:) or he had no property remaining: (O, K:) as though his دَرَاهِم [or pieces of silver] had become فُلُوس [or small copper coins], (S, O, K,) and base money: like as أَخْبَثَ signifies “ his companions, or friends, became bad, wicked, or deceitful: ” (S, O:) or he became in such a state that it was said he had not a فَلْس [or small copper coin]; (S, O, K;) like as أَقْهَرَ signifies “ he became in a state in which to be overcome, or subdued: ” (S, O:) or as though he became in a state in which to be overcome, or subdued: (Msb:) or he became a possessor of فُلُوس after he had been a possessor of دَرَاهِم: (M, Msb:) but properly, [so in the Msb, but I would rather say secondarily, or tropically,] he became reduced from a state of ease, or competence, or richness, to a state of difficulty, or poverty. (Msb.) — افلس الرَّجُلَ He sought the man and missed his place. (AA, O.) فَلْسٌ [A small copper coin;] a thing well known, (M, A, K,) used in buying and selling; (Msb;) the forty-eighth part of a dirhem: [i. e., about half a farthing of our money:] so in Egypt: (Ibn-Fadl-Allah, cited by Es-Suyootee in his Husn el-Mohádarah:) pl. (of pauc., S, O) أَفْلُسٌ, and (of mult., S, O) فُلُوسٌ. (S, M, O, Msb, K.) [The dim. of the former of these pls. is ↓ أُفَيْلِسٌ: see an ex. below, voce مُفْلِسٌ. The pl. فُلُوس is the common term for Money in Egypt and some other parts in the present day.] — — [Hence, Anything resembling a small coin: as — — A counter of metal: — — and A scale of a fish: as Sgh says,] فُلُوسُ السَّمَكِ signifies what are on the

back of the fish, resembling the [coins called] فُلُوس. (O.) — — And The seal of the جِزْيَة [or tax paid by the free non-muslim subject of a Muslim government], (T, S, K,) which was hung upon the neck, (T, S, TA,) or upon the throat. (O, K.) الفِلْسُ A certain idol which belonged to the tribe of Teiyi, (IDrd, M, O, K,) in the Time of Ignorance; which 'Alee, being sent by Mohammad, destroyed, taking away the two swords, مِخْذَمٌ and رَسُوبٌ, that El-Hárith Ibn-Abee-Shemir had given to it. (O, TA.) فَلَسٌ, from أَفْلَسَ, [app. signifying Bankruptcy or insolvency: or a state of indigence or destitution: and] lack of obtainment: (K, TA:) and failure of finding him whom [or that which] one seeks. (TA.) You say, وَقَعَ فِى فَلَسٍ شَدِيدٍ [He fell into a severe state of indigence or destitution]. (TA.) And one says, فِى حُبِّهَا فَلَسٌ, meaning With her love, or the love of her, is no obtainment: and the phrase حُبُّهَا فَلَسٌ, occurring in a verse of El-Mo'attal El-Hudhalee, or of Aboo-Kilábeh, [in which the love thus described is afterwards termed ↓ حُبُّ مُفْلِسٌ, so that فَلَسٌ is here used for مُفْلِسٌ, or the phrase is elliptical,] Her love, or the love of her, is such that nothing is obtained from it. (O.) فَلَّاسٌ A seller of فُلُوس, pl. of فَلْسٌ. (M, O, K.) أُفَيْلِسٌ: see فَلْسٌ. مُفْلِسٌ act. part. n. of 4 [q. v.]: pl., (Msb,) and or quasi-pl. n., (A,) ↓ مَفَالِيسُ; (A, Msb;) like as مفاطِيرُ is of مُفْطِرٌ, [and مَيَاسِيرُ of مُوسِرٌ;] or pl. of ↓ مِفْلَاسٌ [which signifies the same as مَفْلِسٌ but in an intensive degree]. (A, TA.) [The dim. is ↓ مُفَيْلِسٌ.] You say, فُلَانٌ مُفَيْلِسٌ مَا نَهُ إِلَّا أُفَيْلِسٌ [Such a one is nearly a bankrupt, or nearly destitute; he has nothing but a few small copper coins]. (A, TA.) — — See also فَلَسٌ. مُفَلَّسٌ Proclaimed [or pronounced] by the judge to be in a state of إِفْلَاس. (A.) [See 2.] — Also, (Mgh,) or مُفَلَّسُ اللَّوْنِ, (O, K,) A horse, (Mgh,) or other thing, (O, K,) having upon his skin spots differing in colour from the rest, resembling فُلُوس [or small copper coins]. (Mgh, O, K.) مِفْلَاسٌ: see مُفْلِسٌ. مَفَالِيسُ, a pl. or quasi-pl. n.: see مُفْلِسٌ. مُفَيْلِسٌ dim. of مُفْلِسٌ, q. v. فلست Q 2. تَفَلْسَفَ He was, or became, a فَيْلَسُوف [or philosopher]. (M.) — — He affected to be a philosopher. (PU.) فَلْسَفَةٌ, a foreign word, Science; (M;) [philosophy; or] love of science: from the word here following. (O and K in art. سوف.) فَيْلَسُوفٌ A man of science; (M;) [a philosopher;] a word meaning in Greek a lover of science. (O and K in art. سوف.) فلطح Q. 1 فَلْطَحَ He expanded, and made broad, or wide, a round cake of bread; (K, TA;) as also فَرْطَحَ; both mentioned by Abu-l-Faraj: [see art. فرطح: both are app. correct; but the former seems to be the more approved:] and he made broad, or wide, anything. (TA.) فِلْطَاحٌ: see the following paragraph. مُفَلْطَحٌ A cake of bread [expanded, and made broad, or] wide: (IAar, TA.) and a thing [of any kind (see the verb)] having breadth and width. (TA.) حَسَكَةٌ مُفَلْطَحَةٌ occurs in a trad. [meaning A broad, or wide, head of a thistle or the like]. (TA.) And رَأْسٌ مُفَلْطَحٌ means A broad, or wide, head; as also ↓ فِلْطَاحٌ. (K.) — — إِذَا ضَنُّوا عَلَيْهِ بِالمُفَلْطَحَةِ, occurring in a trad., is expl. by El-Khattábee as meaning [If they be niggardly, to him, of] the expanded cake of bread: and it is also expl. as meaning the dirhems [or money]: (TA:) or the phrase [accord. to one relation] is إِذَا ضَنُّوا عَلَيْكَ بِالمُطَلْفَحَةِ, in which both of the meanings above mentioned are assigned to the last word. (L and TA in art. طلفح.) فلع 1 فَلَعَهُ, (S, K,) aor. فَلَعَ, (K,) inf. n. فَلْعٌ, (S,) He clave, split, or rent, it, (S, K,) i. e., a thing; (S;) or it signifies, or signifies also, (accord to different copies of the K,) he cut it, (K,) with a sword, &c.; and he broke, or crushed, it; like as one does the hump of a camel, with a knife: (TA:) and one says also ↓ فلّعهُ, (S, K,) inf. n. تَفْلِيعٌ; (S;) meaning the same; (K:) or this has an intensive signification. (O, TA.) — — And فَلَعْتُهُ [also] signifies I made it apparent, or manifest; or exposed it to view. (Sh, TA.) 2 فَلَّعَ see the preceding paragraph. 5 تَفَلَّعَ see the paragraph next following, in three places. 7 انفلع (S, K) and [in an intensive sense] ↓ تفلّع (K) It became cleft, split, or rent; &c. (S, K.) One says, انفلعت البَيْضَةُ, and [in an intensive sense] ↓ تفلّعت, The egg became cleft, split, or cracked asunder. (IF, O.) And ↓ تفلّعت قَدَمُهُ His foot became cleft in several, or many, places; or cracked, or chapped; syn. تَشَقَّقَت. (S.) فَلْعٌ and ↓ فِلْعٌ A fissure, or crack, in the foot, (S, O, K,) &c.: (K:) pl. فُلُوعٌ; (S, O, K;) like فُلُوحٌ and فُلُوجٌ. (O.) فِلْعٌ: see what next precedes. فِلْعَةٌ A piece of the hump of a camel: (O, K, TA:) pl. فِلَعٌ. (TA.) — — لَعَنَ اللّٰهُ فِلْعَتَهَا (S, O, K) is a foul phrase, (S,) a phrase used in reviling; (O, K;) or, as in the T, one says in reviling a female slave, قَبَّحَ اللّٰهُ فِلْعَتَهَا, meaning [May God remove far from all that is good] her rima vulvæ; or what is cleft, or cracked, or chapped, of her heel: or, as Kr says, ↓ فَلَعَتَهَا, app. meaning فَرْجَهَا [her vulva]; for فَلَعَةٌ, [thus] مُحَرَّكَة, means the فَرْج. (TA.) فَلَعَةٌ: see what next precedes. فَلُوعٌ A very sharp sword; one that cuts much: pl. فُلُعٌ. (K. [See also مِفْلَعٌ.]) فَالِعَةٌ A calamity, or misfortune: pl. فَوَالِعُ. (O, K.) مِفْلَعٌ A sharp, or cutting, sword. (TA. [See also فَلُوعٌ.]) مَزَادَةٌ مُفَلَّعَةٌ [A leathern water-bag composed] of several pieces of skins sewed together. (O, K.) فلق 1 فَلَقَهُ, aor. فَلِقَ, (S, Mgh, O, Msb, K,) inf. n. فَلْقٌ, (S, Mgh, O, Msb,) He split it, clave it, or divided it lengthwise; (S, Mgh, O, Msb, K;) as also ↓ فلّقهُ, (S, * K,) inf. n. تَفْلِيقٌ; (S;) or the latter has an intensive signification [or relates to a number of objects]. (O, * Msb.) 'Alee used often to swear by saying, وَالَّذِى فَلَقَ الحَبَّةَ وَبَرَأَ النَّسَمَةَ [By Him who clave the grain, making it to germinate, and created, or produced, man, or the soul]. (TA.) — — [Hence,] فَلَقَ الصُّبْحَ, (S,) or الفَجْرَ, (TA,) said of God, (S, * TA,) He made the dawn [to break, or] to appear. (TA.) — — فلقت النَّخْلَةُ [app. فَلَقَت, the part. n. being فَالِقٌ, q. v.,] means The palm-tree split, or clave, from [around, i. e. so as to disclose,] the spathe. (TA.) — — And فَلَقَ فِى الأَرْضِ, aor. فَلِقَ, inf. n. فَلْقٌ, He ment far into the land; like غَلَقَ. (Ibn-'Abbád, O and TA in art. غلق.) — And فَلْقٌ, (K,) as inf. n. of فَلَقَ in the phrase فَلَقَ صُوفَ الجِلْدِ, (TK,) signifies The plucking of the wool of the bide when it has become stinking; like مَرْقٌ. (K, TA. [كالمَرَقِ, in the CK, is a mistake, for كالمَرْقِ.]) 2 فَلَّقَ see above, first sentence. 4 افلق He did, or performed, or he uttered, what was admirable, or wonderful; (S, O, Msb, K, TA;) said of a man, (S, O, TA,) and (TA) of a poet, (S, * O, * Msb, K, TA,) in his poetry; (TA;) as also ↓ افتلق. (S, K.) [From فِلْقٌ, q, v.] — — And He brought to pass that which was a calamity; (K;) as also ↓ افتلق. (Lh, TA.) One says to a man, جِئْتَ بِعُلَقَ فُلَقَ i. e. أَعْلَقْتَ وَأَفْلَقْتَ, meaning [Thou hast brought to pass] that which is a calamity. (S, O, K. *) — — And افلق فِى الأَمْرِ He was, or became, skilled in the affair. (TA.) 5 تَفَلَّقَ see 7, first sentence. [Hence] one says, تَصَدَّعَتِ البَيْضَةُ وَلَمْ تَتَفَلَّقْ [The egg cracked, or rather cracked in several places, but did not split apart, or did not split much]. (Az, S in art. قيض.) And of milk such as is termed رَائِب [q. v.] one says تفلّق meaning It became dissundered, or curdled, by reason of intense sourness: or, as heard by Az from some of the Arabs, it, being collected in a skin, and smitten by the heat of the sun, became dissundered, or curdled, so that the milk [or curds] became separate [from the whey]: and of such milk they loathe the drinking. (TA.) — — And تفلّق الصُّبْحُ: see 7. — — تفلّق said of a boy: see Q. Q. 2. — — See also 8, in two places. 7 انفلق It became split, cleft, or cloven, or divided lengthwise; it split, clave, or clave asunder; (S, Mgh, O, Msb, K;) as also ↓ تفلّق; (S, Mgh, * K;) [or] the latter signifies تَشَقَّقَ [i. e. it became split, &c., much, or in pieces, or in several or many places]. (O, Msb.) The former occurs in the Kur xxvi. 63, said of the sea [as meaning It clave asunder]. (O.) — — [Hence,] انفلق الصُّبْحُ (S and K in art. عطس) and ↓ تفلّق (TA in the present art.) The dawn broke. (TA in explanation of the latter.) 8 افتلق He (a man, TA) strove, or exerted himself, so that he excited wonder by reason of his vehemence in running; as also ↓ تفلّق and ↓ تَفَيْلَقَ. (K.) One

says, مَرَّ يَفْتَلِقُ فِى عَدْوِهِ, (S, O,) and ↓ يَتَفَلَّقُ فِيهِ, and ↓ يَتَفَيْلَقُ, (O,) He passed along doing what was wonderful by reason of his vehemence in his running. (S, O.) See also 4, in two places. Q. Q. 2 تَفَيْلَقَ, said of a boy, He became big, or bulky, and fat, or plump; (O, K, TA;) as also ↓ تفلّق; both mentioned in the " Nawádir. " (TA.) — — See also 8, in two places. فَلْقٌ, (AHeyth, TA,) or ↓ فَلَقٌ, (S, O, TA,) the former said by AHeyth to be the more correct, (TA,) A split, fissure, cleft, or longitudinal division; syn. شَقٌّ: pl. فُلُوقٌ: (S, O, TA:) and ↓ فَلَقٌ (Lh, K, TA) [or فَلْقٌ?] signifies also [particularly] a fissure, or cleft, (شَقٌّ) in a mountain; (Lh, K, TA;) and so ↓ فَالِقٌ: (K, TA:) and a شِعْب [app. meaning gap, or ravine, or pass]. (TA.) One says, مَرَرْتُ بِحَرَّةٍ فِيهَا فُلُوقٌ, meaning شُقُوقٌ [i. e. I passed by a stony tract such as is termed حَرَّة in which were fissures, or clefts]. (S, O.) And فِى رِجْلِهِ فُلُوقٌ i. e. شُقُوقٌ [In his foot, or leg, are fissures or clefts]. (As, S, O, * K.) And كَلَّمَنِى مِنْ فَلْقِ فِيهِ (Lh, S, O, K) and ↓ فِلْقِ فِيهِ, (Lh, S, K,) the former of which is the more known, (TA,) meaning مِنْ شَقِّهِ [He spoke to me from out the fissure of his mouth, i. e., with his lips, not by means of a spokesman]. (K.) And ضَرَبَهُ عَلَى فَلْقِ رَأْسِهِ He struck him on the place where his hair was separated, the middle of his head. (TA.) — — See also فَلَقٌ. — And see the paragraph here following, last quarter. فِلْقٌ: see the next preceding paragraph. — See also فِلْقَةٌ, in two places. — — Also A rod, or branch, that is split in two, (S, O, K,) [i. e., in halves,] and of which are then made two bows, each whereof is termed فِلْقٌ, (S, O,) [or] each half (كُلُّ شِقٍّ [in the CK شَقٍّ]) of what is thus split is termed فِلْقٌ: (K, TA:) and thus is termed a bow that is made of the half of a branch, (K, TA,) the branch being split in two; and it is also termed قَوْسٌ فِلْقٌ, the latter word being thus used as an epithet, on the authority of Lh: or, as AHn says, the bow termed فِلْقٌ is one of which the wood whereof it has been made has been previously split in two, or three, pieces: and he also says that ↓ فَلِيقٌ [app. for قَوْسٌ فَلِيقٌ] signifies a bow of which the piece of wood has been split in two pieces. (TA.) [See also شَرِيجٌ, in two places: and see فَرْعٌ.] — Also A wonderful thing or affair or case; (S, O, Msb, K;) as also ↓ فَلِيقٌ, (K,) and ↓ فَيْلَقٌ, (TA,) and ↓ فَلِيقَةٌ, (O, * TA,) of which last an ex. occurs in the prov., يَا عَجَبِى لِهٰذِهِ الفَلِيقَهْ هَلْ تَغْلِبَنَّ القُوَبَاءُ الرِّيقَهْ [O my wonder at this wonderful thing! Does the ringworm indeed overcome the spittle?]: AA says, the meaning is, that he was in wonder at the alteration of usual occurrences; for the spittle usually dispels the ringworm, so he spat upon his ringworm, but it did not become healed: القوبآء is made an agent; and الريقة, an objective complement. (O, TA.) — — And A calamity, or misfortune; (S, O, K;) as also ↓ فِلْقَةٌ, (K, TA, accord. to the CK ↓ فَلْقٌ,) and ↓ فَلِيقٌ, (O, K,) and ↓ فَلِيقَةٌ, (S, O, K,) and ↓ فَلْقَى (K, TA) or ↓ فَلَقَى, (TA,) and ↓ فَيْلَقٌ, (O and CK,) and ↓ مَفْلَقَةٌ. (IDrd, O, K.) The Arabs say, يَا لِلْفَلِيقَةِ ↓ O [come with succour] to the calamity. (S, O.) And جَآءَ بِعُلَقَ ↓ فُلَقَ, (S, O, K,) imperfectly decl., (S, O,) i. e. [He brought to pass] that which was a calamity: (S, O, K:) and ↓ بِعُلَقٍ فُلَقٍ: (O, K:) or this means a very wonderful thing. (TA.) فَلَقٌ: see فَلْقٌ, first sentence, in two places. — — Also The daybreak, or dawn; (S, O, K;) as also ↓ فَلْقٌ, mentioned by Z and others; (TA;) and thus the former has been expl. as signifying in the Kur cxiii. 1: (S, O, TA:) or what has broken (انفلق) of the عَمُود of the dawn; (Fr. K, TA;) i. e. [of the bright gleam of dawn; of the dawn that rises and spreads, filling the horizon with its whiteness; or] the extending light that is like the [long tent called] عَمُود: (TA:) or [simply] the light of daybreak or dawn: (Msb, K: *) or the appearing of the daybreak or dawn: (Zj, TA:) and فَلَقُ الصُّبْحِ signifies the light, and shining, or bright shining, of the daybreak or dawn: (TA:) one says, هُوَأَبْيَنُ مِنْ فَلَقِ الصُّبْحِ and فَرَقِ الصُّبْحِ [It is more distinct than what has broken of the bright gleam of dawn]. (O, TA.) — — And [hence,] The plain appearing of the truth after its having been dubious. (TA.) — Also A law, or depressed, place of the earth, between two kills, or elevated grounds; (As, S, O, K;) as also ↓ فَالِقٌ, (S, O, K,) and ↓ فَالِقَةٌ, (K,) which last is said by Aboo-Kheyreh, or some other, of the Arabs of the desert, to be in the midst of mountains, giving growth to trees, a place where people alight and where camels, or other cattle, remain during the cold night, saying that the ↓ فَالِق is of hard, or hard and level, ground; (TA:) and the pl. of فَلَقٌ is فُلْقَانٌ (S, K, TA) and أَفْلَاقٌ also: (TA:) or فَلَقٌ, (K,) or ↓ فَالِقٌ, (TA,) signifies a wide tract of land or ground, between two extended tracts of sand; (K, TA;) and the pl. of the latter word is فُلْقَانٌ, like as حُجْرَانٌ is pl. of حَاجِرٌ. (TA.) — And الفَلَقُ signifies Hell; syn. جَهَنَّمُ: (K:) or a certain well (جُبٌّ) therein. (Es-Suddee, O, K.) — And The whole creation; all the beings, or things, that are created. (Zj, S, O, K.) This, accord. to some, is the meaning in the Kur cxiii. 1. (S, O.) — And What remains, of milk, in the bottom of the bowl; whence one says, (in reviling a person, attributing to him meanness, TA,) يَا ابْنَ شَارِبِ الفَلَقِ [O son of the drinker of what remains &c.]. (K, TA.) — — And The milk that is in a dissundered, or curdled, state, by reason of sourness; as also ↓ مُتَفَلِّقٌ. (K.) — And The مِقْطَرَة of the keeper of a prison; (S, O, * K;) i. e. [a kind of stocks;] a piece of wood in which are holes of the size of the shank, wherein men are confined, (K, TA,) i. e. thieves and waylayers, (TA,) in a row: (K, TA:) whence the saying of Z, بَاتَ فُلَانٌ فِى الشَّفَقِ وَالفَلَقِ مِنَ الشَّفَقِ إِلَى الفَلَقِ i. e. [Such a one passed the night] in fear and the مقطرة [from the time of the redness of the region of sunset after the setting of the sun until the dawn]. (TA.) See also بِعُلَقٍ فُلَقٍ and جَآءَ بِعُلَقَ فُلَقَ: see فِلْقٌ, last sentence. فَلَقَةٌ. الفَلْقَةُ A certain brand, beneath the ear of a camel, (O, K,) in the form of a ring in the middle of which is a perpendicular line dividing it [from top to bottom, and, in some copies of the K, extending downwards so that about half of its length is below the ring]. (O, K. * [In some copies of the latter it is figured, but somewhat differently in different copies.]) — — See also فَلَقَةٌ. فِلْقَةٌ A piece [properly that has been split off] (Mgh, Msb, KL) of a thing; as also ↓ فِلْقٌ: (KL:) or a fragment, or piece broken off, (S, O, K, TA) of bread, or of a [bowl such as is termed] جَفْنَة, (TA,) or of this latter the half, (S, O, K, TA,) as in the saying أَعْطِنِى فِلْقَةَ الجَفْنَةِ [Give thou to me the half of the bowl, perhaps meaning, of its contents], (S, O, TA,) or, as some say, one of the divided halves thereof: (TA:) the pl. of فِلْقَةٌ is فِلَقٌ: (Mgh, TA; *) and [↓ فِلَاقٌ is app. a pl., like أَفْلَاقٌ, (and perhaps فُلُوقٌ, mentioned voce فُلَاقٌ,) and ↓ فُلَاقٌ a quasi-pl. n., of ↓ فِلْقٌ, all agreeably with analogy; whence] one says, صَارَ ↓ البَيْضُ فِلَاقًا, and ↓ فُلَاقًا, meaning أَفْلَاقًا, (S, O, K,) i. e. [The eggs became fragments; or it means, became cleft in pieces; or] became much cleft, or cleft in many places. (K, TA. [See also فَلَاقٌ and فِلَاقٌ below.]) — See also فِلْقٌ, last quarter. فَلَقَةٌ [signifies, in the present day, A thick staff, to the ends of which are attacked the two ends of a rope, by means whereof a man's legs are secured, between the rope and the staff, when he is bastinaded; and it is also called ↓ فَلَقٌ: this may perhaps be meant by its being said in the TA, on the authority of Lh, that الفَلَقَةُ signifies الخَشَبَةُ; as also ↓ الفَلْقَةُ]. فَلْقَى, or فَلَقَى: see فِلْقٌ, last quarter. فَلْقَآءُ الضَّرَّةِ A ewe, or she-goat, (شَاةٌ,) wide, or ample, in the udder. (Ibn-'Abbád, O, K.) فُلْقَانٌ A sheer, or an unmixed, lie. (IAar, O, K.) [It is also a pl.: see فَلَقٌ, in two places.] فُلَاقٌ: see فِلْقَةٌ, in two places. — — Also, (O, K,) and فُلُوقٌ, (thus in the O,) or ↓ فَلُوقٌ, like صَبُورٌ, (thus in the K, [but this I think questionable,]) Milk becoming, or become, like cheese: (O, K:) [or فُلَاقٌ may be here a quasi-pl. n. of فِلْقٌ (q. v. voce فِلْقَةٌ), so that the meaning may be, that has become cleft portions of curd; and فُلُوقٌ may also mean thus as a pl. of فِلْقٌ. See also the next

paragraph.] فِلَاقٌ: see فِلْقَةٌ, in two places. — — Also The state of milk's becoming thick and sour, so that it curdles, or becomes dissundered: (IAar, K, TA:) [or it may be here a pl. of فِلْقٌ (q. v. voce فَلْقَةٌ), for in a verse cited by IAar the milk in this case is termed ذُو فِلَاقٍ, so that it may mean the separate portions of curd of milk that has become thick and sour; though it is said in the TA that its pl. is فُلُوقٌ, for this I think very questionable. See also the next preceding paragraph] فَلُوقٌ: see فَلِيقٌ. فُلَاقٌ: see فِلْقٌ, former half. — — Also The depressed place in the جِرَان [or under part of the neck] of the camel, where is the passage of the windpipe: (S, O, K:) or, accord. to Lth, the part that is [as though it were] cleft, of the interior of the neck of the camel: (O, TA:) or, as some say, the part between the [two sinews called the] عِلْبَاوَانِ, when the fur between these is [as though it were] cleft: and it is not said in relation to a human being. (TA.) — — And الفَلِيقُ also signifies [The cephalic vein;] a certain vein in the upper arm, (O, K,) that runs to the [cartilage called] نُغْضِ of the shoulder-blade: it is the vein of the وَاهِنَة; and is [also] called الجَائِفُ [q. v., and see also الوَرِيدُ.] (O.) And A certain vein that swells up in the neck. (K.) — See, again, فِلْقٌ, in two places. فُلَاقَةُ آجُرٍّ A piece of baked brick: (Lh, K:) pl. فِلَاقٌ. (So in copies of the K. [Probably a mistranscription for ↓ فُلَاقٌ, which, if correct, is properly a coll. gen. n.]) فَلِيقَةٌ: see فِلْقٌ, in three places. — Also A quantity collected together, (فَلِيلَةٌ, K, TA, in the O without any point to the first letter,) or a small quantity, (قَلِيلَةٌ, thus in some copies of the K,) of hair: (O, K, TA:) mentioned by Ibn-'Abbád. (O, TA.) — And A sort of broth; thus termed by the people of El-Medeeneh; occurring in a trad. as related by Ibráheem El-Harbee; (O;) or a pottage (قِدْرٌ) that is cooked, and into which fragments (فِلَق, i. e. كِسَر,) of bread are crumbled: (TA:) but accord. to AA, it is called فَرِيقَةٌ only. (O, TA.) فُلُوقٌ: see فُلَيْقٌ. مُفَلَّقٌ: see فَالِقٌ. مُفَلَّقٌ Splitting, cleaving, or dividing lengthwise. (TA.) فَالِقُ الْحَبِّ وَالنَّوَى, (O, K, *) in the Kur [vi. 95], (O,) means The Cleaver of the dry grain so as to produce therefrom green leaves [and of the date-stone]: or, as some say, the Creator thereof. (O, K. *) And hence the saying of Áïsheh, إِنَّ البُكَآءَ فَالِقٌ كَبِدِى [Verily weeping is cleaving my liver]. (TA.) — — Hence, also, in the Kur [vi. 96], فَالِقُ الإِصْبَاحِ He who causeth the dawn to break: in which instance, also, فالق has reference to the meaning of Creator: (O, TA:) so says Zj. (TA.) — — نَخْلَةٌ فَالِقٌ means A palmtree splitting, or cleaving from [around, i. e. so as to disclose,] the spathe: (O, K, * TA:) pl. فُلْقٌ. (TA.) — — الفَوَالِقُ as pl. of الفَالِقُ signifies The veins that divide [so as to form ramifying veins (thus I render ↓ العُرُوقُ المُتَفَلِّقَةُ)] in the human being. (Ibn-'Abbád, O, TA.) — — See also فَلْقٌ, first sentence. — — And see فَلَقٌ, former half, in three places. — — خَلَّيْتُهُ بِفَالِقَةِ ↓ الوَرِكَةِ, or, as in the T, بِفَالِقِ الوركآء, [thus in the TA, but I think that الوركة and الوركآء are evidently mistran- scriptions, and that the right reading is الوَدْكَآءِ, with دال,] meaning [I left him in the low, or depressed, tract in the midst of] the sand [called El-Wedkà]. (TA.) فَيْلَقٌ An army; a military force: (S, O, K:) or a great [military force such as is termed] كَتِيبَة: (Kt, Msb, TA:) this is the primary signification, and the only one known to Kt: (TA:) pl. فَيَالِقُ. (S, K.) One says, رَمَاهُمْ بِفَيْلَقٍ شَهْبَآءَ, meaning [He assailed them] with a formidable [great] كَتِيبَة. (TA.) — — And A great, big, or large, man: (O, K:) occurring in this sense in a trad., as an epithet applied to Ed-Dejjál: Kt doubted whether it were thus or فَيْلَمٌ; but Az affirms that both have this meaning. (O.) And one says, بُلِىَ فُلَانٌ بِامْرَأَةٍ فَيْلَقٍ, meaning [Such a one was tried, or afflicted, with a woman, or wife,] cunning, evil, and clamourous. (TA.) — — See also فِلْقٌ, in two places. — Also [The cocoon of a silk-worm;] the thing from which قَزّ is obtained; an arabicized word. (Msb voce فَيْلَجٌ, q. v.: mentioned also in the Mgh, in art. فرش.) فَالِقَةٌ, as a subst.: see فَلَقٌ, former half: and see also فَالِقٌ, last sentence. قُتِلَ فُلَانٌ أَفْلَقَ قِتْلَةٍ means Such a one was slain with the hardest, or most violent, sort of slaughter. (Lh, TA.) — — And مَا رَأَيْتُ سَيْرًا أَفْلَقَ مِنْ هٰذَا I have not seen a journey further in extent than this. (Lh, TA.) مُفْلِقٌ A poet who poetizes admirably, or wonderfully. (S, O.) مَفْلَقَةٌ: see فِلْقٌ, last quarter. مُفَلَّقٌ, applied to a peach, and an apricot, and the like, that splits, or cleaves, from [around, i. e. so as to disclose,] its stone, and becomes dry: and ↓ فُلُّوقٌ, with damm to the ف, and also to the ل, with teshdeed, signifies such as does not become dry: (Msb:) or ↓ فُلَّيْقٌ, (S, O, K,) with damm and [then] teshdeed, (S,) like قُبَّيْطٌ, (O, K,) signifies, applied to a peach, that splits, or cleaves, from [around] its stone: and مُفَلَّقٌ, such as becomes dry. (S, K.) مِفْلَاقٌ A man low, ignoble, or mean, and poor, or destitute: (Lth, O, K:) or one who possesses no property: pl. مَفَالِيقُ: and to such is likened such as possesses no knowledge nor understanding of a juridical decision. (O.) And A man who does, or utters, evil, or disliked, or hateful, things. (TA.) مَفْلُوقٌ A camel marked with the brand termed فَلْقَة [q. v.]. (O, K.) مُتَفَلِّقٌ: see فَلَقٌ, last quarter: — — and see فَالِقٌ. فلقس فَلْقَسٌ: see the following paragraph, latter sentence. فَلَنْقَسٌ One whose mother is Arab, but not his father: (Lth, O, K:) or one whose father is such as is termed مَوْلًى [i. e. a freedman under the patronage of his emancipator], and whose mother is Arab; (S, O, K;) thus says A'Obeyd, (S, O,) and thus Sh: (TA:) or one whose father and mother are Arabs, and whose two grandmothers are slaves; (O, K;) thus accord. to AZ and AHeyth (O) and ISk, and this is [said to be] the right explanation: (TA:) or one whose father is a مولى [expl. above], and his mother the like, i. e. a مَوْلَاة; (S, O, K;) thus accord. to Abu-lGhowth. (S, O.) — — Also, (O, K,) and ↓ فَلْقَسٌ, (K,) Niggardly, or a niggard; and vile, or ignoble. (O, K. *) فلك 1 فَلَكَ see the next paragraph, in two places. 2 فلّك, (S, O, K,) inf. n. تَفْكِيكٌ, (S,) said of a girl's breast, It became round, (S, O, K, TA,) like the فَلْكَة [or whirl (of a spindle)], but less than is denoted by نُهُودٌ [inf. n. of نَهَدَ, q. v.]; (TA;) as also ↓ تفلّك, (S, O, K,) and ↓ افلك, (Th, O, K,) and ↓ فَلَكَ. (Ibn-'Abbád, O, K.) — — And فلّكت, (K,) inf. n. as above, (TA,) She became round in the breast; as also ↓ فَلَكَتْ. (K, TA. [For the latter verb, the CK has فَلِكَت.]) — See also فَلْكَةٌ, second sentence. — — التَّفْكِيكُ also signifies The pastor's making, of course hair (هُلْب), a thing like the فَلْكَة (AA, T, S, O, TA) of the spindle, (AA, T, TA,) and inserting it into the tongue of the young unweaned camel, (AA, T, S, O, TA,) having perforated the tongue [for that purpose], (AA, T, TA,) in order that he may not such: (AA, T, S, O, TA:) accord. to Lth, فَلَّكْتُ الجَدْىَ signifies I put a twig around the tongue of the kid in order that it might not suck: but Az says that the right explanation of التفكيك is that of AA [given above]. (TA.) [See also 4 in art. جر, and 4 in art. لهج.] — And فلّك, inf. n. as above, He (a man) persisted, or persevered, (لَجَّ,) in an affair; (K, TA;) and so ↓ افلك. (TA.) — And فلّكت She (a bitch) desired copulation, and discharged blood from the womb; syn. اجعلت وحاضت. (O, K.) 4 أَفْلَكَ see 2, first sentence: — — and فَلْكَةٌ, second sentence: — and see also 2, last sentence but one. 5 تَفَلَّكَ see 2, first sentence. فُلْكٌ A ship: (S, O, Msb, K, &c.:) [also particularly applied to the ark of Noah; as in the Kur-án vii. 62, &c.:] the word is generally thus only; but some say ↓ فُلُكٌ also, with two dammehs; and it is held that this may be the original form; and that فُلْكٌ may be a contraction, like as عُنْقٌ is [of عُنُقٌ accord. to Sb]: (MF, TA:) it is masc. and fem., (S, O, K, *) and sing. and pl., (S, O, K,) and Ibn-'Abbád says that it has فُلُوكٌ also for a pl.: (O:) [it is said that] it may be sing., and in this case masc.; and pl., and in this case fem.: (IB, Msb:) [but see what here follows:] it occurs in the Kur-án in the following (and other) places: in xxvi. 119, &c.; where it is sing. and masc.: (S, O, TA:) and in [xvi. 14 and] xxxv. 13; where it is pl. [and fem.]: (TA:) and in

ii. 159; where it is fem., and may be either pl. or sing.: it seems that, when it is sing., it is regarded as meaning the مَرْكَب, and is therefore made masc.; or the سَفِينَة, and is therefore made fem.: (S, O, TA:) or, (K,) as Sb used to say, (S, O, TA,) the فُلْك that is a pl. [in meaning] is a broken pl. of that, (S, O, K, TA,) i. e. of the فُلْك, (IB, O, K, TA,) that is a sing. [in meaning]: and it is not like الجُنُبُ, which is sing. and pl. [in meaning], and the like thereof (S, O, K, TA) among substs., such as الطِّفْلُ &c.; (S, O, TA;) for فُلْكَانِ has been heard from the Arabs as dual of فُلْكٌ, but not جُنُبَانِ [or the like] as dual of جُنُبٌ [or the like]; and they say that what has not been dualized is not a pl. [form], but [is, or may be,] a homonym, and what has been dualized [is, or may be,] a pl. [form]: (MF, TA:) Sb then says in continuation, (TA,) for فُعْلٌ and فَعَلٌ share in application to one thing [or meaning], as العُرْبُ and العَرَبُ, (S, O, K, TA,) &c.; (S, O, TA;) and as it is allowable for فَعَلٌ to have for its pl. فُعْلٌ, as in the instance of أَسَدٌ and أُسْدٌ, so too فُعْلٌ may have for its pl. فُعْلٌ. (S, O, K, TA.) ↓ فُلْكِىٌّ is a dial. var. of فُلْكٌ; and Abu-d-Dardà read, [in the Kur x. 23,] كُنْتُمْ فِى الْفُلْكِىِّ [When ye are in the ships; where others read فى الفُلْكِ; and where the context shows that the pl. meaning is intended]. (IJ, TA.) — [It may also be a pl. of the word next following]. الفَلَكُ The place of the revolving of the stars; (O, K, TA;) [the celestial sphere: but generally imagined by the Arabs to be a material concave hemisphere; so that it may be termed the vault of heaven; or the firmament:] the astronomers say that it is [a term applied to every one, by itself, of] seven أَطْوَاق [by which they mean surrounding spheres], exclusive of the سَمَآء [or sky, as meaning the region of the clouds]; wherein have been set the seven stars [i. e. the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn], in every طَوْق [or surrounding sphere] a star, some being higher than others; revolving therein: (TA:) [it is also commonly imagined that above these is an eighth sphere, called by the astronomers فَلَكُ الثَّوَابِتِ (the sphere of the fixed stars), and by others فَلَكُ الكُرْسِىِّ; and above this, a ninth, called فَلَكُ الأَطْلَسِ and فَلَكُ العَرْشِ, and also called الأَثِيرُ (q. v.):] the pl. is أَفْلَاكٌ [a pl. of pauc.] (S, O, Msb, K, TA) and فُلْكٌ (K, TA) and فُلْكٌ may be another pl., like as أُسْدٌ and خُشْبٌ are pls. of أَسَدٌ and خَشَبٌ (S, O, TA. [Thus accord. to both of my copies of the S, as well as the O and TA: but it may be that أُسْدٌ and خُشْبٌ are mistranscriptions for أُسُدٌ and خُشُبٌ; and therefore that for فُلْكٌ (which is not mentioned as a pl. of فَلَكٌ in the K) we should read فُلُكٌ.]) And فَلَكُ السَّمَآءِ signifies The pole of heaven; [generally the north celestial pole;] likened to the pivot, or axis, of the mill-stone. (TA.) — — Also (i. e. الفَلَكُ) The revolving of the heaven [or celestial sphere]. (TA.) — — And فَلَكٌ signifies also The circuit, and main part, of any- thing. (K.) — — And Waves of the sea in a state of commotion, (O, K, TA,) circling, (TA,) and going to and fro. (O, TA.) This, (O, TA,) or what is next mentioned, (TA,) or the place of revolving of the stars, (O,) or the pole of heaven, (TA,) is meant in a trad. where it is said of a horse smitten by the [evil] eye, that he was as though he were turning in a فَلَك. (O, TA.) And Water put in motion by the wind, (O, K, TA,) going to and fro, in a state of commotion: (O, TA:) mentioned by Z. (TA.) — — Also A hill, or mound, of sand, having around it a wide expanse of land: (IAar, O, K, TA:) or فَلَكٌ مِنَ الرَّمْلِ signifies rugged, round أَجْوِبَة [app. a pl. of جَوْبَة (though I do not find it mentioned as such), and meaning depressed and clear places], of the sands, like [tracts of] what are termed كَذَّان [or soft stones resembling dry pieces of clay], hollowed out by the gazelles. (TA.) — — And Pieces of land, (S, O, K, TA,) or of sand, (S,) having a circular form, and elevated above what is around them, (S, O, K, TA,) with ruggedness and evenness; (TA;) one whereof is termed ↓ فَلْكَةٌ, (S, O, K, TA,) with the ل quiescent; pl. فِلَاكٌ; (K, TA;) i. e. [this is pl. of فَلْكَةٌ,] like قَصْعَةٌ and قِصَاعٌ: (TA:) in [the book entitled] El-Ghareeb ElMusannaf, [by Aboo-'Amr Esh-Sheybánee, we find] ↓ فَلَكَةٌ and فَلَكٌ, [each] بِالتَّحْرِيك; [accord. to which, فَلَكَةٌ is a n. un., and فَلَكٌ is a coll. gen. n.;] but in " the Book " of Sb, [agreeably with the K, we find] ↓ فَلْكَةٌ [as a sing.] and فَلَكٌ [as a quasi-pl. n.], like حَلْقَةٌ and حَلَقٌ. (IB, TA.) — — See also فَلْكَةٌ, in two places. فَلِكٌ A slave (AA, O) having a buttock like the فَلْكَة [or whirl] of a spindle (AA, O, K) in shape; (AA, O;) resembling the Zenj; (K;) [for] the buttocks of the Zenj are round: (AA, O:) or large in the buttocks. (TA.) And (O, K) it is said to signify (O) Thick, or coarse of make, in the joints: (O, K:) and loose in the bones; (K;) or weak, loose in the bones, and flaccid; thus expl. by Ibn-'Abbád: (O:) and having a pain in his patella (فِى فَلْكَةِ رُكْبَتِهِ). (O, K.) فُلُكٌ: i. q. فُلْكٌ, q. v. — And a pl. of فَلَكٌ. (K, TA.) فَلْكَةٌ The whirl of a spindle: (MA:) [this is what is meant by the saying that] the فَلْكَة of the مِغْزَل is well known; (K;) [and] is thus called because of its roundness: (S, O:) [it is a piece of wood, generally of a hemispherical form, or nearly so, through the middle of which the upper part of the spindle-pin is inserted:] also pronounced ↓ فِلْكَة: (O, K:) the pl. [of the former] is ↓ فَلَكٌ [or rather this is a quasi-pl. n.] and [that of the latter sing. is] فِلَكٌ. (TA.) — — And A thing that is made round, or hemispherical, (↓ يُفَلَّكُ, or ↓ يُفْلَكُ, accord. to different copies of the K,) like the فَلْكَة of the spindle, of coarse hair (هُلْب), then the tongue of the young unweaned camel is perforated, [and this thing is inserted into it, (see 2, and see also 4 in art. لهج,)] in order that he may be prevented from sucking. (K. [For فتَخْرِقُ لِسانُ الفَصِيلِ in the CK, I read فَيُخْرَقُ لِسَانُ الفَصِيلِ, as in other copies of the K and in the TA: after these words, the copies of the K have فَيُعْضَدُ بِهِ, app a mistranscription for some phrase meaning فَيُجْعَلُ فِيهِ, which is necessary to complete the explanation.]) — — And An [eminence such as is termed] أَكَمَةٌ [formed] of one mass of stone; (K, TA;) accord. to ISh, [of] the smaller of the [eminences termed] إِكَام, compact in its head, as though this were the فَلْكَة of a spindle, not giving growth to anything, in height of the measure of two spears or a spear and a half. (TA.) — — See also فلَكٌ, near the end, in two places. — — Also Anything circular, (K.) — — And [particularly] The joint [or cartilaginous disk] between the two vertebræ [i. e. between any one of the vertebrœ and that next to it] of the camel: (K, TA:) and the pl. [or rather quasi-pl. n.] thereof, in this sense and in the last two of the sense following, is ↓ فَلَكٌ. (TA.) — — [And The cap of the knee; (see فَلِكٌ;) فَلْكَةُ الرُّكْبَةِ signifying the patella: so in the present day.] — — And The small thing (الهَنَةُ) [app. the foramen cæcum, from its round form, for, though the TA adds the epithet النَّاشِئَةُ, which means " rising," I think that this addition may be conjectural,]) upon the head of the root of the tongue. (K.) — — And The side of the [portion of the breast called the] زَوْر [q. v.], and the part thereof that is round, or circular. (K. [K. [But see بَلْدَةٌ: where it is said that " the فَلَك of the زَوْر of a horse are six in number: " what they are I have been unable to determine: I incline to think that they may be spiral curls, such as are termed دَوَائِر, pl. of دَائِرَةٌ.]) فِلْكَةٌ: see فَلْكَةٌ, first sentence. فَلَكَةٌ: see فَلَكٌ, near the end. فُلْكِىٌّ: see فُلْكٌ, last sentence but one. فَلَكِىٌّ [Of, or relating to, the فَلَك as meaning the celestial sphere. — — And] One who occupies himself [as an astronomer, or astrologer] with the science of the stars. (TA.) فُلَيْكَة [dim. of فُلْكٌ, which is sometimes fem. when used as a sing. as well as when used as a pl.,] A small ship: the vulgar say فلوكة [i. e. فَلُوكَة; whence the Italian " feluca "]. (TA.) فَالِكٌ and ↓ مُفَلِّكٌ A girl whose breast is becoming round, (K, TA,) like the فَلْكَة [or whirl (of a spindle)]. (TA.) [And the former is also applied as an epithet to the

breast: for] AA says that [the pl.] فَوَالِكُ is applied to breasts (ثُدِىّ) that are less than such as are termed نَوَاهِدُ. (TA.) فَيْلَكُونٌ The شُوبَق [or baker's rolling-pin: see the latter word]: (O, K, TA: [in the CK, السَّوِيقُ is erroneously put for الشُّوبَقُ:]) Az holds both of these words to be arabicized. (O.) — — And (TA) The بَرْدِىّ [or papyrus]. (S; and K in art. فلكن.) — And Tar, or pitch; syn. قَارٌ, or زِفْتٌ. (K. n art. فلكن.) — And قَوْسٌ فَيْلَكُونٌ A great bow. (TA in art. فلكن.) أَفْلَكُ One who goes round about the فَلَك, (IAar, O, K,) i. e. the hill, or mound, of sand that has around it a wide expanse of land. (IAar, O.) الإِفْلِيكَانِ Two portions of flesh which border, on each side, the لَهَاة; (IDrd, O, K;) i. e. they are the غُنْدُبَتَانِ [q. v.]. (IDrd, O.) مُفَلَّكٌ: see فَالِكٌ. فلن فُلَانٌ is a substitute for the proper name of a human being, (S, Msb, * K, TA,) i. e. of a male; (S, TA;) and in like manner ↓ فُلَانَةُ, (Msb, K, TA,) for that of a female; (TA,) each without ال; (Msb:) [the former may be rendered Such a one, or Such a man; and the latter, Such a woman:] and الفُلَانُ and ↓ الفُلَانَةُ for other than a human being, (S, K, TA,) i. e. for a [particular] camel, (Lth, TA,) or for a [particular] beast, as in the saying, رَكِبْتُ الفُلَانَ [I rode such a beast, i. e. such a male beast], and ↓ حَلَبْتُ الفُلَانَةَ [I milked such a beast]: (Msb, TA:) فُلَانٌ has no dual nor pl.: (IB, TA:) [but] sometimes one says to a single person, mase., يَا فُلُ; and to two, يَا فُلَانِ; and to a pl. number, يَافُلُونَ: and in the fem., يَا فُلَةُ; &c.; (K: [see more in art. فل:]) accord. to Kh, فُلَانٌ is of the measure فُعَالٌ; and its dim. is ↓ فُلَيْنٌ: (TA:) or, as some say, it is of the measure فُلَانٌ, [originally فُلْوَانٌ,] with و rejected, therefore its dim. is ↓ فُلَيَّانٌ [originally فُلَيْوَانٌ]; (T, L, TA;) like as إِنْسَانٌ is [said by some to be] إِنْسِيَانٌ, of which the ى is rejected. and therefore its dim. is أُنَيْسِيَانٌ. (T, L.) فُلَيْنٌ: see the preceding paragraph. فُلَانَةُ, and الفُلَانَةُ: see فُلَانٌ, in three places. فُلَانِىٌّ the rel. n. of فُلَانٌ: it is rendered indeterminate by the affix ى; and by means of the article أَلْ, it becomes determinate; therefore you say فُلَانٌ الفُلَانِىُّ [meaning Such a one, the person named in relation to such a one], (TA,) فُلَيَّانٌ: see فُلَانٌ, near the end. فلهد فَلْهَدٌ and فُلْهُدٌ A boy, or youth, compact in make (حَادِرٌ), fat, that has nearly attained to puberty; as also ↓ فُلْهُودٌ and ↓ مُفَلْهَدٌ: (K:) or فلهد [i. e. فَلْهَدٌ or فُلْهُدٌ] signifies a fat boy or youth, that has nearly attained to puberty; thus expl. by AA: [and so فَوْهَدٌ is expl. by him: and فَرْهَدٌ and فُرْهُدٌ are similarly expl.:] or, as some say, a plump boy or youth: and accord. to Kr, a boy that fills the cradle. (TA.) فُلْهُودٌ: see the preceding paragraph. مُفَلْهَدٌ: see the preceding paragraph. فلو 1 فَلَاهُ, (M, K,) first pers. فَلَوْتُهُ, (S, M, Msb,) aor. فَلُوَ, (TA,) inf. n. فَلْوٌ, (M, K, TA,) with fet-h, and فِلَآءٌ accord. to the M, or فَلَآءٌ accord. to the K, (TA,) He withdrew him from sucking; namely, a colt, (M, K,) and a young ass, (M,) and a child; (M, K;) as also ↓ افلاهُ, and ↓ افتلاهُ: (M, K: *) or he weaned, or ablactated, him, as also ↓ افلاهُ, and ↓ افتلاهُ: (K:) or فَلَاهُ عَنْ أُمِّهِ and ↓ افتلاهُ signify thus; relating to a colt and a young ass: (S: [and in a similar manner both are expl. in the T, on the authority of ISk:]) or فَلَاهُ, (M,) or فَلَاهُ عَنْ أُمِّهِ, relating to a colt and a young ass, (T,) signifies thus; (T, M;) but ↓ افتلاهُ, (M,) or افتلاهُ لِنَفْسِهِ, (T,) signifies he took him for himself [app. from his mother]: (T, M:) or ↓ فَلَوْتُهُ and أَفْلَيْتُهُ signify I separated him from him mother; namely, a colt: and فُلِيَتْ is said of a filly [meaning she was separated &c.]. (Msb.) [Hence,] the ↓ فَلَاة [q. v.] is [said to be] thus called لِأَنَّهَا فُلِيَتْ عَنْ كُلِّ خَيْرٍ, [Because it is as though it were weaned, and removed, from everything good]. (M.) — — And فَلَوْتُهُ I reared him, or brought him up; [namely, a youth, or boy;] as also ↓ اِفْتَلَيْتُهُ: a poet says, وَلَيْسَ يَهْلِكُ مِنَّا سَيِّدٌ أَبَدًا إِلَّا افْتَلَيْنَا غُلَامًا سَيِّدًا فِينَا [And a chief of us does not ever perish but we rear a youth to be a chief among us]. (S.) — فَلَاهُ بِالسَّيْفِ, (M, K,) first pers. فَلَوْتُهُ and فَلَيْتُهُ, (T, S,) inf. n. فَلْوٌ and فَلْىٌ, (M in this art. and in art. فلى,) He struck (S, M, K) him, (K,) or his head, (S, M,) with the sword: (S, M, K:) or he struck, or cut, it, i. e. one's head, with the sword. (T * and M in art. فلى.) — — And فَلَوْتُ القَوْمَ I entered amid the breaks, or interspaces, of the people; like فَلَيْتُهُمْ. (T, TA.) — فَلَا as intrans., said of a man, He journeyed, or went forth to journey. (IAar, T, K.) — — And He became intelligent after being ignorant. (IAar, T, K.) 4 أَفْلَوَ see 1, first sentence, in three places. — — افلت said of a mare, (M, K,) and of a she-ass, (M,) means She was one whose colt had attained to the age for his being weaned, (M, K.) And the phrase قَدْ أَفْلَيْنَ أَمْهَارَا, ending a verse of 'Adee Ibn-Zeyd, and referring to wild animals, means, as expl. by AHn, that had become in the state in which their young ones were full-grown and in no need of their mothers. (M.) — And افلى القَوْمُ The people, or party, came to the فَلَاة [or desert, &c.]: (S, K: *) or, as Z says, entered it; which is nearly the same as the former explanation. (TA.) 8 إِفْتَلَوَ see 1, in six places: — and see also art. فلى. فَلًا [a coll. gen. n.]: see فَلَاةٌ. يَافُلَا and يَا فَلَاةُ: see يَا فُلُ, in art. فل. فِلْوٌ: see فَلُوٌّ. فَلَاةٌ A [desert such as is termed] قَفْر; (M, K;) so called for a reason mentioned above, in the first paragraph, q. v.; (M;) or [such as is called] مَفَازَة; (T, S, K;) in which is no water; or, in the fewer cases, in which there is an interval of two days with a portion of the day preceding them and of the day following them between the waterings of camels and of one day between the waterings of asses and of sheep or goats (لِلْإِبِلِ رِبْعٌ وَلِلْحَمِيرِ وَالغَنَمِ غِبٌّ): (M, K:) or a land in which is no water: (Msb:) or a wide [desert such as is termed صَحْرَآء: (M, K:) pl. فَلَوَاتٌ, (T, S, M, K,) a pl. of pauc., (TA,) and ↓ فَلًا, (T, S, M, Msb, K,) [or rather this is a coll. gen. n. of which فَلَاةٌ is the n. un.,] and فُلِىٌّ, (M, K,) or this is pl. of فَلًا, (S,) and [so are] فِلِىٌّ (M, K) and فُلُوٌّ [which is the original of فُلِىٌّ and فِلِىٌّ], (CK,) أَفْلَآءٌ is [likewise] pl. of فَلًا. (S, M, Msb, K. *) — — [أَخُو الفَلَاةِ A man of the desert: or one who travels in the desert or deserts.] — — And اِبْنُ الفَلَاةِ The حِرْبَآء [or male chameleon]. (T in art. بنى.) فِلَآءٌ, mentioned in the paragraph here following as a pl. of فَلُوٌّ, signifies also Bones. (TA.) فَلُوٌّ (S, M, Mgh, Msb, K) and فُلُوٌّ (M, K) and ↓ فِلْوٌ (S, M, Msb, K) A colt, (S, Mgh,) because he is weaned; (S;) or a colt, and a young ass, (M, Msb, K,) when weaned, (M, K,) or separated from his mother: (Msb:) or when a year old; (K;) or فَلُوٌّ signifies also a colt that is a year old: (M: [see قَارِحٌ:]) and a light, or an active, ass: (IAar, TA voce يَعْفُورٌ:) and sometimes (S) the female is called فَلُوَّةٌ: (S, Msb:) the pl. is أَفْلَآءٌ, (S, M, Mgh, Msb, K,) like أَعْدَاءٌ as pl. of عَدُوٌّ, (S, Mgh, Msb,) and like أَحْبَارٌ as pl. of حِبْرٌ, (TA,) and also فَلَاوَى, (S, K,) and فُلُوٌّ, mentioned by Fr, (M, TA,) and فِلَآءٌ is mentioned as a pl. of فَلُوّ signifying a colt by Aboo-'Alee El-Kálee. (TA.) بَدَوِيَّةٌ فَلَوِيَّةٌ are epithets applied to a woman [each signifying Of, or belonging to, the فَلَاة, or desert]. (TA.) مُفْلٍ and مُفْلِيَةٌ A mare having a فَلُوّ. (S, TA.) فلى 1 فَلَى رَأْسَهُ, (M, Mgh, K,) and ثِيَابَهُ, (Mgh,) [aor. فَلِىَ,] inf. n. فَلْىٌ; (M, Mgh;) and ↓ فلّى رَأْسَهُ also; (K; [but not in my copy of the TA;]) He searched his head, (M, Mgh, K,) and his clothes, (Mgh,) for lice: (M, Mgh, K:) [and it appears from an explanation below (see 8) that افتلى رَأْسَهُ perhaps signifies the same:] or one says, فَلَيْتُ رَأْسَهُ مِنَ القَمْلِ [I searched his head for lice]: (S:) or فَلَيْتُ رَأْسِى, aor. as above, and so the inf. n., signifies I cleared my head of lice. (Msb.) [See also الفِلَآءُ, below.] In the saying of 'Amr Ibn-Maadee-kerib, تَرَاهُ كَالثَّغَامِ يُعَلُّ مِسْكًا يَسُوْءُ الفَالِيَاتِ إِذَا فَلَيْنِى [Thou seest it (meaning the white hair intermixing with black) like the thagham (the plant so called) inserted in musk, grieving the lousing women when they louse me], فَلَيْنِى is for فَلَيْنَنِى, (T, S,) the two ن being deemed difficult of utterance; (T;) as Akh says, he has rejected the latter ن because it is merely a preservative to the verb [lest its affix should be supposed to form an essential part of it], whereas the former ن may not be rejected, because it is the pronoun of the verb. (S.) — — [Hence,] فَلَى الشِّعْرَ, (ISk, T, S, K,) aor.

and inf. n. as above, (TA,) (tropical:) He considered, and endeavoured to understand, the poetry, and elicited its meanings, (ISk, T, S, K, TA,) and what was strange of it: (ISk, S, TA:) or, accord. to the A, he investigated the meanings of the poetry: one says, اِفْلِ هٰذَا البَيْتَ فَإِنَّهُ صَعْبٌ (tropical:) [Investigate thou the meaning of this verse, for it is difficult]. (TA.) [Freytag has mentioned فَلَا, in art. فلو, as signifying " Disquisivit," and as followed by عن; from the Deewán of the Hudhalees.] And فَلَى الأَمْرَ (assumed tropical:) He considered, or examined, the various modes of the affair, or case, endeavouring to obtain a clear knowledge of them, and looked to its result. (T, TA.) And فَلَيْتُ القَومَ بِعَيْنِى (assumed tropical:) [I examined the people, or party, with my eye, in order to know them]: and فَلَيْتُ خَبَرَهُمْ (assumed tropical:) [I examined their state, or case, in order to know it]. (TA.) And فَلَاهُ فِى عَقْلِهِ, (T, M, K, TA,) aor. as above, (T, TA,) and so the inf. n., (M, TA,) (tropical:) He looked, or examined, to see what was his intelligence: (T, TA:) or he tried, or tested, him, in respect of his intelligence. (M, K, TA.) — — فَلَيْتُ القَوْمَ I entered amid the breaks, or interspaces, of the people; (T, TA; *) as also فَلَوْتُهُمْ; (T;) and so ↓ أَفْلَيْتُهُمْ. (TA.) And فَلَى المَفَازَةَ He passed through the مفازة [i. e. desert, or waterless desert]. (TA.) — — فَلَاهُ بَالسَّيْفِ, aor. يَفْلِيهِ, (K, TA,) inf. n. فَلْىٌ, (TA,) signifies the same as فَلَاهُ, aor. يَفْلُوهُ, (K, TA,) inf. n. فَلْوٌ. (TA.) See the latter verb in art. فلو. — فَلِىَ i. q. اِنْقَطَعَ [It, or he, was cut, or cut off, &c.]. (IAar, T, K.) 2 فَلَّى see the first sentence above. 4 أَفْلَى see 1, near the end of the paragraph. 5 تفلّى He applied himself, as to a task, to the act of searching his head for lice. (T, * M, TA.) 6 تفالت الحُمُرُ The asses scratched, scraped, or rubbed, one another; as though they were lousing one another. (M, TA.) — — See also 10. 8 يَفْتَلُونَ الفَلَاةَ, (T,) or المَكَانَ, (K, *) (tropical:) They depasture the herbage (T, K *) of the فلاة [or desert, or waterless desert, &c.], (T,) or of the place, (K,) and seek for the portions of herbage that are beginning to dry up therein; like as [is done when] the head is searched for lice (كَمَا يُفْتَلَى الرَّأْسُ or كما يُفْلَى الرأس accord. to two transcripts from the T). (T in arts. فلو and فلى of the TT.) [This meaning of the verb is expl. (imperfectly) in art. فلو, to which it does not belong.] 10 استفلى رَأْسَهُ, and ↓ تفالى, (S, K,) i. e. تفالى هُوَ [not تفالى رأسه], (S,) He desired that his head might be searched for lice. (S, K.) — And استفلاهُ He exposed himself to have his head struck and cut with the sword: (M, TA:) a poet says, أَمَاتَرَانِى رَابِطَ الجَنَانِ أَفْلِيهِ بِالسَّيْفِ إِذَا اسْتَفْلَانِى [Dost thou not see me to be strong of heart? I will strike and cut his head with the sword when he exposes himself to be so struck &c.] [فِلْيَةٌ, mentioned in this art. by Freytag, with فَلَالِىٌّ as its pl., is taken by him from a mistranscription in the CK in art. فل: see فِلِّيَّةٌ in that art.] الفلَآءُ, like كِسَآء [in measure], means فلآء الشعر, [evidently, I think, فِلَآءُ الشَّعَرَ, or the first word may be a mistranscription for فَلْىُ,] i. e. اخذك ما فيه [lit. Thy taking what is in it, in which " it " refers to the شعر: app. a euphemism for the taking of lice from the hair: if so, it may be an inf. n., like فَلْىٌ; (see 1, first sentence;) or it may be a simple subst., like what here follows]: mentioned by IAmb, from his companions. (TA.) فِلَايَةٌ [The act of searching the head for lice;] the subst. from فَلَى رَأْسَهُ signifying " he searched his head for lice. " (Lth, * T, * K.) [See also the next preceding paragraph.] [فَالٍ act. part. n. of 1: fem. فَالِيَةٌ.] فَالِيَاتٌ and فَوَالٍ [are pls. of فَالِيَةٌ and] signify Women who search the head for lice. (T, TA.) See an ex. of the former pl. in the verse cited in the first paragraph. — — فَالِيَةُ الأَفَاعِى (in which the former word is a pl. [in meaning], M, TA) signifies [lit. The lousers of the vipers; meaning,] accord. to the A, certain species of the kind [of beetles] called خَنَافِس [pl. of خُنْفَسَآء], speckled, found at the holes of the serpents, which they louse: (TA:) or a certain خنفساء, speckled (M, K) with [the colour termed] صُحْمَة, which is found at the holes [of serpents &c.], and is the mistress of خَنَافِس; (M;) which is familiar with scorpions and serpents; so that when it comes forth from a hole [thereof], it makes known their existence [therein]: (K:) or certain small things like خنافس, speckled; which are familiar with scorpions and serpents; so that when they are seen in the hole [thereof] it is known that behind them are scorpions and serpents: (T:) or certain insects (دَوَابُّ) that are found at the holes of the [lizards called] ضِبَاب [pl. of ضَبٌّ]; so that when they come forth, it is known that the ضَبّ is coming forth inevitably. (M.) Hence one says, اتتكم فَالِيَةُ الأَفَاعِى, (IAar, T, M, K, *) meaning (assumed tropical:) The beginning of evil to be looked for [has come to you], (IAar, T,) or the beginnings of evil [hare come to you]; (K;) which is a prov. (IAar, T.) — — And [hence] اِبْنُ الفَوَالِى means The جَانّ; i. e. the serpent [so called]. (T in art. بنى.) فَالِيَةٌ [fem. of فَالٍ, q. v. — — And also] A knife. (T.) فم فَمٌ The mouth: (MA, KL, &c.:) it is originally فَوَهٌ, (S, K, and Msb in art. فوه,) with two fet-hahs, (Msb in that art.,) or فَوْهٌ; (so in some copies of the S;) the ه being cut off from it, the و is not susceptible of declension, because it is quiescent, therefore م is substituted for it; but when you form the dim. or the pl., you restore it to its original state, saying [in the former case] فُوَيْهٌ and [in the latter case] أَفْوَاهٌ, and not أَفْمَآءٌ [in some of the copies of the S not أَفْمَامٌ]: but when you form the rel. n., you say ↓ فَمِىٌّ; and, if you will, ↓ فَمَوِىٌّ, combining the substitute and the letter for which it is substituted, like as they say in the dual فَمَوَانِ; this being held to be allowable because of there being therein another letter rejected, i. e. the ه, as though they made the م in this case to be a substitute for the ه, not for the و: (S, TA:) and one says also فَمَيَانِ, which, like فَمَوَانِ, is anomalous; (IAar, K in art. فوه;) but one says فَمَانِ also, as well as فَمَوَانِ: (Msb in art. فوه:) it has three forms, فَمٌ and فُمٌ and فِمٌ: (S, K, TA:) and some decline it doubly; saying in the nom. case فُمُّ, accus. فَمًا, and gen. فِمٍ; (S, TA;) like اِمْرُؤٌ and اِبْنُمٌ, which have been said to be the only other instances of the kind: (TA:) when it is prefixed to the [pronominal] ى, one says فِىَّ and فَمِى: but when to [a pronoun] other than the ى, it is declined with the letters و and ا and ى, so that one says فُوهُ and فَاهُ and فِيهِ; but one also says فَمُهُ: (Msb. in art. فوه:) and sometimes the م is musheddedeh, (S, K,) in poetry, as in the saying, (S, TA,) of Mohammad Ibn-Dhu-eyb El-'Ománee El-Fukeymee, the rájiz, (TA in this art. and in art. طسم,) addressing Er-Rasheed, or, accord. to IKh, said in relation to Suleymán Ibn-'Abd-El-Melik and 'Abd-El- 'Azeez. (TA in art. طسم,) يَا لَيْتَهَا قَدْ خَرَجَتْ مِنْ فُمِّهِ حَتَّى يَعُودَ المُلْكُ فِى أُسْطُمِّهِ (S, TA) or أُطْسُمِّهِ i. e. [O, would that it had gone forth from his mouth, so that the dominion might return] to its rightful owner; (S in art. سطم, and TA in art. طسم;) and it would have been allowable, (S, TA,) accord. to ISk, (S,) or accord. to Fr, (TA,) if he had said ↓ من فَمِّهِ, with fet-h to the ف: (S, TA:) the pl. of فم, with teshdeed, is أَفْمَامٌ; and its dim. is ↓ فُمَيْمٌ, mentioned by Lh. (TA.) MF says that many of the expositors of the Tes-heel have collected the dial. vars. of this word, compounded and uncompounded, and they have exceeded twenty; that with fet-h, they say, being the most common and the most chaste. (TA.) [See more in art. فوه.] — — [Hence,] الفم is metonymically applied to (tropical:) The teeth. (Ham p. 242.) — — [Hence also,] فَمُ الحُوتِ (assumed tropical:) The star [a] in the mouth of Piscis Australis. (Kzw &c.: see art. حوت.) And فَمُ الفَرَسِ (assumed tropical:) The star [e] upon the lip of Pegasus. (Kzw.) — — [And فَمُالرَّحِمِ (assumed tropical:) The mouth of the womb.] — — And فَمُ النَّهْرِ (assumed tropical:) The mouth of the river. (MA.) — — And [hence likewise,] فَمٌ is also used as meaning (assumed

tropical:) Branch; opposed to اِسْتٌ meaning " root. " (TA in art. سته; in which see اِسْتٌ, last quarter.) — فَمٌ مِنَ الدِّبَاغِ means The quantity that is used at one time, of tan; (Fr, K, * TA;) like نَفْسٌ مِنْهُ. (Fr, TA.) فَمِىٌّ and فَمَوِىٌّ: see the preceding paragraph, near the beginning. فُمَّ a dial. var. of the conjunction ثُمَّ [q. v.]: (K:) or the ف in the former is a substitute for the ث in the latter: one says, رَأَيْتُ عَمْرًا فُمَّ زَيْدًا and ثُمَّ زَيْدًا, both meaning the same [i. e. I saw 'Amr: then Zeyd]: (TA:) and in like manner one says فُمَّتَ and فُمَّتْ, meaning ثُمَّتَ and ثُمَّتْ. (M and TA voce ثُمَّ.) فُمٌّ and فَمٌّ: see the first paragraph, latter half. فُمَيْمٌ: see the first paragraph, latter half. فن 1 فَنَّهُ, (M,) or فَنَّ الإِبِلَ, (T, S,) aor. ◌ُ3فَنُ, (T, M,) inf. n. فَنٌّ, (T, S, M, K,) He drove away (T, S, M, K *) him, (M,) or the camels. (T, S.) — — And [فَنَّهُ also signifies He delayed, or deferred, with him, or put him off, in the matter of his debt, by promising time after time to pay him; for] one of the significations of الفَنُّ is المَطْلُ. (T, K.) — — And فَنَّهُ, aor. ◌ُ3فَنُ, (M,) inf. n. فَنٌّ, (M, K,) He cheated, deceived, overreached, or defrauded, him; or made him to suffer loss or damage or detriment; syn. of the inf. n. غَبْنٌ. (M, K.) — — And He caused him to suffer difficulty, distress, or trouble; or fatigue, or weariness; syn. عَنَّاهُ; (M;) or the syn. of الفَنُّ is العَنَآءُ [which is the subst. from عَنَّاهُ; and signifies difficulty, distress, or trouble]. (T, K.) — — [And He, or it, adorned. or decorated, him, or it; for] الفَنُّ signifies التَّزْيِينُ. (K.) 2 فنّن النَّاسَ He made the men, or people, to consist of different sorts, or of a medley, not of one tribe. (M, K, TA.) — — فنّن الحَدِيثَ He diversified the narrative, or discourse. (MA.) And فنّن الكَلَامَ [He diversified the speech, or language: or] he branched off into one mode after another [in speech]: and so ↓ تفنّن [alone, this verb being intrans.]. (T, TA.) And فنّن رَأْيَهُ He varied his opinion, not keeping steadily to one opinion. (T, TA.) — — And [the inf. n.] تَفْنِينٌ signifies The mixing or confusing [a thing or things]; or a state of confusion or disorder; syn. تَخْلِيطٌ. (S, K.) [Hence, as inf. n. of فُنِّنَ,] in a garment, or piece of cloth, [the having] streaks differing from the rest: (S, K:) or the state of becoming dissundered, (T, M,) one part from another, (T,) when old and worn out, without becoming much rent: (T, M:) or difference (M, K) in its make (M) or in its texture, (K,) by thinness in one place and thickness in another: (M, K:) or التَّفْنِينُ signifies [there being] what is a thin, or flimsy, unseemly place in the garment, or piece of cloth, that is [in other parts] thick, or compact. (T.) — — And فنّن signifies also He sought many [or various] things. (Har p. 612.) 5 تفنّن It was, or became, of various sorts, or modes, or manners. (KL.) — — See also 2. You say likewise تفنّن فِى الكَلَامِ [He practised, or took to, various modes, or manners, in speech; he diversified therein]. (TA in art. طرق, conj. 3. [Thus used, it is like افتنّ, q. v.]) — — And تفنّن فِى العُلُومِ He was, or became, possessed of various acquirements in the sciences. (MA.) — Also It was, or became, in a state of commotion: thus expl. by some; others add, like the فَنَن [or branch]. (M.) 8 افتنّ He began, commenced, or entered upon, various sorts of speech. (M, K.) And افتنّ فِى حَدِيثِهِ and فِى خُطْبَتِهِ He produced, or gave utterance to, various sorts and ways of speech, [i. e. he diversified,] in his narration, or discourse, and in his oration, or harangue: (S, TA:) it is like اِشْتَقَّ [meaning he branched off in it]. (S. [See also 5.]) And افتنّ فِى خُصُومَتِهِ He expatiated, and practised versatility, in his altercation, or disputation, or litigation. (TA.) — — And افتنّ الحِمَارُ بِأُتُنِهِ The he-ass betook himself to driving away his she-asses to the right and to the left and in a direct and an indirect course. (TA.) 10 استفنّهُ He incited, urged, or made, him to practise various sorts, or modes, or manners, of pacing. (K.) R. Q. 1 فَنْفَنَ He (a man, IAar, T) caused his camels to become dispersed, by reason of indolence and remissness. (IAar, T, K.) فَنٌّ A sort, or species, syn. ضَرْبٌ, (T, M, K,) or نَوْعٌ, (S, Msb,) of a thing; (Msb;) as also ↓ أُفْنُونٌ [in this sense and in the senses here following; in the CK, erroneously, اَفْنُون]: (M, K:) and a state, or condition; syn. حَالٌ: (M, K:) [and a way: (see what follows:)] and a mode, or manner: (MA:) pl. [of mult.] فُنُونٌ (T, S, M, Msb, K) and [of pauc.] أَفْنَانٌ. (T, M, K.) One says, رَعَيْنَا فُنُونَ النَّبَاتِ [We pastured our cattle upon the various sorts of herbage]: and أَصَبْنَا فُنُونَ الأَمْوَالِ [We obtained the various sorts of possessions]: and a poet says, قَدْ لَبِسْتُ الدَّهْرَ مِنْ أَفْنَانِهِ كُلَّ فَنٍّ نَاعِمٍ مِنْهُ حَبِرْ [I have enjoyed of the various sorts of fortune, every pleasant, soft, sort thereof]. (T.) [↓ أُفْنُونٌ has for its pl. أَفَانِينُ, which may also be regarded as pl. of أَفْنَانٌ pl. of فَنٌّ like as it is said to be a pl. pl. of فَنَنٌ: and] أَفَانِينُ [alone], (S,) or أَفَانِينُ كَلَامٍ, (TA,) signifies kinds [or sorts], and ways, or modes, or manners, [i. e. diversities, or varieties,] of speech; (S, TA, * PS;) like أَسَالِيبُ [pl. of أُسْلُوبٌ]. (S, TA.) And فُنُونٌ signifies Different sorts of men, or a medley thereof, not of one tribe. (M.) — — Also A wonderful thing or affair or case. (S, TA.) هُوَ فِنُّ عِلْمٍ He is [a good student of science, i. e.] one who occupies himself well with science. (K.) فَنَّةٌ مِنَ الدَّهْرِ A particular period of time; [or a particular time;] as also فَيْنَةٌ. (T, K. *) The Arabs say, كُنْتُ بِحَالِ كَذَا وَكَذَا فَنَّةً مِنَ الدَّهْرِ and فَيْنَةً مِنَالدَّهْرِ [I was in such and such a state, or condition, at, or during, a particular time]. (T.) فَنَّةٌ Much, or abundance, of herbage. (IAar, K.) فَنَنٌ A branch of a tree: (S, M, Msb, K:) or such as is of just proportion in length or in breadth: (T:) said to be syn. with غُصْنٌ; but this latter signifies " such as has been cut off " i. q. قَضِيبٌ meaning مَقْضُوبٌ: (M:) pl. أَفْنَانٌ; (T, S, M, Msb, K;) said by Sb to be its only pl.; (M;) occurring in the Kur lv. 48; where some explain it as pl. of فَنٌّ, and meaning " sorts," or " species "; others, as pl. of فَنَنٌ: (T, Bd:) and أَفَانِينُ is a pl. pl., (T, S, K,) i. e. pl. of أَفْنَانٌ. (T, S.) — — And as a branch shelters like as does darkness, a poet uses it metaphorically, saying, أَغَاثَ شَرِيدَهُمْ فَنَنُ الظَّلَامِ (tropical:) [The shelter of the darkness aided him, or them, who fled]. (M.) — — And [in like manner also] the pl. pl. is used in a trad. describing the inmates of Paradise, as meaning (tropical:) Locks of hair; these being likened to branches: and El-Marrár says, أَعَلَاقَةً أُمَّ الوَلِيدِ بَعْدَمَا أَفْنَانُ رَأْسِكَ كَالثَّغَامِ المُخْلِسِ (tropical:) [Dost thou feel attachment of love to Umm-ElWeleed after that the locks of thy head have become like the hoary thaghám?]; meaning the locks of the hair of his head when he had become hoary. (T. [See ثَغَامٌ.]) فَنِينٌ A humour in the armpit [of a camel], with pain. (M, K.) — — And A camel having the tumour thus called; as also ↓ مَفْنُونٌ. (M, K.) شَجَرَةٌ فَنَّآءُ and فَنْوَآءُ, which latter is anomalous, A tree having branches; (S;) the latter thus expl. by AA; but by rule it should be فَنَّآءُ: (A'Obeyd, T:) or the latter, which is anomalous, signifies having long branches: (M:) or both signify having many branches. (K.) — — And [hence] اِمْرَأَةٌ فَنْوَآءُ (assumed tropical:) A woman having much hair: but in this case, as in the former, the epithet, by rule, should be فَنَّآءُ. (M.) [See also فَيْنَانٌ.] فَنَّانٌ A wild ass that has various sorts, or modes, of running: (S, K:) used in this sense in the poetry of El-Aashà. (S.) [See also مِفَنٌّ.] شَعَرٌ فَيْنَانٌ (assumed tropical:) Hair having locks [lit. branches (أَفْنَان)] (M, * K) like the أَفْنَان of trees; [the latter word properly signifying having many branches, (see Ham p. 622,) of the measure فَيْعَالٌ, not فَعْلَان;] therefore it is perfectly decl.: so says Sb: (M:) or it signifies long and beautiful hair; the latter word being of the measure فَيْعَالٌ from الفَنَنُ, and the ى augmentative. (T.) — — And one says also, agreeably with analogy, رَجُلٌ فَيْنَانٌ, (M,) and اِمْرَأَةٌ فَيْنَانَةٌ, (M, K,) meaning [A man, and a woman,] having much hair; (K;) for فَيْنَان is perfectly decl., derived from أَفْنَانُ الشَّجَرِ: IAar has mentioned اِمْرَأَةٌ فَيْنَى meaning [a woman] having much hair; and if the phrase be thus, فَيْنَان must be imperfectly decl.; but [ISd says] I regard this as a mistake of IAar. (M.) [See also art. فين.] أُفْنُونٌ: see فَنٌّ, in two places. — Also A tangled, or luxuriant, or dense, branch. (T, K.) — — And

Obscure, indistinct, or confused, speech, (T, K,) of a foolish, stupid, or dull, person. (T.) — — And A mixed, or confused, run, of a horse and of a she-camel. (T, K.) — Also A serpent. (T, M, K.) — — And An old woman: so some say: (M:) or an old woman advanced in age: (T, K:) or one who is flaccid, or flabby: (K:) Yaakoob has explained it as having the first of these three meanings; but IB regards this as improbable, because a verse of Ibn-Ahmar which is cited as an ex. thereof is preceded by what shows that it is applied to his beloved. (TA.) [It is said in the M to be also the proper name of a certain woman; and as such it may be used by Ibn-Ahmar.] — — And i. q. دَاهِيَةٌ [A calamity, or misfortune, &c.]: (M, K:) so some say. (M.) — And The first part of youth, or youthfulness; and of clouds. (M, K.) مِفَنٌّ A man who has various sorts, or modes, [i. e. diversities, or varieties,] of speech; (T, TA;) and so ↓ مُتَفَنِّنٌ: (S:) or a man who utters, or performs, wonderful things: (S, K, TA:) fem. with ة. (T, S, K.) — — And A horse that performs various sorts, or modes, of running. (TA.) مُفَنَّنٌ A garment, or piece of cloth, diversified; not uniform. (M, TA.) — — And Old, and evil in disposition, as an epithet applied to a man: (M:) and so with ة applied to a woman. (M, K.) — — Also, with ة, A she-camel that seems to one to have been ten months pregnant, ثُمَّ تَنْكَشِفُ مَنَ الكِشَافِ [app. meaning then suffers, or exposes, herself to be compressed; from الكِشَافُ as inf. n. of كَشَفَت said of a she-camel: compare تنكشف as here used with تَكْتَشِفُ said of a woman]. (K.) مَفْنُونٌ: see فَنِينٌ. مُتَفَنِّنٌ: see مِفَنٌّ. فنتق فُنْتُقٌ A خَان of the way or road; (Ibn-'Abbád, O, K;) a dial. var. of فُنْدُقٌ [q. v.]; disapproved by El-Khafájee; but heard by Fr from a desertArab of Kudá'ah, as meaning a فُنْدُق, i. e. خَان. (TA.) فنجان فِنْجَان and فِنْجَانَة: see فِلْجَانٌ, in art. فلج. فنخ 1 فَنَخَ, aor. فَنَخَ, (L,) inf. n. فَنْخٌ, (L, K,) He bruised a bone without splitting, or cleaving, it, and without causing to bleed: (K:) or فَنَخَ رَأْسَهُ بِشَىْءٍ he bruised the bone of his head with a thing without making an apparent cleft or causing blood to flow: or he struck his head with a thing, meaning a staff, or stick, cleaving it or not cleaving it. (L.) And فَنَخَ رَأْسَهُ, and ↓ فنّخهُ, He broke his head, and rendered him submissive, or abased him. (L.) And فَنَخَهُ, aor. فَنَخَ, inf. n. فَنْخٌ and فُنُوخٌ, He weakened him, rendered him languid, or enervated him. (L.) And فَنَخَهُ, (S, L,) aor. فَنَخَ, (L,) inf. n. فَنْخٌ; (L, K;) and ↓ فنّخهُ, inf. n. تَفْنِيخٌ; (S, L, K;) and ↓ تفنّخهُ; (L;) He, or it, (an affair, or event, S,) overcame him, overpowered him, subdued him, and rendered him submissive, or abased him: (S, L, K:) or did so in the worst, or most abominable, manner. (L.) 2 فَنَّخَ see the preceding paragraph, in two places. 5 تَفَنَّخَ see 1, last sentence. فَنِيخٌ A man overcome, overpowered, subdued, and rendered submissive, or abased: or overcome, &c., in the worst, or most abominable, manner. (L.) And An old man: (L:) [a man] flaccid, or flabby, and weak. (L, K.) مِفْنَخٌ A man who abases his enemies, and breaks their heads, much, or often. (S, K.) In explaining this word, J uses رَأْسَهُمْ for رُؤُوسَهُمْ; and the author of the K does the same, though in art. سلع he charges J with error for using a similar expression. (MF.) [Or, perhaps, the meaning here intended may be, and defeats their head, or chief.] غَيْرُ مَفْنُوخٍ, occurring in a trad., applied to a [garment of the kind called] بُرْد, means Not old and worn out, nor weak. (TA.) فند 1 فَنِدَ, aor. فَنَدَ, (TK,) inf. n. فَنَدٌ; (S, M, A, O, L, K, TA;) or فند, [perhaps فَنَدَ, not فَنِدَ,] inf. n. فُنُودٌ; (IKtt, TA;) and ↓ افند, (S, IKtt, L,) inf. n. إِفْنَادٌ; (S, L, K;) He lied; uttered a falsehood; said what was untrue: (S, M, IKtt, A, O, L, K:) this is [said to be] the primary signification. (L.) ↓ قَوْلٍ إِفْنَادٍ is used by a poet for قَوْلٍ ذِى إِفْنَادٍ [A saying having, or characterized by, lying, or falsehood]. (M, L.) — — And فَنِدَ. aor. فَنَدَ, (TK,) inf. n. فَنَدٌ, (M, O, K,) He erred, or committed a mistake or mistakes, (M, O, K, TK,) in extreme old age, (O,) in speech, or in judgment, or opinion: (M, K, TK:) and ↓ افند he made many mistakes in his speech. (As, TA in art. سهب.) — — And فَنِدَ, aor. فَنَدَ, (IKtt, TA, TK,) inf. n. فَنَدٌ; (T, S, M, IKtt, A, O, L, K;) and ↓ افند; (S, M, IKtt, L;) He became weak in judgment by reason of extreme old age (S, IKtt, A, O, L;) or he became unsound in mind, (M, L, K,) [in such a state that] his intellect, or intelligence, was denied, or disapproved. (T, M, K, TK, الفَنَدُ being expl. in the T and M and K by إِنْكَارُ العَقْلِ, and فَنَدَ in the TK by انكر عقله [meaning أُنْكِرَ عَقْلُهُ], and in like manner افند [of which see the part. n., مُفْنِدٌ, below, as expl. in the A],) by reason of extreme old age, (T, M, K, TK,) or disease; (M, K, TK:) primarily thus restricted to the case of old age, but sometimes used without the being so restricted: (M:) and ↓ افند is also expl. as signifying he became weak in intellect, or doted: (IKtt, TA:) and as signifying he became extremely aged, because he who has become so speaks perverted language; from the same verb as signifying he lied. (L,) — — [And فَنِدَ, inf. n. فَنَدٌ, app. signifies also He was, or became, impotent: and unthankful for the favour of God: see فِنْدٌ.] 2 فنّدهُ, inf. n. تَفْنِيدٌ, He pronounced him to be a liar, an utterer of falsehood, or a sayer of what was untrue. (Fr, M, K.) — — See also 4. — — He blamed him, (S, O, L,) and pronounced his judgment to be weak: (S, A, O, L:) or he pronounced him, (Fr, T,) or it, i. e. his judgment, (IAar, T,) to be weak. (Fr, IAar, T.) And He pronounced him to be impotent, or lacking in ability. (Fr, M, L, K.) — فنّد فَرَسًا He acquired, or got for himself, a horse: (T, O, TA:) so says Háróon Ibn-'Abd-Allah, as mentioned by Sh: but (Az says) I know it not in this sense: thus in the T: (TA:) or [rather] he took him for the purpose of tying him, or keeping post, on the enemy's frontier, (T, TA,) and as a refuge to which to have recourse (T, O, TA) when suddenly attacked by the enemy; (T, TA;) from فِنْدٌ, (T, O, TA,) signifying " a شِمْرَاخ," (O,) or " a great شمراخ," (T, TA,) " of a mountain," (T, O, TA,) or as signifying " a great mountain: " (O:) or i. q. ضَمَّرَهُ [as meaning he made him light of flesh for military service], (O, K, TA,) so as to be like the branch of a tree, termed فِنْد. (O, TA.) — فنّد فُلَانًا عَلَى الأَمْرِ He desired, of such a one, [the performance of] the affair; (K, TA;) as also ↓ فانده, (O, K, TA, in the O فِى الأَمْرِ,) inf. n. مُفَانَدَةٌ; (TA;) and ↓ تفنّدهُ. (O, K, TA.) — فنّد فِى الشَّرَابِ He kept constantly, or perseveringly, to be beverage, or wine. (AHn, M, K, TA.) — And فنّد (inf. n. تَفْنِيدٌ, TA) He sat upon a فِنْد, (T, L,) i. e. a شِمْرَاخ of a mountain. (T, O, K.) 3 فَانَدَ see 2, near the end of the paragraph. 4 افند, inf. n. إِفْنَادٌ, as intrans.: see 1, in five places. — افندهُ (inf. n. as above, TA) He charged him with error in judgment, or opinion; as also ↓ فنّدهُ. (M, K.) — — And It (old age) rendered him weak in judgment, or unsound in mind: (L:) or it (extreme old age) caused him to have little understanding; [or to be] like a stone. (A.) 5 تفنّد He repented, (K, B, TA,) مِنْهُ [of it]. (T, K.) — تفنّدهُ: see 2, near the end. 8 أُفْتُنِدَ He was caused to perish by reason of extreme old age. (O.) فَنْدٌ: see the next paragraph, first sentence. فِنْدٌ (T, S, M, A, O, L, K) and ↓ فَنْدٌ (Ibn- 'Abbád, O, K) A great mountain: (IF, O, K:) or a mountain apart from others: (Ibn-Abi-l- Hadeed, TA:) or a portion of a mountain, (Ibn- 'Abbád, S, O, K,) or a great portion thereof, (M, TA,) having tallness, or length, [app. the former,] (Ibn-'Abbád, S, O, K, TA,) and some add, with slenderness: (TA:) or a head, or round and tall and slender head, or peak, (شِمْرَاخ,) of a mountain: (T, A:) or a great peak or head (شمراخ, T, L, or رَأْس, M, L,) of a mountain: (T, M, L:) or a رُكْن [i. e. a side, or an outward part, or the strongest side or outward part,] of a mountain: (L:) pl. أَفْنَادٌ. (M, L.) One says of a bulky and heavy man, كَأَنَّهُ فِنْدٌ, meaning As though he were a head, or peak, (شِمْرَاخ,) of a mountain. (A.) — — And the former (فِنْدٌ) is the sing. of أَفْنَاد in the phrase أَفْنَادُ اللَّيْلِ, (T,)

which means The component parts, or portions, of the night. (T, O, K, TA.) — — And A congregated party (T, O, K, TA.) of men. (T, O.) One says, هُمْ فِنْدٌ عَلَى حِدَةٍ They are a party by itself. (T, TA.) And it is said in a trad., (T.) respecting the Prophet, (T, O, K,) that, when he died, (O.) صَلَّى النَّاسُ عَلَيْهِ أَفْنَادًا أَفْنَادًا i. e. [The people prayed for him, or invoked blessing upon him,] one by one, without an Imám; (Th, T, O, K;) or companies after companies: (O, K:) and they were computed to be thirty thousand, with sixty thousand angels; two angels to every one (T, O, K) of the believers. (T, O.) And the Prophet said, (T, O, K,) after announcing that he would be among the first that should die, (T, O,) تَتَّبِعُونِى أَفْنَادًا أَفْنَادًا يُهْلِكُ بَعْضُكُمْ بَعْضًا, meaning [Ye will follow me] in scattered companies, company after company; [killing one another;] أَفْنَادًا being pl. of فِنْد; (Nh, TA;) and in like manner is expl. a similar phrase in a trad. of 'Áïsheh: (T, TA:) or the former means ↓ ذَوِى فَنَدٍ i. e. [impotent; and unthankful; lit] having impotence; and unthankfulness for [God's] favour. (O, K, TA.) — — And A sort, or species: (K, TA:) pl. أَفْنَادٌ: one says, جَاؤُوا أَفْنَادًا They came being diverse sorts. (TA.) — — And A branch of a tree. (T, O, K. *) — — And Land upon which rain has not fallen; (T, O, K;) also termed ↓ فِندية [app. فِنْدِيَّةٌ]. (T.) فَنَدٌ [inf. n. of فَنِدَ, q. v.: as a subst.,] i. q. فُحْشٌ [app. as meaning Exorbitance in speech]; and error in judgment: pl. أَفْنَادٌ. (Ham p. 112.) — — See also فِنْدٌ, near the end. فِنْدَةٌ A complete branch from which a bow is made. (O.) فِندية [app. فِنْدِيَّةٌ]: see فِنْدٌ, last sentence. فِنْدَأْوَةٌ (in the O and CK without hemz) A sharp قَدُوم [or adz]. (S, O, K.) — — And A bold, or fearless, she-camel. (IAar and Sh, TA in art. عدأ.) فِنْدَأْيَةٌ An adz, or an axe, or a hoe; syn. فَأْسٌ: (I'Aar, T, L:) or a broad-headed فأس: (M, L:) pl. فَنَادِيدُ, which is anomalous. (IAar, T, L.) فَانِيذٌ A sort of sweetmeat, made of concrete juice of the sugar-cane (قَنْد, q. v.,) and starch (نَشًا): a foreign word; for the measure فَاعِيلٌ is not found in Arabic; and therefore the lexicographers have not mentioned it: (Msb:) it is also written with ذ; (MF;) and is an arabicized word, from [the Pers.] پَانِيذ [or پَانِيذْ]: (K voce فَانِيذ:) but is more properly with د. (MF.) مُفْنِدٌ, (T, S, L, K,) or ↓ مُفَنَّدٌ, [meaning Weak in judgment, or unsound in mind, &c., (see 1,) by reason of extreme old age, or disease,] an epithet applied to a man only: you do not use the fem. form, with ة, applying it to an old woman, because [it is held that] she has not possessed judgment (T, S, M, L, K) in her youth (T, S, M, L) or at any time: (K:) or both مُفْنِدٌ and ↓ مُفَنَّدٌ signify [as above: or] one whose intellect, or intelligence, is denied, or disapproved, (أُنْكِرَ عَقْلُهُ,) by reason of extreme old age: or who confounds [things] in his speech: (A:) or the former, or ↓ the latter, signifies loquacious by reason of unsoundness of mind: (As, T:) and the former signifies weak in intellect: (L:) [and extremely aged: (see 1:)] and the same, (T,) or ↓ the latter, (L,) weak in judgment; notwithstanding he may be strong in body: and weak in body; notwithstanding he may be right in judgment: and weak in judgment and in body. (Fr, T, L.) مُفَنَّدٌ: see the next preceding paragraph, in four places. فندر فَنْدَرٌ and فُنْدُرٌ, applied to a boy or youth, Plump: and wanting in courage and generosity; stupid and heavy. (Ibn-'Abbád, O.) فِنْدِيرٌ and ↓ فِنْدِيرَةٌ (K in this art., and S in art. فدر,) A great mass of rock that becomes detached (S, K) from the head (S) or from the side (K) of a mountain: (S, K:) pl. فَنَادِيرُ. (TA.) — — And, both words, A large lump of dates (K, TA) compacted together; as also فِدْرَةٌ. (TA.) الفُنْدُورَةُ The anus. (IAar, T, O, TA.) فِنْدِيرَةٌ: see فِنْدِيرٌ. Accord. to some, the ن in the words mentioned in this art. is augmentative. (O.) فندق فُنْدُقٌ The fruit of a certain tree, (Lth, O, K,) the same as the بُنْدُق, which has been mentioned before, [i. e. hazel-nut, or hazel-nuts,] (K,) or round, like the بُنْدُق, having a covering which, being removed, discloses a kernel (حَبّ), like the فُسْتُق. (Lth, O.) — And, (Lth, O, K,) in the dial. of the people of Syria, A [building of the kind called] خَان [q. v.], where men alight and lodge, [and in which they deposit their goods,] of the خَانَات that are in the roads, (Lth, O, K, *) and in the cities: (Lth, O:) [said to be] a Pers. word, [app. from the Greek πανδοχεῖον occurring in Luke x. 34, as remarked by Golius,] mentioned by Sb: pl. فَنَادِقُ. (TA.) فُنْدَاقٌ A register of accounts: (O, K:) thought by As to be an arabicized word: but the word commonly known [in this sense] is with ق [i. e. قُنْدَاقٌ]. (TA.) فنزج فَنْزَجٌ A leaping, jumping, springing, or bounding; and so ↓ فَنْزَجَةٌ: (L:) or the game, or sport, called دَسْتَبَنْد, [or دَسْتْبَنْد, a Pers. word,] meaning the dance of the Magians, (Lth, O, L,) or a dance of the Persians (العَجَم), (S, K,) in which the performers hold one another by the hand; (Lth, S, O, K;) arabicized from [the Pers.] پَنْجَهْ [app. as meaning " a gripe with the hand "]: (S, K:) or a game, or sport, of the Nabathæans, 1. called in Pers. پَنْجَگَانْ [app. from پَنْجَهْ and گَانْ, from the joining of hands]; (ISk, O;) a game, or sport, played by the Nabathæans in joyous exultation: (IAar, O:) occurring in a saying of El-'Ajjáj cited in art. عكف. (TA. See 1 in that art.) — — And, as some say, The five embolismal, or supplementary days, which are added at the end of the twelfth month of the Persians [and called by them پَنْجَهءِ دُزْدِيدَهْ]. (IDrd, O, L.) فَنْزَجَةٌ: see the preceding paragraph. فنطس فِنْطَاسٌ [The bottom of the hold of a ship or boat; i. e.] the part of a ship or boat where the water that is drawn out therefrom collects: (AA, O, K, TA:) this is the primary signification: (O, TA:) pl. فَنَاطِيسُ. (TA.) — — Hence, (O,) A tank made of boards, (O, K,) and tarred, (O,) borne in sea-going vessels, (O, K, *) and containing sweet water for drinking. (O, * K.) — — And, (O, K,) accord. to IAar, (O,) A bowl (O, K) of wood, the exterior of which is coloured with yellow and red and green, (O,) with which the sweet water is distributed (O, K) among the ship's crew. (O.) — It is also applied to a nose, as signifying Broad. (IDrd, M, TA. [See also what next follows.]) فِنْطِيسٌ A nose wide in the nostril, and expanded in the end: (Ibn-'Abbád, O, K:) pl. فَنَاطِيسُ. (K. [See also what next precedes.]) — — And, (O, K,) accord. to IDrd, (O,) A man broad in the nose. (O, K.) — — And Low, ignoble, or ungenerous, (O, K, TA,) accord. to some, in an absolute sense, (TA,) or in respect of birth; (O, K, TA;) thus accord. to Ibn-'Abbád: pl. as above. (O.) — Also The penis; (O, K;) and so فِرْطِيسٌ: accord. to some, peculiarly of the swine. (TA.) فِنْطِيسَةٌ The snout of the swine: (O, K: [mentioned also in art. فطس; the ن being held by some to be augmentative:]) and so فِرْطِيسَةٌ. (TA.) And The nose of the wolf. (O.) And one says, إِنَّهُ لَمَنِيعُ الفِنْطِيسَةِ (O, K *) and الفِرْطِيسَةِ, (O,) meaning (assumed tropical:) [Verily he is] one who defends, or guards, from encroachment, or invasion, or attack, what is in his possession, or occupation; who refuses to submit to wrongful treatment: (O, K:) thus mentioned on the authority of As; and Aboo-Sa'eed [meaning As] says that his فِنْطِيسَة and فِرْطِيسَة [properly] signify his nose. (TA.) فنع 1 فَنِعَ, aor. فَنَعَ, (S, O, * K,) inf. n. فَنَعٌ, (S, O,) He abounded, and increased, in wealth. (S, O, K.) مَنْ قَنِعَ فَنِعَ is a prov., (O, TA,) meaning [He who is contented] is free from want, or is rich. (TA.) فَنَعٌ [as a simple subst.] Increase, and abundance, of wealth: (S:) increase (O, K, TA) in wealth and in what is little in quantity: (TA:) and i. q. خَيْرٌ [good, moral or physical; wealth, or much wealth; prosperity, welfare, or wellbeing; &c.]: and generosity: (O, K, TA:) and large, or ample, liberality or bounty or munificence: (TA:) and excellence; (O, K;) or much, or abundant, excellence. (TA.) One says مَالٌ ذُو فَنَعٍ and فَنَأٌ, but the former is more common and more known, i. e. Abundant wealth. (TA.) And فَرَسٌ ذُو فَنَعٍ فِى سَيْرِهِ A horse having increase [in his rate of going], or having excess [therein]. (TA.) — — And Strength of odour of

musk. (K.) مِسْكٌ ذُو فَنَعٍ means Musk of which the odour is strong. (S, O.) — — And Good report. (IDrd, O, K.) And The spreading, or diffusion, of eulogy. (TA.) — Also Much of anything; and so ↓ فَنِيعٌ, and ↓ فَنعٌ. (IAar, TA.) فَنِعٌ Abounding, and increasing, in wealth; as also ↓ فَنِيعٌ. (O, K.) — — See also فَنَعٌ, last sentence. فَنِيعٌ: see فَنعٌ: — — and see also فَنَعٌ, last sentence. مِفْنَعٌ A man (A'Obeyd, O) having a good report. (A'Obeyd, O, K.) فنق 2 فنّقهُ, (S,) inf. n. تَفْنِيقٌ; (O, K;) and ↓ فانقهُ, (S, O,) inf. n. فِنَاقٌ; (TA;) He made him to enjoy, or lead, a plentiful, and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty. (S, O, K.) 3 فَانَقَ see the preceding paragraph. 4 افنق He (a man, O) enjoyed, or led, a plentiful, and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty; after straitness of the means of subsistence. (O, K.) [See also what next follows.] 5 تفنّق He (a man, S) enjoyed, or led, a plentiful, and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty. (S, O, K.) — — And تَفَنَّقْتُ فِى أَمْرِكَذَا I affected daintiness, nicety, or refinement, and cleanliness, in such an affair. (TA.) فَنَقٌ Plentifulness, and pleasantness or easiness, and softness or delicacy, in living; as also ↓ فُنَاقٌ. (TA.) فُنُقٌ (S, O, K, TA) and ↓ مِفْنَاقٌ (O, K, TA) A woman, (S,) or young woman, (O, K, TA,) that has been made to enjoy, or lead, a plentiful, and a pleasant or an easy, and a soft or delicate, life; (S, O, K, TA;) large in body, beautiful, and youthful: As says that the former, applied to a woman, signifies having little flesh; but Sh knew not this, and he cites El-Aashà as applying this epithet to a woman whom he describes as one whose elbows are unapparent, and such, he says, is not one having little flesh: IAar says that it is applied to one who is as though she were a stallion-camel such as is termed فَنِيق. (TA.) — — And the former, applied to a she-camel, signifies Youthful, fat or plump, (S, O, K, TA,) fleshy, and bulky. (TA.) — — See also فَنِيقٌ. — — It is also pl. ofفنيقٌ. (S, O, K.) فُنَاقٌ: see فَنَقٌ. فَنِيقٌ A stallion, (S, O, K,) [i. e.] a stallioncamel, (IAar, TA,) that is highly regarded, (S, O, K,) and is not molested, because of the high estimation in which he is held by his owner, or owners, nor is ridden: (O, K:) it is said by AZ to be one of the names for such a stallion: (S, TA:) or it is an epithet applied to a camel, meaning such as is acquired for covering: (TA:) the pl. is فُنُقٌ (S, O, K) accord. to AZ, and أَفْنَاقٌ accord. to IDrd, (S,) or the latter is pl. of the former pl.: (O, K:) and ↓ فُنُق is applied as an epithet to a [single] camel, like فَنِيقٌ. (TA.) فَنِيقَةٌ A [sack such as is called] غِرَارَة [q. v.]: (AA, O, K:) or a small غرارة: or a receptacle smaller than the غرارة: (TA:) [said by Meyd to be a sack in which clay, or mud, is carried away: (Golius:)] pl. فَنَائِقُ. (O, K.) عَيْشٌ مُفَانِقٌ, (S, O, K,) and some say مُفَانَقٌ, (TA,) A life that is plentiful, and pleasant or easy, and soft or delicate; or a life of ease and plenty. (S, * O, * K, TA.) مِفْنَاقٌ: see فُنُقٌ. فنك 1 فَنَكَ بِالمَكَانِ, [aor. فَنُكَ, (TK,)] inf. n. فُنُوكٌ, He remained, stayed, dwelt, or abode, in the place. (El-Umawee, S, O, K.) — — فَنَكَ فِى الأَمْرِ, (S, O, K, *) aor. as above, (S,) and so the inf. n., (S, O,) He persisted, or persevered, in the affair; (S, O, K; *) as also ↓ افنك. (K.) [See also فَنَكَ; and see other explanations below.] And فَنَكَ فِى الكَذِبِ He persisted, or persevered, in lying: asserted by Yaakoob to be formed by transposition from فَكَنَ: and Aboo-Tálib says that ↓ فانك and ↓ فنّك, of which latter the inf. n. is تَفْنِيكٌ, signify he persisted, or persevered, in lying, and in evil; not in good; and denote the like of consecutiveness. (TA.) [See also فَنْكٌ, which may be an inf. n. of فَنَكَ in this sense, and in others.] And فَنَكَ عَلَيْهِ, (K, TA,) inf. n. as above, (TA,) signifies [in like manner] He kept, or applied himself, constantly, perseveringly, or assiduously, to it; as also ↓ افنك. (K, TA.) — — And فَنَكَ فِى الطَّعَامِ, (Ibn-'Abbád, S, O, K,) aor. as above, (S,) and so the inf. n., (S, O,) He continued constantly, uniformly, or regularly, in the eating of the food, not loathing aught thereof; (Ibn-'Abbád, S, O, K;) as also فَنِكَ, (S, O, K,) with kesr, (S, O,) like عَلِمَ, (K,) inf. n. فُنُوكٌ; (S, O, K;) and so ↓ فانك: (Ibn-'Abbád, O, K:) and ↓ فَانَكْتُ الطَّعَامَ وَالشَّرَابَ signifies [simply] I kept continually, or constantly, to the food and the beverage: and also I loathed them, or turned away from them with disgust. (Ibn-'Abbád, O.) — — And فَنَكَ فِى الأَمْرِ [not فانك as in the lexicons of Golius and Freytag, the latter of whom gives both forms of the v. in the sense here following, as does also the TK,] signifies also He entered into the affair. (K.) — — And He mastered the affair, and overcame it. (O.) — — فَنَكْتَ فِى لَوْمِى, and ↓ افنكت فيه, (both in the TA, but the latter only in the O,) Thou wast, or hast become, skilled in the blaming, or censuring, of me, and profuse, or immoderate, therein: so says Fr. (O, TA.) — — And فَنَكَتْ and ↓ أَفْنَكَتْ She (a woman) blamed, or censured, and kept continually, or constantly, to blaming, or censuring, or to some other thing [or act]. (Lth, O, TA. *) — — And the former, said of a girl, or young woman, She cared not for what she did nor for what was said to her. (Ibn-'Abbád, O, K.) This meaning has also been assigned to فَنَّكَتْ. (TA.) — — And فَنَكَ, (K,) inf. n. as above, (TA,) He lied, or said what was untrue; as also ↓ افنك. (K.) 2 فَنَّكَ see above, near the beginning. 3 فَانَكَ see 1, first quarter: and near the middle, in two places. 4 أَفْنَكَ see 1, in five places. فَنْكٌ i. q. عَجَبٌ: (IAar, O, K, TA:) [it app. means A wonderful thing: for] IAar cites as an ex., وَلَا فَنْكَ إِلَّا سَعْىُ عَمْرٍو وَرَهْطِهِ بِمَا اخْتَشَبُوا مِنْ مِعْضَدٍ وَدَدَانِ [And there is not anything wonderful except the conduct of 'Amr and his near kinsfolk in their having taken without selection a sword commonly used for lopping trees, and one that was blunt]: (TA:) and ↓ فَنَكٌ signifies the same. (K, TA.) — Also Persistence, or perseverence; or the act of persisting, or persevering. (TA.) [In this and the following senses, it seems to be an inf. n. of which the verb is فَنَكَ; as is indicated in the TA.] — — And The act of overcoming. (O, K, TA. [Accord. to the TA, from IAar; but said in the O to be from another, not there named.]) — — And The acting wrongfully, unjustly, injuriously, or tyrannically. (IAar, O, K, TA.) — — And The lying, or saying what is untrue. (IAar, O, K, TA.) فَنَكٌ A certain beast, (Kr, O, K,) of the skin of which the furred garment is made; (Kr, S, O;) [the marten;] the furred garment whereof is the best sort of such garments, and the highest in estimation, and the most equable, and is suitable to all temperate constitutions: (K:) it is said to be a species of the Turkish fox's cubs; and therefore Az and others say that the word is arabicized; some of the travellers relate that it is applied to the young-one of the jackal (ابْن آوَى) in the country of the Turks: (Msb:) it is also said to mean a certain skin that is worn; and to be an arabicized word: [in Pers. a furred garment is called فَنَك:] IDrd says, "I do not think it to be Arabic: " and MF mentions ↓ فَنِيكٌ as signifying an animal like the fox; an arabicized word; from [a work entitled] غَايَة البَيَان; and he says that it appears to be the فَنَك that is mentioned in the K. (TA.) — — See also فَنْكٌ. الفَنِيكُ The مَجْمَع [or part in which is the symphysis] of the لَحْيَانِ [or two lateral portions of the lower jaw], (Lth, O, K, TA,) in the middle of the chin, (Lth, O, TA,) of a man; (Lth, O, K, TA;) this is when the word is used in the sing. form; (Lth, O; [see also الفَكُّ;]) and it is also called ↓ الإِفْنِيكُ; (Lth, O;) [and in like manner Aboo-'Amr Esh-Sheybánee explained what is meant by the upper فَنِيك as is stated by IF and in the O:] or the extremity [of each] of the لَحْيَانِ, at the place of the عَنْفَقَة [or tuft of hair that is between the lower lip and the chin;] (S, K;) also called ↓ الإِفْنِيكُ; but Ks knew not this: (S:) or the فَنِيكَانِ are the two extremities of the عَنْفَقَة: (O:) or (K, TA, in the CK " and ") the sing. signifies a

bone [beneath the temple,] to which the shaving of the head reaches (عَظْمٌ يَنْتَهِى إِلَيْهِ حَلْقُ الرَّأْسِ): (K, TA:) and accord. to Lth, the dual signifies the two extremities of the [lower] jaw, of whatever has a jaw, that move in the act of chewing, below the temples: (O:) or, accord. to Sh, the two thin, rising bones, [app. the two coronoid processes of the jaw,] lower than the ears, between the temple and the ball of the cheek. (TA.) The lower فنيك is [app. The symphysis of the pubes; being] said by Aboo-'Amr Esh-Sheybánee to be the part where the two hip-bones meet together: (IF, O:) [hence, perhaps, and therefore it may be erroneously,] the فنيك is said by AA to be the root, or base, of the tail: (TA:) and it signifies, as also ↓ الإِفْنِيكُ, (IDrd, O, K,) the زِمِكَّى, (K,) or زِمِجَّى, [i. e. the place of growth, or the root, or the whole, of the tail, of a bird, or] of a young bird; as they assert; (IDrd, O;) but IDrd says, " I will not pronounce it to be correct: " (O:) and the dual signifies two bones cleaving together: when, in the female pigeon, they are broken, she does not retain her eggs [sufficiently], but excludes them prematurely. (Lth, O.) — See also فَنَكٌ. الإِفْنِيكُ: see the next preceding paragraph, in three places. مُتَفَنِّكَةٌ A foolish, or stupid, woman. (Ibn- 'Abbád, O, K.) فنو فِنْوٌ, said to be sing. of أَفْنَآءٌ: see the latter, below. فَنًا: see the next paragraph: — and see also فَنًى, in art. فنى. فَنَاةٌ A bull or cow; syn. بَقَرَةٌ; (AA, T, S, M, K;) [i. e.] a بَقَرَة وَحْشِيَة [or wild bull or cow; an antelope of the bovine kind]: so says Aboo-'Alee El-Kálee: (TA:) it occurs in a verse of Lebeed; and is said, as on the authority of IAar, to be قَنَاة, with ق: (TA in art. قنو:) pl. فَنَوَاتٌ (AA, T, S, M, K) and [coll. gen. n.] ↓ فَنًا. (Aboo- 'Alee El-Kálee, TA.) شَعَرٌ أَفْنَى i. q. فَيْنَانٌ [i. e. Hair having locks like the branches of trees; or long and beautiful hair]; (M, K, TA;) [or] meaning long hair. (TA.) [The fem. of أَفْنَى is فَنْوَآءُ. Hence,] اِمْرَأَةٌ فَنْوَآءُ A woman having much hair: (IAar, M, K:) and شَجَرَةٌ فَنْوَآءُ A tree having أَفْنَان [or branches]; (AA, T, S, M;) or a tree having wide shade: (K:) by rule it should be فَنَّآءُ [q. v. in art. فن]. (S, M, K.) أَفْنَآءٌ مِنَ النَّاسِ means Mixed sorts of men or people; like أَعْنَآءٌ: and the sings. are [said to be] فِنْوٌ and عِنْوٌ: (IAar, T:) one says, هُوَ مِنْ أَفْنَآءِ النَّاسِ when it is not known of whom he is: (S:) or رَجُلٌ مِنْ أَفْنَآءِ القَبَائِلِ, meaning a man such that one knows not of what tribe he is: but some hold that one says only, قَوْمٌ من افنآء القبائل; not رَجُلٌ; and that there is no sing. of أَفْنَآء: (M in art. فنى:) accord. to AHeyth, one says, هُؤُلَآءِ مِنْ أَفْنَآءِ النَّاسِ, meaning these are of the strangers from this and that place: but one does not say, speaking of one person, رَجُلٌ من افنآء الناس: and Umm El-Heythem knew not a sing. of أَفْنَآء. (T in art. فنى.) فنى 1 فَنِىَ, (T, S, M, Msb, K, &c.,) aor. يَفْنَى; (T, M, Msb, K;) and فَنَى, aor. يَفْنَى, (M, K,) which is extr., mentioned by Kr, and said by him to be of the dial. of Belhárith Ibn-Kaab; (M;) the former of the two verbs being that which is commonly known; (TA;) inf. n. فَنَآءٌ, (T, S, M, Msb, K, &c.,) which is of both of the verbs; (TA;) It (i. e. a thing, S, Msb, TA) passed away and came to an end; vanished away; became spent, or exhausted; failed entirely; ceased, perished, or came to nought; or was, or became, transitory, evanescent, or non-existent; the inf. n. being syn. with نَفَادٌ; (Aboo-'Alee El- Kálee, TA;) contr. of بَقَآءٌ; (M, TA;) and the pret. being syn. with عُدِمَ: (K, TA:) it is said of every created thing that it is subject to الفَنَآء. (Msb.) [Hence] دَارُ الفَنَآءِ [The abode of transitoriness, evanescence, or perishableness,] means the present world. (T in art. دور.) — — And, said of a man, (T, M, K,) i. e. فَنِىَ, aor. and inf. n. as above, (M,) (tropical:) He was, or became, extremely aged; or old and infirm; syn. هَرِمَ: (M, K:) or he became on the verge of death by reason of extreme age or of age and infirmity. (T.) Lebeed says, حَبَائِلُهُ مَبْثُوثَةٌ بِسَبِيلِهِ وَيَفْنَى إِذَا مَا أَخْطَأَتْهُ الحَبَائِلُ (T, M,) meaning [His snares are spread in his way, and when the snares fail to catch him] he becomes old and infirm and so dies: (T:) or it means, when death misses him he becomes old and infirm. (M.) 3 فاناهُ, (T, S, M, K,) inf. n. مُفَانَاةٌ, (T, TA,) He (a man, S, M) soothed, or coaxed, him: (AA, T, S, M, K:) and, (M,) accord. to El-Umawee, (T, S,) he stilled, or quieted, him. (T, S, M.) El-Kumeyt says, (S, M,) mentioning anxieties, (M,) تُقِيمُهُ تَارَةً وَتُقْعِدُهُ كَمَ يُفَانِى الشَّمُوسَ قَائِدُهَا [They rouse him at one time, and at another time they render him sedate like as her leader soothes, or coaxes, or like as he stills, or quiets, the refractory mare]. (S, M: in the T, accord. to the TT, the verse ends with رَائِدُهَا [her pastor], instead of قَائِدُهَا.) Accord. to IAar, فاناهُ signifies واجاهُ [app. a mistranscription for وَاخَاهُ, originally آخَاهُ, He fraternized with him; or acted with him in a brotherly manner]. (TA.) [Hence the phrase] أُفَانِى الأَيَّامَ i. e. أُزَجِّى الزَّمَانَ [meaning I make the time to pass away easily; as though beguiling it]. (Har p. 607.) — — And one says, بَنُو فُلَانٍ مَا يُعَانُونَ مَالَهُمْ وَلَا يُفَانُونَهُ i. e. The sons of such a one do not tend, or take care of, their cattle, or camels, or [other] property, and do not manage the same well. (T.) 4 افناهُ He, or it, caused it, or him, to pass away and come to an end; to vanish away; to become spent, or exhausted; to fail entirely; to cease, perish, or come to nought; he, or it, did away with, destroyed, or annihilated, it, or him; (T, S, * M, Msb, * K, TA;) trans. of فَنِىَ. (T, S, Msb, K.) The saying of a rájiz, (T, TA,) namely, Abu-n-Nejm, (TA,) describing a pastor of sheep or goats, يَقُولُ لَيْتَ اللّٰهَ قَدْ أَفْنَاهَا (T, TA,) may mean an imprecation against them, i. e. He says, would that God had destroyed them: (T:) — — or it means, would that God had made to grow for them [the plant called] الفَنَى, i. e. عِنَبُ الثَّعْلَبِ; so that they might have abundance of milk, and become fat. (T, TA.) 6 تَفَانَوا, (S, K,) or تفانوا قَتْلًا, (M,) They destroyed one another, (S, M, K,) [or they shared, one with another, in destruction, (see an ex. in a verse cited voce دَقَّ,) by slaughter,] in war, or battle. (S.) الفَنَى, thus, with ى, in the M, and thus it should be written accord. to Aboo-'Alee El-Kálee, in the T and S with ا, and in like manner in the K, in which it is [mentioned in art. فنو, and] written without the article (ال) فَنًا, and said to be a pl., of which the sing. is ↓ الفَنَاة, (TA,) [The plant called] عِنَبُ الثَّعْلَبِ; [see art. ثعلب; and see also الأَفَانِى, in this art.;] (T, S, M, K;) whereof one is called ↓ فَنَاةٌ: (S:) or, as some say, another plant; (T;) [i. e.,] as some say, a species of trees, or plants, (شَجَرٌ,) having red berries, (حَبّ), (S,) of which necklaces are made, (S,) or the unbroken of which are made use of as قَرَارِيط [meaning carat-weights] with which to weigh, every berry (حَبَّة) being a قِيرَاط: and some say that it is a herb that grows in rugged places, rising from the ground to the height of the measure of a finger, and less, and depastured by the cattle. (M.) فَنَاةٌ: see the next preceding paragraph, in two places: — and see also art. فنو. فِنَآءٌ A yard, or an exterior court, i. e. a wide space, (T, S, M, Mgh, Msb, K,) in front, (T, M, Mgh, Msb, K,) or extending from the sides, (S, Msb,) of a house: (T, S, M, Mgh, Msb, K:) pl. أَفْنِيَةٌ (T, S, M, Msb, K) and فُنِىٌّ: (K:) and ثِنَآءٌ [q. v.] signifies the same. (T, M.) فَانٍ part. n. of فَنِىَ [i. e. signifying Passing away and coming to an end; &c.]. (T.) — — And (tropical:) An old man extremely aged, or old and infirm; (M, * Msb, K, * TA;) so called because of his nearness to passing away, or perishing: (Msb:) or an old man whose faculties have entirely failed. (Mgh.) And فَانِيَةٌ occurs in a trad., applied to a she-camel, or to camels, as meaning (assumed tropical:) Advanced in age. (TA.) — — [فَانٍ فِى اللّٰهِ, in the language of the mystics, means (assumed tropical:) Lost in contemplation of God, and insensible to all else.] أَفْنَآءٌ مِنَ النَّاسِ is expl. in art. فنو. الأَفَانِى [without the article أَفَانٍ] is the name of A species of plant, (T, S, K,) yellow, and red; (T;) [said to be so called] while fresh and succulent; (S;) accord. to AA, (T,) when it has dried up, it is called الحَمَاطُ; (S, T;) but this is a mistake; for الافانى signifies a particular species of

plant by itself, of the herbs, or leguminous plants, termed ذُكُور, which dries up, and becomes scattered; whereas the حماط is the حَلبة [a mistranscription for حَلَمَة], and this does not dry up, because it is of the [kind called] جَنْبَة and عُرْوَة (T:) the n. un. is أَفَانِيَةٌ, (T, S.) like ثَمَانِيَةٌ [in measure]. (S.) And it is said to signify also [The plant called] عِنَبُ الثَّعْلَبِ. (S. [See also الفَنَى, above.]) مَفْنَاةٌ A land (أَرْضٌ) suitable to those who alight and abide therein: (K, TA:) it occurs, in a verse of Keys Ibn-El-'Eyzár El-Hudhalee, with ق, [as some relate that verse,] but As says that in the dial. of Hudheyl it is with ف. (TA in art. قنى.) فه 1 فَهِهَ, (K,) [or perhaps فَهَّ, but originally فَهِهَ], like فَرِحَ, (K,) sec. pers. فَهِهْتَ, [aor. ـَ3فَه,] inf. n. فَهَهٌ (S, TA) [and app. فَهَّةٌ and فَهَاهَةٌ], He (a man, S) lacked power or ability. (S, K.) And فَهَّ, inf. n. فَهَاهَةٌ and فَهَّةٌ, He made a slip, or committed a fault, from lack of power or ability, &c. (TA.) And فَهَّ فِى خُطْبَتِهِ, and حُجَّتِهِ, He (a man) failed of being thoroughly effective [in his discourse, or oration, or harangue, and his argument, or plea, or evidence]. (TA.) — — And فَهِهْتُ الشَّىْءَ I forgot the thing. (ISh, K, * TA. [In the K the third pers. is mentioned, as being فَهِهَ; but I think it should be contracted (agreeably with a general rule), as in what here follows.]) And فَهَّ عَنِ الشَّىْءِ, inf. n. فَهٌّ [probably, I think, a mistake for فَهَّةٌ], He forgot the thing. (TA.) See also 4. 2 ـَّ3فَه see what next follows. 4 افهّهُ He (i. e. God) made him to lack power or ability; as also ↓ فهّهُ. (S, K. [The former is omitted in one of my copies of the S.]) — — And He (another person) made him to forget. (TA.) One says, خَرَجْتُ لِحَاجَةٍ فَأَفَهَّنِى فُلَانٌ عَنْهَا حَتَّى ↓ فَهِهْتُ i. e. [I went forth for a needful affair, and such a one] made me to forget it [so that I did forget it]. (S, TA. [Or افهّنى may be here better rendered agreeably with the explanation next following.]) Accord. to IDrd, أَفَهَّنِى عَنْ فَحَاجَتِى signifies He busied me so as to divert me [from my needful affair, or the object of my want]. (TA.) R. Q. 1 فَهْفَهَ He fell from a high station to a lower one. (IAar, TA.) فَهٌّ, (S, K,) applied to a man. (S.) Lacking power or ability; (S, K;) as also ↓ فَهِهٌ, (CK, but omitted in other copies of the K,) and ↓ فَهِيهٌ, (S, * K,) and ↓ فَهْفَهٌ, (K,) which last is mentioned by IDrd as signifying dull of tongue, lacking power. or ability, to accomplish the object of his want: (TA:) and فَهَّة is applied, in the sense first mentioned, to a woman (S;) or as meaning lacking power, or ability, to accomplish the object of her want. (TA) And كَلِمَةٌ فَهَّةٌ means [A word, or a sentence, &c.,] having فَهَاهَة [i. e. a lack of power, &c.]. (TA.) فَهَّةٌ and ↓ فَهَاهَةٌ [each of which has been mentioned above as an inf. n.] Lack of power or ability; (S, K:) as also ↓ فَهْفَهَةٌ (K.) — — The first signifies also A case, or an (??), of فَهَاهَة: and [a case, or an instance, of] unmindfulness or forgetfulness: (TA:) and a (??) fault and a case, or an instance, of ignorance; and the like thereof. (A 'Obeyd. S. TA. *) فَهِهٌ: see فَهِيهٌ .فَهٌّ i. q. فَهٌّ, q. v.: (S, * K:) or unable to speak. (KL. [See فَكِيهٌ.]) One says سَفِيهٌ فَهِيهٌ [Lightmitted, lacking power or ability] (S, TA.) فَهَاهَةٌ: see (??). فَهْفَهٌ: see فَهٌّ. فَهْفَهَةٌ: see فَهَّةٌ. هُوَ فَهْفَاهٌ عَلَى المَالِ means He is a good manager or tender or superintendent [of the camels or cattle &c.] (K.) فهد 1 فَهِدَ, (S, A, O, L, K,) aor. فَهَدَ, (A, K,) inf. n. فَهَدٌ, (L.) He (a man. S, A, O) resembled the فَهْد [or lynx] (S, A, O, L, K) in his stretching himself and his sleeping. (L, K,) or in his much sleeping, and stretching himself. (S, A, O.) And He slept, and was, or feigned himself, heedless of what was requisite, or necessary to be done. (L, K.) Hence the saying, (S, L,) of a woman describing her husband, as related in the story of Umm-Zara, (L,) إِنْ دَخَلَ فَهِدَ وَإِنْ خَرَجَ أَسِدَ وَلَا يَسْأَلُ عَمَّا عَهِدَ, (S, * L,) i. e. If he come in and be with me in the tent, or house, he is gentle and quiet like the فَهْد, which is described as sleeping much; and is, or feigns himself, heedless of the things that are amiss therein, and that I ought to put into a right, or proper, state; such is his generosity, and goodness of disposition; and if he go out, and see his enemy, he is like the lion [in boldness; and he will not ask respecting what he has ordered]. (L.) And one says, فَهِدْتَ عَنِّى, inf. n. فَهَدٌ, Thou wast, or hast been, heedless, or negligent, of me. (A.) — فَهَدَ لَهُ, (O, L, K,) aor. فَهَدَ, (K,) He did well, or kindly, in his affair in his absence; (O, L, K:) like فَأَدَ, and مَهَدَ. (O, L.) فَهْدٌ [The lynx; lupus cervarius;] a well-known beast of prey; (L, Msb, K;) with which one hunts; and which sleeps much; (L;) called in Pers. يُوزْ: (Mgh:) fem. فَهْدَةٌ: (L. Msb:) pl. of the masc. فُهُودٌ (S, Mgh, O, L, Msb, K) and أَفْهُدٌ (O, L, K) which is a pl. of pauc.; (O:) and the pl. of the fem., accord. to analogy, is فَهَدَاتٌ (Msb.) أَنْوَمُ مِنَ الفَهْدِ [More sleepful than the lynx] is a proverb. (A.) — — And A nail in the واسِط [or fore part] of the [camel's saddle called] رَحْل; (O, L, K;) also termed كَلْبٌ [q. v.]. (L.) To the creaking sound of this nail the similar sound of a stallion-camel's tushes is likened. فَهِدٌ and فِهِدٌ [A man] resembling the فَهْد [or lynx] in his stretching himself and has sleeping [or in his doing thus much, or often]: and [a man] being. or feigning himself, heedless of what is requisite, or necessary to be done. (K.) فَهْدَةٌ fem. of فَهْدٌ [q. v.] (Msb.) — The اِسْت [i. e. podex, or anus]. (L, K.) — A small piece of butter. (L in art. نهد.) — الفَهْدَتَانِ, (S, A, O.) or فَهْدَتَا الفَرَسِ, (L, K,) or فَهْدَتَا صَدْرِ الفَرَسِ, (AO, TA,) Two prominent portions of flesh in the [part of the breast called] زَوْر [q. v.] of the horse, [S, A, O, K,) like two stones of the kind termed فِهْر: (S, O:) or the prominent flesh in the breast of the horse, on its right and left (L:) or two positions of flesh on the right and left of the breast of the horse. (AO, TA.) — — And فَهْدَتَا البَعِيرِ Two protuberant bones behind the ears of the camel; (O, L, K;) the same that are termed الخُشَشَاوَانِ. (O, L.) فَهَّادٌ The owner, or master, of a فَهْد [or lynx]: (L:) or one who trains the فَهْد for hunting. (T, O, L, K.) فَوْهَدٌ A fat boy or youth, (AA, S, O, L,) that has nearly attained to puberty; (AA, S, L;) i. q. ثَوْهَدٌ; (O, K;) [and فَرْهَدٌ and فُرْهُدٌ:] and فَلْهَدٌ; (AA, L;) as also ↓ أُفْهُودٌ: (O, K:) Yaakoob asserts that the ف in فوهد is a substitute for the ث in ثوهد, or that the converse is the case; and both signify a boy perfect in make; or, accord. to AA, soft and plump: or both signify perfect, and soft, thin-skinned, and plump: (L:) fem. فَوْهَدَةٌ. (S, O, L, K). أُفْهُودٌ: see the next preceding paragraph. فهر 1 فَهَرَ, aor. ـَ , (Msb, K,) inf. n. فَهْرٌ (S, O, Msb, K) and فَهَرٌ; (S, O, K;) and ↓ افهر, (IAar, O, * K,) inf. n. إِفْهَارٌ; (TA;) He compressed a woman, (IAar, S, O, Msb, K,) one of his young women, (IAar,) without consummating the act, i. e. without إِنْزَال, (IAar, S, O, Msb,) and then removed to another and consummated the act (IAar, S, O, Msb, K) with the latter, (IAar, O, Msb,) who was with him in the house, or chamber; (IAar;) the doing of which is forbidden (S, O, Msb) by the Prophet: (O:) and ↓ the latter verb signifies also He was alone with one of his young women, (K, TA,) لِقَضَاءِ حَاجَتِهِ, (TA,) when another of them heard the sound proceeding from him, which [sound] is termed الوَجْسُ, (K, TA,) and الرِّكْزُ, and الخَفْخَفَةُ; (TA;) which [also] is forbidden. (K, TA.) 2 فهّر, inf. n. تَفْهِيرٌ, He compressed without consummating the act, i. e. without إِنْزَال, by reason of weariness and languor. (Msb in art. عزل. [See also 1.]) — — Also, inf. n. as above, He (a man) was, or became, weary, or fatigued. (S, TA.) Said of a horse, as also ↓ فَيْهَرَ and ↓ تَفَيْهَرَ, He was, or became, out of breath by reason of fatigue or running; (K, TA;) and interrupted, or stopped short, in running; and jaded: (TA:) or he fell back by degrees from running, by reason of weakness, and being interrupted, or stopped short, in running: (K, TA:) or the first deficiency of the rate of running of the horse is termed التَّرَادُّ [the falling back by degrees]; the next, الفُتُورُ [the becoming languid]; and the

next, التَّفْهِيرُ. (S, TA.) 4 أَفْهَرَ see 1, in two places. — افهر بَعِيرُهُ His camel became jaded, and broke down with him, or perished, so that he was unable to prosecute his journey. (IDrd, O, K.) — And افهر (said of a man, TA) His flesh became compacted and lumpy (O, K *) and wrinkled by reason of fatness: (O:) when such is the case, it is the ugliest sort of fatness. (O, K.) — Also He was present at the festival of the Jews, (IDrd, O, K, TA,) called الفُهْر: (TA:) or he came to their synagogue: (K, TA:) or it signifies also he was present in their synagogue. (IDrd, O.) — And أُفهِرَتْ, said of a girl, She was circumcised. (Ibn-'Abbád, O, K.) 5 تفهّر فِى المَالِ He became, or made himself, ample, or abundant, in wealth, or in camels, or the like; (S, O, K;) as also ↓ تَفَيْهَرَ; (K;) as though the former verb were formed by substitution from تَبَحَّرَ: or it may mean he was, or became, weary, fatigued, or jaded, and languid, or remiss. (S, O.) And تفهّر فِى الكَلَامِ He took a wide, or an ample, range in speech. (TA.) Q. Q. 1 فَيْهَرَ: see 2. Q. Q. 2 تَفَيْهَرَ: see 2: — — and see also 5. الفُهْرُ, (Msb, K,) or فُهْرُ اليَهُودِ, (S, Mgh, O,) The synagogue of the Jews, (S, Mgh, O, Msb, K,) in which they assemble (O, Msb, K) for prayer (Msb) on the occasion of their festival: (K:) or a certain day on which they eat and drink: (K:) or it signifies also a certain festival of the Jews: (O:) [app. the feast of Purim (written in the Book of Esther פּוּרִים pl. of פּוּר)]: accord. to A 'Obeyd, (O, Msb,) a Hebrew word, (S, O, Msb,) or Nabathæan; (Msb;) arabicized; (S, Msb;) originally بُهْر; (S, O, Msb;) and the Christians say فُخْر. (TA.) فِهْرٌ, (S, O, K,) masc. and fem.; (Fr, S, O, K;) or, accord. to Lth, the Arabs in general made it fem.; but it occurs in the K as masc.; (TA;) A stone such as fills the hand: (S, O, K:) or a stone of the size of that with which one crushes walnuts (K, TA) and the like: (TA:) or a round stone with which one bruises, or brays, perfume: (Ham p. 643:) or a stone, absolutely: (TA:) pl. [of pauc.] أَفْهَارٌ (S, O, K) and [of mult.] فُهُورٌ: (O, K:) As used to say فِهْرٌ and ↓ فِهْرَةٌ, (S, O,) [indicating the former to be a coll. gen. n. and the latter to be the n. un.,] like سِدْرٌ and سِدْرَةٌ: (O:) the dim. is ↓ فُهَيْرَةٌ. (S, O.) فِهْرَةٌ: see the next preceding paragraph. فَهِيرَةٌ Pure, unmixed, milk, into which heated stones are put; and when it boils, flour is sprinkled upon it, and it is mixed, and stirred about, and beaten, therewith; and is then eaten: (ISk, S, O, K:) it has also been mentioned as with ق. (TA.) فُهَيْرَةٌ [dim. of فِهْرٌ and of فِهْرَةٌ]: see فِهْرٌ. فِيْهَرَةٌ نَاقَةٌ and فَيْهَرٌ, (O, K,) the former mentioned by IDrd, and the latter by Ibn-'Abbád, A she-camel that is hard and strong, (O,) or hard and large. (K.) أَرْضٌ مَفْهَرَةٌ Land having in it [stones such as are termed] أَفْهَار [pl. of فِهْرٌ]. (O, TA.) مَفَاهِرُكَ, (K, TA,) thus we find it, with fet-h, but in some copies of the K with damm, (TA,) The flesh of thy breast. (K, TA.) IF says that there is not in the original language [of the Arabs] more than one word having in it the letters ف and ه and ر, and that is الفِهْرُ. (O.) فهرس Q. 1 فَهْرَسَ الكُتُبَ [He made, or wrote, a catalogue of the books or writings], (O,) or فَهْرَسَ كِتَابَهُ [he made an index, or a table of contents, to his book or writing], (K,) inf. n. فَهْرَسَةٌ. (TA.) See what follows. فِهْرِسٌ A book, or writing, in which [the names or titles or descriptions] of [other] books, or writings, are collected; [i. e. a catalogue of books or writings: but more commonly, accord. to modern usage, the index, or table of contents, of a book or writing; in an Arabic book, generally placed at the beginning:] an arabicized word; (Lth, O, K;) from [the Pers.] فِهْرِسْت: (O, K:) pl. فَهَارِسُ. (TA.) فهم 1 فَهِمَهُ, aor. فَهَمَ, inf. n. فَهْمٌ (S, Msb, K, &c.) and فَهَمٌ, (Msb, K,) which is the more chaste, (K,) but the former is a dial. var. [more] extensively obtaining, or, as some say, it is a subst. used as an inf. n., (Msb,) and فَهَامِيَةٌ (S, K) and فَهَامَةٌ and فِهَامَةٌ, (K,) He understood it, or knew it with the mind; he apprehended its meaning; syn. عَقَلَهُ, (JK,) and عَلِمَهُ (S, Msb, K) and عَرَفَهُ بِالقَلْبِ. (K.) And فَهِمَ عَنْهُ [He understood what he (another) said]. (A in art. خرس; &c.) [See also فَهْمٌ below.] — — فَهُمَ, meaning He was, or became, such as is termed فَهِيم [i. e. one having much understanding], is like عَلُمَ, meaning " he was, or became, such as is termed عَلِيم. " (TA.) 2 فَهَّمَ see what next follows. 4 أَفْهَمْتُهُ and ↓ فَهَّمْتُهُ, (S, Msb, K, TA,) inf. n. of the latter تَفْهِيمٌ, (S, TA,) I made him to understand, or know, a thing; (S, * Msb, * K, * TA;) syn. جَعَلْتُهُ يَفْهَمُهُ. (TA.) 5 تفهّمهُ He understood it, or knew it, (فَهِمَهُ,) one thing [or one particular thereof] after another; (S, K;) namely, speech, or language. (S.) — — [And He endeavoured to understand it. (See its inf. n. as used in the former half of the second paragraph of art. دبر.)] And ↓ التَّفَاهُمُ signifies the same as التَّفَهُّمُ [app. as meaning The endeavouring to understand; or the affecting, or pretending, to understand]. (TA.) 6 تَفَاْهَمَ see what next precedes. 7 انفهم, (K, TA,) as quasi-pass. of فَهَّمَهُ, inf. n. تَفْهِيمٌ, [or of أَفْهَمَهُ, i. e. as meaning He was made to understand, or know,] (TA,) is an incorrect word, (K, TA.) 10 إِسْتَفْهَمَنِى الشَّىْءَ He sought, or desired, of me, the understanding of the thing [i. e., that he might be made to understand it]; (S, * K, * TA;) syn. طَلَبَ مِنِّى فَهْمَهُ. (TA.) فَهْمٌ is an inf. n. of 1, (S, Msb, K, &c.,) or a subst. used as an inf. n.: (Msb:) [see 1, first sentence:] it is expl. as signifying The conception of the meaning from the word, or expression: or the quickness of the transition of the mind from extrinsic to other [i. e. intrinsic] things: or a condition of the mind whereby it ascertains what is approvable: or, as in the " Ahkám " of El- Ámidee, excellence of intelligence in respect of its readiness to apprehend quickly subjects of inquiry that present themselves to it. (TA.) فَهِمٌ, an epithet applied to a man, (S,) Quick of understanding; syn. سَرِيعُ الفَهْمِ. (K.) فَهِيمٌ Having much understanding; syn. كَثِيرُ الفَهْمِ; an intensive epithet; like ↓ فَهَّامَةٌ [except that the latter is doubly intensive]. (TA.) فَهَّامَةٌ: see what next precedes. فَاهِمٌ [act. part. n. of فَهِمَ; Understanding, or knowing, a thing]. مَفْهُومٌ [pass. part. n. of فَهِمَ; Understood, or known. — — And hence, لَفْظٍ مَفْهُومٌ The acceptation of a word or an expression; i. e. the meaning, or sense, in which it is understood: see also مَعْنًى, in art. عنى.] فهو 1 فَهَوْتُ عَنْهُ, (JK, K,) aor. أَفْهُو, inf. n. فُهُوٌّ, (JK,) I was unmindful, forgetful, or neglectful, of it. (JK, K.) — — ISd says, فَهَا فُؤَادُهُ is like هَفَا, [which, said of the heart, accord. to explanations in the TA in art. هفو, means It fluttered, or palpitated: and it was flurried by reason of grief or of beating:] and no inf. n. of it has been heard, therefore I think it to be formed by transposition. (TA.) — — And فَهَا signifies also He spoke clearly, or distinctly, after doing the contrary thereof. (TA.) 3 فاهاهُ, inf. n. مُفَاهَاةٌ; i. q. فاوهه, inf. n. مُفَاوَهَةٌ; i. e. He talked, or discoursed, with him: and he contended with him for superiority in glory, or excellence. (TA in art. فوه.) 4 افهى He was weak, or erroneous, in his judgment, or opinion. (IAar, K, TA.) فَاهٍ, formed by transposition from فَائِهٌ, A man who reveals, or discloses, everything that is in his mind; like فَاوُوهَةٌ; (Fr, in S and TA, art. فوه;) and so فَاهٌ: (Fr, in TA ibid.:) and فَاهٍ بِجُوعِهِ one who reveals his hunger. (TA ibid.) [الافهيان, said by Freytag to signify The elephant and the buffalo, is a mistranscription for الأَقْهَبَان.] أَفْهَاءٌ [a pl. of which the sing. is not mentioned] i. q. بُلْهٌ [pl. of أَبْلَهُ; signifying Heedless; or heedless of evil by reason of their goodness; &c.]. (IAar, TA.) فو فُو, with the و quiescent, [Valerian;] a certain medicine, (K, TA,) a diuretic, (CK,) beneficial as a remedy for pain of the side and for alopecia. (K, TA.) — As a prefixed noun, signifying The mouth, see voce فُوهٌ, in art. فوه. فُوَّةٌ, (T, S, M, K,) like قُوَّةٌ [in form], (S, K,) [Madder; the species thereof used by dyers; rubia tinctorum;] certain roots (Lth, T, S, M, K) of a plant (M) which are extracted from the earth, (Lth, T, M,) with which they dye (Lth, T, S, M, K) clothes, or garments: (Lth, T:) AHn says, red roots of a plant which rises slender, having upon its head berries intensely red and having much juice used for

writing therewith and variegating: (M:) called in Pers. رُوِيَن: (PS: [in a copy of the T رُوَين or دُوَين: and in my copies of the S روينه and رُوِيَنَةٌ:]) it is [also used as] a medicine, having the property of causing abortion, (K,) producing a flow of the urine and of the men strual discharge, (K, * TA,) aperient, clearing the complexion or skin, clearing the skin from every mark of the ringworm and of the white [species of leprosy termed] بَهَق: (K:) it has been mentioned also in the K as ending with [a radical] ه [i. e. written فُوَّةٌ, in art. فوه]; but, as is said by Lth, [and in the T,] the final letter is that which denotes the fem gender. (TA.) مَفْوَاةٌ; pl. مَفَاوٍ: see the following paragraph. مُفَوًّى Dyed with فُوَّة; applied to a garment; (T, S, M, K;) and to a hide. (M.) — — And مُفْوَاةٌ A land (أَرْضٌ) abounding with فُوَّة: (AHn, M, K:) or having in it فُوَّة: (M:) and مُفَبَّاةٌ signifies the same: (TA in art. غبى:) or you say ارض مَفواة من المفاوِى [i. e. ↓ مَفْوَاةٌ. of which the pl., without the article, is مَفَاوٍ]; (T;) المَفَاوِى signifying the lands (الأَرَضُونَ) that give growth to فُوَّة. (TA.) فوت 1 فَاتَ الأَمْرُ, aor. يَفُوتُ, inf. n. فَوْتٌ and فَوَاتٌ, originally signifies فَاتَ وَقْتُ فِعْلِهِ [i. e. The time, or opportunity, of the doing, or performing, of the affair passed, passed away, elapsed, or escaped, neglected by him, without his doing it or performing it]; and hence the phrase فَاتَتِ الصَّلَاةُ, meaning The time of prayer passed, passed away, elapsed, or escaped, without his performing it therein (Msb:) and ↓ افتات is syn. with فَاتَ. (M, O.) [And both of these verbs are trans.:] one says فَاتَهُ الشَّىْءُ, (S, O, Msb,) or الأَمْرُ, (M, K,) aor. as above, (O,) and so the inf. ns.; (S, * M, O, * Msb, K;) and ↓ افتاتهُ: (K;) The thing, (??) affair, passed, or passed away, from him [neglected by him]; (M, K;) [or the time, or opportunity, of the doing, or performing, thereof passed, or passed away from him neglected by him;] or the thing escaped him, [or became beyond his reach,] so that he was unable to attain it, or to do it, or to accomplish it. (Msb.) But this explanation is not applicable except in the case of prayer, and the like: in other cases, فَاتَهُ signifies He, or it, preceded him; was, or became, or got, before him; outwent him; passed beyond him; or had, got, or look, precedence of him: and went, or passed, away from him: and the like. (MF, TA.) One says, فَاتَنِى كَذَا, meaning سَبَقَنِى [i. e. Such a thing preceded me, &c., app. so as to become beyond my reach]: and فُتُّهُ أَنَا [I preceded it, &c.]: (T:) and جَارَيْتُهُ حَتَّى فُتُّهُ I ran with him until I passed beyond him, or outwent him: (A, TA:) and فَاتَهُ فُلَانٌ بِذِرَاعٍ Such a one preceded him, or outwent him, by a cubit. (Msb.) فَلَا فَوْتَ, in the Kur xxxiv. 50, means فَلَا فَوْتَ لَهُمْ مِنَّا [And there shall be for them no escaping from us], i. e. لَا يَفُوتُونَنَا [they shall not escape us]. (Jel. [And Bd says the like; adding, "by flight, or fortifying themselves. "]) An Arab of the desert is related to have said, الحَمْدُ لِلّٰهِ الَّذِى لا يُفَاتُ وَلَا [expl. in art. ليت] (T. And they assert that a man went forth from his family, and when he returned, his wife said to him, "If thou hadst been present with us, we would have related to thee what hath happened; " whereupon he said to her, لَمْ تُفَاتِى فَهَاتِى (M, Meyd) i. e. It has not escaped thee [lit. thou hast not been escaped], so adduce what thou hast [to tell]: the saying is a proverb. (Meyd.) — — See also 5: and see 8, in three places. — — فَاتَ is also syn. with فَادَ [as signifying He died; in which sense the aor. is يَفُوتُ, and the inf. n. فَوْتٌ]. (A in art. فيد.) And ↓ أُفْتِيتَ signifies He died suddenly. (TA in art. فات, q. v.) 4 افاتهُ الشَّىْءَ, (S, MA,) or الأَمْرَ, (K,) He made the thing, or affair, to pass, or pass away, from him [neglected by him; or he made the time, or opportunity, of the doing, or performing, thereof to pass, or pass away, from him neglected by him; or he made the thing to escape him, or become beyond his reach, so that he was unable to attain it, or to do it, or to accomplish it: see 1, second sentence]. (M, A, K.) 5 تفوّت عَلَيْهِ فِى مَالِهِ means ↓ فَاتَهُ بِهِ, (A 'Obeyd, T, S, M, O, K,) i. e. He acted exclusively of him, (M,) [or passed him over], namely, his father, (A 'Obeyd, T, M, O, *) in respect of his property, (A 'Obeyd, T, &c.,) i. e. his own property, (A 'Obeyd, T,) by giving it away, (A 'Obeyd, T, M, O,) and squandering it, (A 'Obeyd, T, M.) without consulting him, or asking his permission: (O, TA:) occurring in a trad., relating to a case in which the Prophet ordered the father to cause the property to be restored to his son; and informed him that the son had no right to act thus to his father. (A 'Obeyd, T, O. *) — — See also 8 latter half, in two places: — — and see the paragraph here following, in two places. 6 تفاوت has for its inf. n. تَفَاوُتٌ and تَفَاوَتٌ and تَفَاوِتٌ, (S, M, O, K,) the second and third of which are mentioned by AZ; the second is said by ISk (who mentions this and the third, M) to be of the dial. of the Kilábees, and the third is mentioned by El-'Ambaree; both anomalous, for the inf. n. of a verb of the measure تَفَاعَلَ is تَفَاعُلٌ. [in the copies of the S يتفاعل, and said to be so in J's handwriting,] with damm to the ع except in this instance (S. O:) but Sb said that there is not among inf. ns. an instance of تَفَاعَلٌ nor of تَفَاعِلٌ. (M.) مَا تَرَى فِى خَلْقِ الرَّحْمٰنِ مِنْ تَفَاوُتٍ, (T, M, O, K,) or ↓ تَفَوُّتٍ, (T, O, K.) [the former in the CK and the latter in other copies of the K,] the latter being the reading of Hamzeh and Ks, in the Kur [lxvii. 3], (O,) means Thou seest not in the creation of the Compassionate, (M, O,) i. e. in his creation of the heaven, (M,) any incongruity, or discordance; (T, M, O;) or any fault, defect, or imperfection, so that the beholder might say, "If it were thus, it were better; " (T, O, K;) thus the latter reading is expl. by Es-Suddee; (T, O, TA;) and Fr says that both readings have one meaning: (T, TA:) you say of a thing ↓ تفوّت and تفاوت. (M.) — — And one says, تفاوت الشَّيْآنِ The two things were far apart, one from the other; or widely distinct or separated; (S, O, K;) or differed, or were different. (Msb.) And تَفَاوَتَا فِى الفَضْلِ They two were distinct, or dissimilar, in respect of excellence, (Msb,) or فِى الشَّرَفِ [in eminence, or nobility]. (A.) 8 إِفْتَوَتَ see 1, first and second sentences. — — As, relating the verse of Ibn-Mukbil, يَا حُرَّ أَمْسَيْتُ شَيْخًا قَدْ وَهَى بَصَرِى وَافْتِيتَ مَا دُونَ يَوْمِ لبَعْثِ مِنْ عُمُرِى [which may be rendered O ingenuous woman, (حُرَّ being an abbreviation of حُرَّةٌ,) I have become an old man, my sight has become weak, and what is anterior to the day of resurrection, of my life, has been passed, or has run out like water poured forth (فَرِغَ)], says, it is from الفَوْتُ, and الِافْتِيَاتُ [app. as the inf. n. of the pass. v. افتيت used in this verse] signifies الفَرَاغُ. (T.) — — See also 1, last sentence. — — الِافْتِيَاتُ signifies also The betaking oneself, or applying oneself, before another or others, or hastily, (S, O, Msb,) to a thing, (S, O,) or to the doing of a thing, (Msb,) without obeying him who should be obeyed, (S, O,) or following his own opinion only, without consulting him who had the best right to order in the case: (Mgh, * Msb:) you say, افتات عَلَيْهِ بِأَمْرٍ كَذَا i. e. ↓ فَاتَهُ بِهِ [app. meaning He so betook himself, &c., in opposition to him: or فاته به may be here used in the sense in which it is expl. above voce تَفَوَّتَ]. (S, O.) And you say, فُلَانٌ لَا يُفْتَاتُ عَلَيْهِ Such a one, nothing is to be done without his order; (S, O, K; *) and so ↓ عليه لَا يُفَاتُ; (Har p. 63;) or لَا يُفْتَاتُ عَلَيْهِ شَىْءٌ دُونَ أَمْرِهِ [which means the same]. (Msb.) أَمِثْلِى يُفْتَاتُ عَلَيْهِ فِى بَنَاتِهِ, (T, M, O,) or فِى أَمْرِ بَنَاتِهِ, (S, TA,) occurs in a trad., (S, M, Mgh, O, TA,) meaning Shall such a one as I [am] have anything done in respect of his daughters without his order? (Mgh, * TA;) and was said by 'Abd-Er-Rahmán the son of Aboo-Bekr to his sister 'Áïsheh, on the occasion of her having given in marriage his daughter, the elder Hafsah, during his absence, to El-Mundhir the son of Ez-Zubeyr. (T, * O, TA. *) And you say, افتات عَلَيْهِ فِى شَىْءٍ, and ↓ فَاتَهُ بِشَىْءٍ, meaning He brought to pass a thing exclusively of him [i. e., of another person, without the latter's having any

part therein]. (TA.) And افتات عَلَيْهِ فِى كَذَا, and عَلَيْهِ ↓ تفوّت فِيهِ, He followed his own opinion only, exclusively of him [i. e., of another], in the disposal, or management, of such a thing: the verbs being trans. by means of عَلَى because implying the meaning of التَّغَلُّب. (TA.) And افتات عَلَيْهِ فِى الأَمْرِ, (M, K, * TA,) and ↓ تفوّت عَلَيْهِ فِيهِ, (MA,) He decided against him in the affair. (M, MA, K, * TA.) — — And افتات بِأَمْرِهِ He effected, or executed, his affair without consulting any one: thus accord. to As, without hemz: (T, TA:) and, as is related on the authority of ISh and ISk, one says, افتأت بأمره, with hemz, meaning he was alone in his affair; and in like manner one says, بِرَأْيِهِ in his opinion. (TA. [See also art. فأت.]) — — And افتات الكَلَامَ He originated, or excogitated, the speech: (O, K, TA:) and he extemporized the speech; spoke it without consideration, or thought, or preparation, or without pausing, or hesitating; as also اِفْتَلَتَهُ. (TA.) فَوْتٌ an inf. n. of 1. (S, * M, &c.) — — فَوْتَ فَمِهِ and فَوْتَ رُمْحِهِ and فَوْتَ يَدِهِ [lit. Beyond the reach of his mouth and of his spear and of his hand, or arm (in several copies of the K erroneously written فُوْتُ)] mean where he sees it but will not [be able to] reach it, or attain it. (K, TA.) A man said to another, reviling him, [or rather said of him,] جَعَلَ اللّٰهُ رِزْقَهُ فَوْتَ فَمِهِ i. e. [May God make his sustenance to be beyond the reach of his mouth,] where he shall see it and shall not attain it. (S, O. [And the like is said in the M and A.]) And one says, هُوَ مِنِّى فَوْتَ الرُّمْحِ [He, or it, is] where my spear will not reach him, or it. (S, A, O.) And هُوَ مِنِّى فَوْتَ اليَدِ [He, or it, is] beyond the reach of my hand, or arm: mentioned by Sb among what are peculiarly adverbial expressions. (M.) And أَفْلَتَنَا فُلَانٌ فَوْتَ اليَدِ and فَوْتَ الظُّفْرِ [Such a one escaped from us beyond the reach of a hand, or an arm, and beyond the reach of a finger-nail]. (A. [Golius, as on the authority of the A, has ↓ فُوَيْتَ ظُفْرٍ, which he explains as syn. with فَوْتَ يَدٍ; but it signifies A little beyond the reach of a finger-nail.]) — — أَسْمَعُ صَوْتًا وَأَرَى فَوْتًا means I hear a sound, or voice, but I see not a deed, or no deed. (TA in art. صوت.) — — فَوْتٌ signifies also The space between two fingers [when they are extended apart (see بُصْمٌ)]: (S, M, O, K:) pl. أَفْوَاتٌ. (S, M, O.) — — And you say, بَيْنَهُمَا فَوْتٌ ↓ فَائِتٌ like as you say بَوْنٌ بَائِنٌ [i. e. Between them two (meaning two men) is a wide distance; app. in respect of rank or estimation: the last word being in this case a corroborative, like the latter word in مَوْتٌ مَائِتٌ and لَيْلٌ لَائِلٌ]. (M.) فَوَاتٌ an inf. n. of 1. (S, * M, &c.) — — [Hence,] مَوْتُ الفَوَاتِ Sudden death: (S, M, A, O, K:) likewise termed المَوْتُ الفُوَاتُ and المَوْتُ الفَوَاتُ. (IAar, TA.) You say, مَاتَ مَوْتَ الفَوَاتِ He died a sudden death. (S, O.) The Prophet, passing by a leaning wall, quickened his pace; and being asked wherefore he did so, answered, أَخَافُ مَوْتَ الفَوَاتِ [I fear sudden death]. (O.) فُوَيْتٌ One who follows his, or her, own opinion only, (M, O, K,) not consulting any one: (O:) applied alike to a man and to a woman: (M, O, K:) on the authority of Er-Riyáshee: pronounced by AZ with hemz. (O.) — — See also فَوْتٌ [of which it is the dim.] فَائِتٌ act. part. n. of 1 [q. v.]. (T.) — — See also فَوْتٌ, last sentence. فوج 1 فَاجَ, [aor. يَفُوجُ,] said of musk, i. q. فَاحَ [i. e. It diffused, or exhaled, its odour]. (O, K.) — — And, said of the day, (tropical:) It became cool. (O, K, TA.) And one says, فَاجَتِ الشَّمْسُ عِنْدَ بَرْدِ النَّهَارِ (assumed tropical:) [The sun became moderated at the cool time of the day]. (O.) 2 لَسْتُ بِرَائِحٍ حَتَّى أُفَوِّجَ means [I am not going in the evening] until I refresh myself by the coolness of the air. (K: there expl. by the words أَىْ أُبَرِّدَ عَنْ نَفْسِى [in which, for أُبَرِّدَ, I read أُبْرِدَ]: in some copies [erroneously] عَلَى نفسى.) 4 افاج, (K,) inf. n. إِفَاجَةٌ, (S,) He hastened, or went quickly; (S, K, and O and Msb in art. فيج:) and he ran. (S, K.) — — And افاج القَوْمُ فِى الأَرْضِ The people, or party, went away, and spread, or dispersed themselves, in the land. (L in art. فيج.) — — And افاج فِى عَدْوِهِ He was slow in his running. (L in art. فيج.) [Thus افاج has two contr. significations.] — Also He sent the camels to the watering-trough, or tank, drove by drove. (O, * K.) 10 أُسْتُفِيجَ فُلَانٌ Such a one was desired, or incited, to be [quick, or] brisk, or prompt; syn. أُسْتُخِفَّ. (K, and O in art. فيج.) فَوْجٌ A company, congregated body, party, or group, of men; (S, A, O, L, Msb, K; *) as also ↓ فَائِجٌ, (L,) and ↓ فَائِجَةٌ, (K,) and ↓ فَيْجٌ, (O, K, and Msb in art. فيج, q. v.,) which last is said by Az to be originally فَيِّجٌ, from فَاجَ, aor. يَفُوجُ, like هَيِّنٌ from هَانَ, aor. يَهُونُ, for which they say also هَيْنٌ: (O, and Msb * in art. فيج:) or a crowd, or dense company &c.: (so accord. to an explanation of the first of the following pls. by Z in the Ksh and by Bd, both in Kur cx. 2:) or a company, &c., of the followers, or dependants, of chiefs: or a great crowd of men: (L:) [and app. (assumed tropical:) a multitude of things: (see an ex. voce أَفْكَلُ, in art. فكل:)] pl. [of pauc.] أَفْوَاجٌ [also used as a pl. of mult.] (S, O, Msb, K) and [of mult.] فُوُوجٌ and pl. pl. أَفَاوِيجُ (S, O, Msb, K) and أَفَاوِجُ (S, O, K) and أَفَائِجُ, as though pl. of أَفْيِجَةٌ. (O.) فَيْجٌ: see the next preceding paragraph: — and see also art. فيج. فَائِجٌ: see فَوْجٌ. One says, مَرَّ بِنَا فَائِجُ وَلِيمَةِ فُلَانٍ, meaning The company (فَوْج) of those that were at the repast of such a one [passed by us]. (TA.) — It is said that فَائِجٌ, applied to a she-camel, signifies Fat: or such as is termed حَائِلٌ, and fat: but the word commonly known [thus used] is فَاثِجٌ [q. v.]. (TA.) فَائِجَةٌ: see فَوْجٌ: — and see also art. فيج. فوح 1 فَاحَ المِسْكُ, (Msb, K,) aor. يَفُوحُ and يَفِيحُ; (Msb;) or فَاحَتْ رِيحُ المِسْكِ, aor. تَفُوحُ and تَفِيحُ; (S;) inf. n. فَوْحٌ (S, Msb, K) and فُؤُوحٌ and فَوَحَانٌ, (S, K,) and فَيْحٌ (S, Msb, K) and فَيَحَانٌ; (S, K;) The musk diffused [or exhaled] its odour; (Msb, K;) or the odour of the musk diffused itself [or became exhaled]; and فاح الطِّيبُ the perfume diffused [or exhaled] its odour; (S;) or this last signifies the perfume became perceptible; or it clung and remained; [in a garment or person;] syn. عَبِقَ: (Msb in art. فيح:) the verb is not used in relation to a foul, or disagreeable odour or thing: (S, A, Msb, K:) of such an odour one says هَبَّتْ: (Msb:) or the former verb is common to both: (K:) but this assertion is outweighed [by the other]: (TA:) فَوْحٌ signifies the giving forth, and exhaling, a sweet, or pleasant, odour: (KL:) and the perceiving such an odour: Fr says that فَاحَتْ رِيحُهُ and فَاخَتْ are syn.; but AZ says the فَوْخ is attended by sound. (TA.) — — For other significations of this verb, see art. فيح. 4 افاح: for this verb, see art. فيح. 6 نَزَلْنَا فِى بُسْتَانٍ تَنَاوَحَتْ أَطْيَارُهُ وَتَفَاوَحَتْ أَنْوَارُهُ [We alighted in a garden the birds of which warbled plaintively, one to another, and the flowers of which exhaled sweet odours, one with another]. (A.) فَوْحٌ الحَيْضِ The chief and first portion of the menstrual discharge. (L.) فَوْحَةٌ [A spreading, or an exhalation], of perfume. (TA in art. عصر.) فوخ 1 فَاخَتِ الرِّيحُ, aor. تَفُوخُ, inf. n. فَوَخَانٌ; (K;) as also فاخت, aor. تَفِيخُ, (K in art. فيخ,) inf. n. فَيْخٌ and فَيَخَانٌ; (TA in art. فيخ;) The wind, or odour, rose, or diffused itself: (K:) you say, فَاخَتْ مِنْهُ رِيحٌ طَيِّبَةٌ, aor. تَفُوخُ and تَفِيخُ, a sweet odour diffused itself from him, or it; like فاحت: (AO, As, S:) or فاخت الرِّيحُ, aor. تَفُوخُ, (AZ, S, K,) inf. n. فَوْخٌ (AZ, TA in art. فوح,) or فَوَخَانٌ, (AZ, TA in the present art.,) signifies the wind made a sound, or noise, (AZ, S, K, TA,) in its blowing. (AZ, TA.) — — And فاخ الحَرُّ The heat became allayed, or assuaged. (L.) — See also the next paragraph, in two places. 4 افاخ, (AZ, S, K,) inf. n. إِفَاخَةٌ, (Lth, AZ, S, IAth,) He (a man) emitted wind, (Lth, AZ, S, K,) with a sound, (AZ, S,) from the anus; (Lth;) and ↓ فاخ, aor. يَفُوخُ, inf. n. فَوَخَانٌ (K, TA) and فَوْخٌ, (TA,) signifies the same: (K, TA:) or the former, he voided excrement with an emission of wind: (IAth, TA:) [mentioned also in art. فيخ:] and he (a man, or a beast,) emitted wind in voiding urine: (ISh, S:) and ↓ فاخ, aor. يَفُوخُ, it (the emission of excrement) made a sound. (L.) — — افاخ بِبَوْلِهِ He emitted his urine from a dilated aperture. (L.) And افاخت She (a camel) made a sprinkling with her urine. (L.) — — افاخ الزِّقَّ, inf. n. as above, He opened the mouth of the زِقّ [or skin for wine &c.] to give vent to the air within it:

thus accord. to Fr; who says that he heard a sheykh, of those having knowledge in the Arabic language, explain this phrase as meaning he smeared the inside of the زِقّ with رُبّ [or rob]. (L.) — — أَفِخْ عَنْكَ مِنَ الظَّهِيرَةِ, (L, TA,) in the K عَنَّا, but correctly عنك, as in other lexicons, (TA,) [as also أَفِح,] means أَبْرِدْ, (L, K,) i. e. Stay thou until the mid-day heat shall have become assuaged, and the air be cool. (L, TA.) فود 1 فَادَ, aor. يَفُودُ, (S, Mgh, O, K, and T in art. فيد,) inf. n. فَوْدٌ; (AA, K, and T in art. فيد;) as also فَادَ, aor. يَفِيدُ, (S, O, K, and T &c. in art. فيد,) inf. n. فَيْدٌ; (IAar, K, and T in art. فيد;) He died. (T, S, Mgh, O, K.) — And فاد, aor. يَفُودُ, (M,) inf. n. فَوْدٌ, (K,) It (property) continued, or belonged, or appertained, syn. ثَبَتَ, (M, K,) لِصَاحِبِهِ to its owner; (M;) as also فاد, aor. يَفِيدُ, (S, L, K, in art. فيد,) inf. n. فَيْدٌ: (K:) or (so in the K) it went away, passed away, or departed; (K;) as also فاد, aor. يَفِيدُ, (K in art. فيد,) inf. n. فَيْدٌ. (K. [See also art. فيد.]) — فادهُ, (As, Yaakoob, T, M, L,) aor. يَفُودُهُ, (Yaa- koob, M, * L,) inf. n. فَوْدٌ, (K,) He mixed it, (M, L, K,) namely, saffron [&c.], (M, L,) or perfume &c., (As, T,) or moistened it with water &c.; (L;) syn. دَافَهُ; (As, Yaakoob, T, M, L;) from which it is formed by transposition [accord. to the lexicologists; but not accord. to the grammarians, because it has an inf. n.]: (M, L:) and so فادهُ, aor. يَفِيدُهُ, (S, L, K, in art. فيد,) inf. n. فَيْدٌ. (L. [See also art. فيد.]) 4 أَفَدْتُهُ I killed him; destroyed him. (O, K. [See also art. فيد.]) — And I gave him property. (M, L, K.) It belongs to this art. and to art. فيد [q. v.]. (L.) — — See also 10. 5 تفوّد فَوْقَ الجَبَلِ He (a mountain-goat) ascended (أَشْرَفَ) upon the mountain. (O, * L, K.) 6 هُمَا يَتَفَاوَدَانِ العِلْمَ (ISh, K) is a phrase used by the vulgar, (ISh,) but the correct expression is يَتَفَايَدَانِ, meaning They two impart knowledge, each to the other: (K:) or يتفايدان بَالْمَالِ بَيْنَهُمَا They two give, of the property, each to the other; or profit, or benefit, each other therewith: (ISh:) or, in the opinion of MF, each is allowable. (TA. [See also art. فيد.]) 10 استفادهُ, (M, L, K,) and ↓ افادهُ, (M, K,) [respecting which latter see 10 in art. فيد,] as also تفيّد, (K, [but this belongs to art. فيد only,]) He gained it, acquired it, or got it, for himself, namely, property [&c.]. (M, L, K.) [See more in art. فيد.] فَوْدٌ Each of the two sides of the head: (As, S, M, A, O, L, Msb, K:) pl. أَفْوَادٌ: (M, L, Msb:) one says, بَدَا الشَّيْبُ بِفَوْدَيْهِ [Hoariness appeared in the two sides of his head]. (S, O, L.) And The main, or chief, portion of the hair of the head, next the ear; (M, L, K;) or of the hair that descends below the lobe of the ear, next the ear: (IF, L, Msb:) or فَوْدَانِ signifies [two locks, or plaited locks, of hair, such as are termed] ضَفِيرَتَانِ (ISk, S, O, L, Msb) of a man (ISk, S, O, L) and of a woman. (O.) — — (assumed tropical:) The side (K, TA) of anything; (TA;) each of the two sides (M, L) of a thing. (L.) You say, اِرْفَعْ فَوْدَ الخِبَآءِ (tropical:) Raise thou the side of the tent. (A.) And نَزَلُوا بَيْنَ فَوْدَيِ الوَادِى (tropical:) [They alighted, or abode, between the two sides of the valley]. (A.) — — (tropical:) Each of the two equiponderant halves of the load of a beast: (S, M, O, L, K, TA:) one says, قَعَدَ بَيْنَ الفَوْدَيْنِ (tropical:) [He sat between the two equiponderant halves of the load of the beast]. (S, O, L, TA.) And [hence, app.,] (assumed tropical:) A [sack such as is termed] جُوَالِق. (K.) — — (assumed tropical:) The part that is abundant in plumage of each of the wings of the eagle: (M:) [or each of the wings; for] one says, أَلْقَتِ العُقَابُ فَوْدَيْهَا عَلَى الهَيْثَمِ (tropical:) [The eagle cast] its wings [upon, or over, the eaglet]. (A.) — — One says also, جَعَلْتُ الكِتَابَ فَوْدَيْنِ, meaning (tropical:) I doubled the upper part of the letter, or writing, over the lower part, so that it became two halves. (A, O.) — — And اِسْتَلَمْتُ فَوْدَ البَيْتِ (tropical:) [I touched, by kissing, or with the hand,] the corner of the House [of God; i. e., of the Kaabeh]. (A.) — Also A company, congregated body, party, or group, of men; or a crowd, or dense company &c.; or a great crowd of men; syn. فَوْج: (Ibn- 'Abbád, O, K:) pl. أَفْوَادٌ. (Ibn-'Abbád, O.) فَوَادٌ, (O, K,) with fet-h to the ف, (O,) like سَحَاب [in form], (K,) i. q. فُؤَادٌ [generally meaning The heart (see other explanations in art. فأد)]; (O, K;) a dial. var. of the latter word. (O.) فَائِدَةٌ a subst. from فَادَ المَالُ, (M, K, and L in art. فيد,) in the sense of ثَبَتَ: (M, and L in art. فيد:) it belongs to this art. and to art. فيد. (TA. [See the latter art.]) مَفُودٌ, applied to perfume &c., i. q. مَدُوفٌ [Mixed, or moistened with water &c.]; (As, T;) as also مُفِيدٌ. (S and O and L in art. فيد.) رَجُلٌ مِتْلَافٌ مِفْوَادٌ A destructive man; as also مِفْيَادٌ. (Ibn-'Abbád, O, K.) فور 1 فَارَ, (M, Msb, K,) aor. يَفُورُ, said of water; (Msb;) and فَارَتْ, aor. تَفُورُ, said of a قِدْر [or cooking-pot]; (T, S;) inf. n. فَوْرٌ and فَوَرَانٌ (T, S, M, Msb, K) [the latter of which is the more common] and فُؤُورٌ (M, K) and فُوَارٌ; (M, TA;) It boiled, or estuated. (T, S, M, Msb, K.) — — [فار said of a liquor, It fermented. (See نَبِيذٌ.) — — Said of blood, and of wine, It flushed, or mantled, in the cheeks or head.] — — فارت نَفْسُهُ His soul [or stomach] heaved; or became agitated by a tendency to vomit; i. q. ثارت [q. v.]. (T in art. ثور.) — — فار ↓ فَائِرُهُ i. q. ثار ثَائِرُهُ (T, S, K) His anger boiled [or became roused or excited]; (S;) or he was, or became, angry. (TA.) — — [And ↓ the same phrase is expl. in the M, accord. to the transcript in the TT, as signifying إِنْتَشَرَ غَضَبُهُ; but I think that the right reading is evidently عَصَبُهُ; and the meaning, His sinews became swollen; said of a horse or the like: see art. نشر; and see also فَائِرٌ, below.] — — فار العِرْقُ, inf. n. فَوَرَانٌ, The vein became excited, or in a state of commotion, and flowed forth [with blood]: (M, K, TA:) to which is added in the K, وَضَرَبَ; but this is a mistake, occasioned by a false reading of the next words in the M, which are وَضَرْبٌ فَوَّارٌ رَغِيبٌ وَاسِعٌ. (TA. [See فَوَّارٌ.]) — — فَوْرُ العِرْقِ, in a horse means The vein's having inflations, or knots, [or a varicose condition,] apparent in it; which is disapproved. (ISk, TA.) — — فار said of water signifies also It welled, and came forth, from the earth, or ground: (Mgh:) it appeared, pouring forth, from the spring, or source. (TA.) — — فاروا is said of men assembled in market-places [app. as meaning They bustled, or were in a state of commotion]. (TA.) — — فار المِسْكُ, inf. n. فُوَارٌ and فَوَرَانٌ, [The odour of] the musk spread. (M, K.) — فُرْتُهُ: see 4. — Also (فُرْتُهُ) I made for it, i. e. the balance, what are termed فِيَارَانِ [dual of فِيَارٌ, q. v.]. (Th, M, K.) 2 فوّر لِلنُّفَسَآءِ He made what is termed فِيرَة [q. v.] for the woman in the state following childbirth. (M, K.) 4 أَفَرْتُهُ and ↓ فُرْتُهُ I made it to boil, or estuate. (IAar, M, K.) الفَارُ The muscles of a man: (M, K:) also mentioned in art. فأر, as written with ء. (TA.) أَبْرِزْ نَارَكَ وَإِنْ هَزَلْتَ فَارَكَ [Put forth thy fire, that passengers may see it and be attracted by it, though thou make lean thy muscles,] is a saying meaning (assumed tropical:) give food though thou injure thy body [by doing so]. (M, L.) — See also فَأْرٌ (with which it is syn. in other senses), in art. فأر. فَوْرٌ [originally an inf. n.: see 1.] The burning, or heat, and boiling, of Hell. (TA.) And Intenseness, or vehemence, of heat; (TA;) as also ↓ فَوْرَةٌ. (S.) — — فَوْرُ الشَّفَقِ The remains of the redness in the western horizon after sunset: as also ثَوْرُهُ. (TA.) [See also فَوْرَةٌ.] — And A time: (TA:) [or rather] the present time in which is no delaying. (Msb.) Thus in the saying, الشُّفْعَةُ عَلَى الفَوْرِ [The right of pre-emption is to be had] in the present time in which is no delaying. (Msb.) — — And hence, A state in which is no delay. (Msb.) You say, جَآءَ فُلَانٌ فِى حَاجَتِهِ ثُمَّ رَجَعَ مِنْ فَوْرِهِ [Such a one came for the object of his want,] then returned immediately, or at once: or, as some say, with the same motion with which he came, not ceasing from motion after it; properly, conjoining what was before the coming with what was after it, without tarrying. (Msb.) And أَتَوْا مِنْ فَوْرِهِمْ, meaning مِنْ وَجْهِهِمْ [i. e., app., They came in a headlong manner; like the phrase مَضَى عَلَى وَجْهِهِ];

(M, K, TA; but the M has جَاؤُوا instead of أَتَوْا;) and this is said by Zj to be the meaning of مِنْ فَوْرِهِمْ in the Kur iii. 121: (M, TA:) or قَبْلَ أَنْ يَسْكُنُوا [before their resting, or ceasing from motion]: (K, TA:) or مِنْ فَوْرِهِمْ in the Kur ubi suprà means in the commencement of their procedure: (O:) or in, or at, their instant of time; (Ksh, Bd;) i. e. [in, or at, the same instant, or] immediately: (Bd:) and أَتَيْتُ فُلَانًا مِنْ فَوْرِى, meaning قَبْلَ أَنْ أَسْكُنَ [i. e. I came to such a one before my resting, or ceasing from motion]. (S, O.) And you say, فَعَلْتُهُ مِنْ فَوْرِى, meaning I did it at once, or instantly. (T, TA.) فُورٌ Gazelles: (T, S, M, K:) a word having no sing.; (T, S, M, TA;) accord. to IAar and Yaakoob: (TA:) or its sing. is ↓ فَائِرٌ; (M, K, TA;) accord. to Kr. (TA.) One says, لَا أَفْعَلُ كَذَا مَا لَأْلَأَتِ الفُورُ I will not do such a thing while the gazelles wag their tails. (IAar, T, S.) فَارَةُ المِسْكِ The odour of musk: or the bag, or receptacle, [i. e. the follicle, or vesicle,] thereof: (M, L:) [Sgh says that] this and what next follows have been mentioned in art. فأر, [q. v.,] but should more properly be mentioned in the present art., both being from فَارَ, aor. يَفُورُ. (O.) — — فَارَةُ الإِبِلِ means The sweet exhalation from the skins of the camels when they are moist after returning from the water. (M, K.) فَوْرَةٌ: see فَوْرٌ: — — and فُوَارَةٌ. — — Also An ebullition of anger, rage, or passion; syn. هَائِجٌ. (S and K in art. هيج.) — — And Freshness, or newness: so in the saying أَخَذْتُ الشَّىْءَ بِفَوْرَتِهِ [I took the thing in its fresh, or new, state]. (TA.) — — [And hence,] فَوْرَةُ النَّهَارِ The first part, or beginning, of the day. (T, TA.) And فَوْرَةُ العِشَآءِ The time [next] after the عِشَآء [or nightfall]. (S, TA.) — — فَوْرَةُ النَّاسِ The place where people congregate, and where they bustle, or are in a state of commotion, (يَفُورُونَ,) in their market-places. (TA.) — — فَوْرَةُ الجَبَلِ The higher, or highest, part; and the elevated and hard, or elevated and plain or level, part; of the mountain. (K.) فُورَةٌ i. q. فُؤْرَةٌ [expl. in art. فأر] meaning A certain flatus in the pastern of a horse [&c.]. (O, K.) — — And i. q. كُوفَةٌ [A round piece, or collection, of red sand; or a piece, or collection, of sand mixed with pebbles; &c.]. (Kr, M, K.) فِيرَةٌ Fenugreek (حُلْبَةٌ) mixed [in the manner described voce فَئِيرَةٌ (q. v.) in art. فأر] for the woman in the state following childbirth. (M, K.) فِيَارٌ sing. of فِيَارَانِ, (T,) which signifies The two things (T, S, M, O, K) of iron (M, K) between which is the tongue of the balance: (T, S, M, O, K:) originally with و in the place of the ى, (M, O,) changed into ى because of the kesreh before it. (O.) فُوَارَةٌ The froth, or foam, that boils, or boils over, of a cooking-pot: (S and K in this art. * and voce طُبَاخَةٌ:) and ↓ مَفَاوِرُ signifies the same, mentioned by Ibn-'Abbád. (O.) And [in like manner] ↓ فَوْرَةٌ signifies The mantling foam upon the surface of wine. (TA.) فَوَّارٌ [an intensive epithet from فَارَ; signifying Boiling much; &c.: — — and Water, &c., welling forth abundantly; gushing]. — — [Hence,] ضَرْبٌ فَوَّارٌ A smiting [that inflicts a wound] such as is wide, (IAar, M, TA,) so that the blood flows [abundantly]: (M:) a poet says, بِضَرْبٍ يُخَفِّتُ فَوَّارُهُ وَطَعْنٍ تَرَى الدَّمَ مِنْهُ رَشِيشَا إِذَا قَتَلُوا مِنْكُمُ فَارِسًا ضَمِنَّا لَهُ بَعْدَهُ أَنْ يَعِيشَا (IAar, M, TA. [The text of the M as given in the TT, for تَرَى الدَّمَ, has يُرِى الدم; and for أَنْ يَعِيشَا, it has او يعيشا: and the right reading of the first hemistich seems to be, بِضَرْبٍ تُخَفِّتُ فَوَّارَةٍ; for an inf. n. is sometimes made fem.: see an instance of ضَرْب as fem. in the EM p. 157: the poet means, With a smiting that silences, or kills, inflicting a wide and gushing wound; and a piercing with the spear in consequence of which thou seest the blood sprinkled: when they slay a horseman of you, we are responsible for him after it that he shall live: i. e., as is said in the M, his blood shall be revenged, so that he will be as though he had not been slain: and it is also there said that by يخفّت فوّاره is meant لنها واسعة فدمها يسيل ولا صوت له; in which the two fem. pronouns and the fem. epithet all relate to the word ضَرْب, agreeably with what I have stated to be in my opinion the right reading of the first hemistich.]) فَؤُورٌ Sharp, as an epithet applied to a man; syn. حَدِيدٌ. (O, K.) See also طَؤُورٌ. فَوَّارَةٌ, (accord. to the K,) or ↓ فُوَّارَةٌ, (accord. to a copy of the M,) A source, or spring, of water: (M, K:) [the latter word is app. the right in this case; for] IAar says that ↓ فُوَّارَةٌ is applied to a wave: and to a بِرْكَة [i. e. watering-trough, or the like; or basin, pool, pond; &c.]: and فَوَّارَةٌ, to anything that is not water: and in one place he says that دَوَّارَةٌ and فَوَّارَةٌ are applied to anything that does not move nor turn round; and دُوَّارَةٌ and ↓ فُوَّارَةٌ to such as moves and turns round. (T, TA.) — — فَوَّارَةُ الوَرِكِ, with fet-h and teshdeed, signifies The hole, or perforating aperture, of the ورك [or haunch]: (S, O:) or the فَوَّارَة, (K,) or ↓ فُوَارَة, (so in a copy of the M,) is an aperture in the وَرِك [or haunch], to the belly, or interior of the body, not obstructed by bone: (M, K:) [these two explanations plainly apply to the sacroischiatic foramen: but what here follows is consistent with what precedes, though somewhat less clear:] or the فَوَّارَتَانِ, (K,) or ↓ فُوَّارَتَانِ, (accord. to a copy of the M,) are [two parts, in the region of the pelvis, described as being] سِكَّتَانِ [a word which I do not find to have any proper meaning that would be here apposite, but which seems to be applied in this case, by a kind of catachresis, to two parts through which a weapon or the like may pass,] between [each of] the haunch-bones or hip-bones (بَيْنَ الوَرِكَيْنِ) and the قُحْقُح [or ischium], towards the side of the وَرِك [or hip-bone], (M, K,) not intervening as obstacles in the way to the belly, or interior of the body; and they are what become in a state of commotion in the act of walking, or going along. (M.) [See also الفَائِلُ, in art. فيل.] And accord. to Lth, the term فَوَّارَتَانِ, (O, and so in a copy of the T,) or ↓ فُوَّارَتَانِ, (so in another copy of the T,) is applied to Two appertenances of the كَرِش [or stomach, properly of a ruminant animal], having within them two small nodous lumps (غُدَّتَانِ), which latter are not eaten, and each of which is a piece of flesh in the midst of red flesh. (T, O.) فُوَّارَةٌ: see the next preceding paragraph, in six places. فَائِرٌ [part. n. of 1: — — hence, فَارَ فَائِرُهُ]: see 1, in two places. — — Applied to a beast, of the equine and other kinds, Swollen in the sinews; syn. مُنْتَشِرُ العَصَبِ. (K. [In the TA, this is said to be a mistake for منتشر الغَضَبِ, and thus I find it to be written in the L, and in a copy of the M accord. to the TT: but see what I have said, in the first paragraph of this art., respecting the phrase above mentioned.]) — See also فُورٌ. مَفَاوِرُ: see فُوَارَةٌ. فوز 1 فَازَ, aor. يَفُوزُ, inf. n. فَوْزٌ (S, A, O, Msb, K) and مَفَازٌ and مَفَازَةٌ, (TA,) He attained, acquired, gained, or won, good, or good fortune, (S, A, O, Msb, * K,) or his wish or desire, or what he desired or sought; (Bd in iii. 182, and TA;) he met with, or experienced, that for which one would be regarded with a wish to be in the like condition, without its being desired that it should pass away from him; he became far from what was disliked, or hated, or evil: (TA:) he succeeded, or was successful: he won, or gained the victory: (Msb:) [he had his arrow drawn, or] his arrow came forth [from the رِبَابَة], in the game called المَيْسِر: and (tropical:) it (an arrow) won; or came forth before its fellow [or fellows in that game]. (O, * TA.) You say, فَازَ بِهِ He attained it, acquired it, gained it, or won it; (Kh, A, O, Msb, K;) namely, good, or good fortune; (Kh, O;) or reward: (A:) and he took it away, went away with it. (S, K.) — — He became safe, or secure; he escaped. (S, A, O, Msb, K.) You say, فَازَ مِنهُ He became safe, or secure, from it; he escaped it; (A, O, K;) namely, evil; (TA;) or punishment. (A, O, TA.) And طُوبَى لِمَنْ فَازَ بِالثَّوَابِ وَفَازَ مِنَ العِقَابِ A happy end is his who gains reward and escapes punishment. (A.) — And فَازَ, (S, O, K,) aor. يَفُوزُ, (TA,) inf. n. فَوْزٌ, (S, A, K,) (tropical:) He perished: (S, A, K:) he died; and so ↓ فَوَّزَ: (S, A, O, Msb, K:) thus the former bears two contr. significations: (A, K:) but IB says that, accord. to some, the latter is not used in this sense unless preceded by another phrase such as in the

following ex.: فُلَانٌ بَعْدَهُ ↓ مَاتَ فُلَانٌ وَفَوَّزَ [Such a one died and such a one died after him]: and accord. to others, ↓ فوّز signifies (tropical:) he became in the مَفَازَة [or state of temporary safety] which is between the present life and that which is to come. (TA.) [This last signification is given in the A.] — — See also 2. 2 فوّز (assumed tropical:) He went, or his course brought him, to the مَفَازَة: (IAar, TA:) or (tropical:) he went upon the مفازة: (A, TA:) or (assumed tropical:) he went away. (IAar, O, K:) or (tropical:) he went away into the مفازة: (A:) and ↓ فَازَ signifies (assumed tropical:) he traversed the مفازة. (Msb.) You say, فوّز بِإِبِلِهِ (S, A, O, K) (tropical:) He entered upon the مفازة with his camels. (S, O, K.) — — Also (assumed tropical:) He went forth from one land or country to another: and ↓ تفوّز signifies the same as فوّز. (TA.) — — See also 1, latter part, in three places. — And, said of a road, It was, or became, apparent: (O, K:) and Sgh adds. [but not in the O,] and it stopped, or came to an end. (TA.) 4 افازهُ بِكَذَا He (God, S, O, K, or a man, Msb) caused him to attain, acquire, gain, or win, such a thing. (S, O, Msb, K.) 5 تَفَوَّزَ see 2. فَازٌ: see what next follows. فَازَةٌ A [tent such as is called] مِظَلَّة, (S, K.) with two poles, (K,) or that is extended with a pole: (S; in which is added, "it is in my opinion an Arabic word: ") pl. [or rather coll. gen. n.] ↓ فَازٌ. (ISd, TA.) فَائِزَةٌ (tropical:) A thing that rejoices one, and by which one attains good or the object of his desire: you say, فَازَ بِفَائِزَةٍ (tropical:) He attained, acquired, gained, or won, a thing that rejoiced him, &c. (A, O, * TA.) مَفَازٌ: see the following paragraph, near the end. مَفَازَةٌ A place of safety, security, or escape. (S, A, O, K.) So in the Kur [iii. 185], فَلَا تَحْسِبَنَّهُمْ بِمَفَازَةٍ مِنَ العَذَابِ [Do thou by no means reckon them to be in a place of security from punishment]: (S, A, * O:) or, accord. to Fr, the meaning here is, far from punishment. (TA.) — — A cause, or means, of prosperity, or success, or of the attainment or acquisition of that which one desires or seeks, or of what is good, or of that whereby one becomes in a happy or good state; syn. مَفْلَحَةٌ. (A.) — — (tropical:) [The state of temporary safety which is between the present life and that which is to come. See 1, last signification.] — (tropical:) A place of perdition, or destruction: (Msb, K: *) or i. q. فَلَاةٌ: (A:) [i. e.] a desert; syn. بَرِّيَّةٌ; any [desert such as is called] قَفْرٌ: (TA:) or a desert in which is no water: (ISh, O, K:) and a desert in which is no water for the space of a journey of two nights or more: when there is none for the space of a journey of a night and a day, it is not thus called. (ISh, O, TA:) or a tract in which two wateringplaces are so far apart that camels are kept from drinking two days, with a portion of the day preceding them and of the day following them, [accord. to that which is generally preferred of the explanations of the term رِبْعٌ which is here employed,] and other animals [that journey quicker] drink on alternate days; as also فَلَاةٌ: or such as is between that in which camels are kept from drinking two days &c. as above, and that in which other animals drink on alternate days; as also فَيْفَاةٌ: (TA:) so called to prognosticate good fortune, and safety. (As, IF, S, A, O, Msb,) as meaning a place of safety, (A,) from فَازَ signifying " he became safe: " (Msb:) or from فَوَّزَ, (IAar, S, O, * Msb,) or فَازَ. (AHei, TA.) signifying " he perished," (IAar, S, O, * AHei,) or " he died: " (Msb, TA:) AHei condemns the former of these assertions; but Az and ISd say that it is the more commonly approved, though the latter is the more agreeable with analogy: (TA:) or it is so called because he who comes forth from it, having traversed it, is safe: (IAar, TA:) the pl. is مَفَاوِزُ: (S:) and ↓ مَفَازٌ signifies the same as مَفَازَةٌ. so in a trad. of Kaab Ibn-Málik; فَاسْتَقْبَلَ سَفَرًا بَعِيدًا وَمَفَازًا [And he saw before him, or looked forward to, a far journey and a desert, or a waterless desert, &c.]. (TA.) فوص 3 المُفَاوَصَةُ signifies The being clear, or perspicuous, syn. البَيَانُ, (S, O, K,) in talk or discourse (فِى الحَدِيثِ). (S. [In the O, and K, مِنَ الحَدِيثِ; and hence it is said in the TK that فَاوَصَ الحَدِيثَ signifies بَيَّنَهُ He made the talk, or discourse, clear, or perspicuous: but for this I do not find any authority.]) Some say المُفَايَصَةُ. (IB, TA in art. فيص.) [See also 4 in art. فيص.] مَا أَفَاصَ بِكَلِمَةٍ 4: see art. فيص. [It seems to be indicated in the S that this is from المُفَاوَصَةُ, expl. above: and the like of this is app. said by IB.] 6 التَّفَاوُصُ signifies التَّبَايُنُ [The being, or becoming, separated, one from another]; from البَيْنُ, not from البَيَانُ: (O, K:) originally التَّفَايُصُ; mentioned also [in a different sense] in art. فيص. (TA.) See the latter art. فوض 2 فوّض إِلَيْهِ الأَمْرَ, (S, M, A, O, Msb, K,) inf. n. تَفْوِيضٌ, (Mgh, O, Msb,) He committed to him the thing, affair, or case; syn. رَدَّ (S, A, O, K,) or صَيَّرَ, (M,) or سَلَّمَ; (Mgh, Msb;) abstaining from contention, or litigation; (Mgh;) and made him arbiter thereof. (TA.) It is said in the Kur [xl. 47], وَأُفَوِّضُ أَمْرِى إِلَى اللّٰهِ (TA,) (A, TA) And I commit my case unto God, making Him arbiter thereof. (TA.) — — التَّفْوِيضُ فِى النِّكَاحِ, (S, O,) or نِكَاحُ التَّفْوِيضِ, (TA,) is The giving [a woman] in marriage without [requiring] a dowry. (S, O, TA.) You say, فوّض المَرْأَةِ He gave the woman in marriage without [requiring] a dowry. (K.) And فَوَّضَتْ نِكَاحَهَا إِلَى الزَّوْجِ, فَوَّضَتْ بُضْعَهَا إِلَى زَوْجِهَا, (Mgh,) or (Msb,) She married herself to her husband without a dowry: (Mgh, Msb:) or فَوَّضَتْ signifies She gave up, or renounced, the ordinance of the dowry. (Msb.) 3 مُفَاضَةٌ signifies The being copartner, or copartners, in everything; (O, K;) [as though each of two persons, or every one of more than two, committed all that he had to the other, or others;] as also ↓ تَفَاوُضٌ. (K.) [See 6.] Hence, (TA,) شِرْكَةُ المُفَاوَضَةِ Copartnership in everything; (Lth, M, S, A, * Mgh, * TA;) in which everything is common property; (Lth, M, TA;) opposed to شِرْكَةُ العِنَانِ, which is copartnership in one thing: (Lth:) or copartnership of two persons in all that they possess: (Msb:) or copartnership of two persons in all that is in their hands, or that they may afterwards acquire; which is null and void accord. to Esh-Sháfi'ee, but allowable accord. to Aboo-Haneefeh and his two companions [Aboo-Yoosuf and Mohammad]. (TA.) You say, شَارَكْتُهُ شِرْكَةَ مُفَاوَضَةٍ I was copartner with him in all the property that we both together possessed. (Az, TA.) Hence also, (TA,) مُفَاوَضَةُ العُلَمَاءِ The conversing and conferring of the learned on matters of science; each of two persons receiving what the other had [to communicate], and giving what he himself had to the other; as though each committed what he had to his companion. (O, * TA.) — — The commixing [in social intercourse]. (A.) — — The being coequal. (A, O, K.) — — The competing (مُجَارَاةٌ) in an affair. (K.) You say, فَاوَضَهُ فِى أَمْرِهِ, (S, O, TA,) or فِى كَذَا, (Mgh,) He competed with him, (جَارَاهُ, S, Mgh, O, TA, [for which Golius has read جازاه, whence he has been led to assign to فاوض a wrong meaning, which Freytag has inadvertently copied,]) and did like as he did, (Mgh,) in his affair, (S, TA,) or in such an affair. (Mgh.) And فَاوَضْتُهُ I competed with him; syn. جَارَيْتُهُ: and كَانَ بَيْنَهُمَا مُفَاوَضَةٌ [There was, between them two, competing]. (A.) 6 تَفَاوَضَ see 3. You say, تَفَاوَضَ الشَّرِيكَانِ فِى المَالِ The two partners were sharers in the property altogether: (S, O, TA:) or تفاوض الشريكان signifies the two partners were coequal. (A, Mgh.) — — [Hence, تفاوضوا They conversed and conferred together; every one receiving what the others had to communicate, and giving what he himself had to the others: see 3. — — And They mixed together in social intercourse: see, again, 3.] — — تفاوضوا الحَدِيثَ They [discoursed together; or] began, or commenced, or entered upon, discourse. (M, Msb.) [See an ex. in a verse cited in the first paragraph of art. زهو.] — —

Also, تفاوضوا فِى الأَمْرِ They competed (فَاوَضَ بَعْضُهُمْ بَعْضًا, [every one doing like as the others did,]) in the affair. (S, O, K.) فَوْضَةٌ a subst. from مُفَاوَضَةٌ (O, TA) [signifying, app., Copartnership: &c.]. قَوْمٌ فَوْضَى A party, or company, of men who are equals, having no chief: (S, O, Msb, K:) or separated, or in a state of dispersion; (Lth, O, K;) فوضى being pl. of فَائِضٌ, which is not in use: (Lth, O:) or mixed, (S, O, M, K,) one with another; (S, O, K;) in which sense, also, فوضى is applied to a number of ostriches: (S, O:) or having no commander, nor any to collect them together: (M:) or mixed, and having no commander over them. (A.) You say, النَّاسُ فَوْضَى فِى هٰذَا The people are equals in this; there is no distinction to be made between them. (Mgh.) And جَآءَ القَوْمُ فَوْضَى The party, or company, of men came mixed together. (S.) And الوَحْشُ فَوْضَى The wild animals are in a state of separation, or dispersion, (O, TA,) going to and fro. (TA.) أَمْوَالُهُمْ فَوْضَى بَيْنَهُمْ Their possessions are property which they share among themselves; as also فَيْضُوضَآءُ and فَيْضُوضَى. (S.) And مَتَاعُهُمْ فَوْضَى بَيْنَهُمْ, and فَوْضَى فَضًا, Their goods are common property among them. (M.) And المَالُ فَوْضَى بَيْنَهُمْ The property is promiscuous among them: whosoever desireth of them a thing taketh it. (Msb.) And كَانَتْ خَيْبَرُ فَوْضَى Kheyber was promiscuous (Mgh) common property (Mgh, Msb) among the Companions; not divided. (Msb.) — — أَمْرُهُمْ فَوْضَى, and ↓ فَوْضَآءُ, (M,) or فَوْضَى بَيْنَهُمْ, and فَيْضَى, (TA,) Their case is mixed, or promiscuous: or is equal among them: (Lh, M, TA:) or أَمْرُهُمْ فَوْضَى بَيْنَهُمْ, (AZ, O, K,) or فَوْضُوضَآءُ ↓ بَيْنَهُمْ, (TA,) or both, (O, TA,) Their case is mixed, or promiscuous, (AZ, O, K,) every one of them making free use of that which belongs to another, (K,) one wearing the garment of another, and one eating the food of another, none of them consulting his companion respecting that which he does without his order. (AZ, O.) [See a similar phrase voce مَشْوَرَةٌ.] فَوْضَآءُ: and see فوضى, last sentence. فَوْضُوضَآءُ: see فوضى, last sentence. تَفْوَاضَةٌ Remains of life: (O, TA:) so in the saying, رَأَيْتُ التَّفْوَاضَةَ لِفُلَانٍ (O) or بِفُلَانٍ (TA) [I saw the remains of life pertaining to, or in, such a one]. مُفَوِّضَةٌ A woman who marries herself to her husband without a dowry: (Mgh, Msb:) or who gives up, or renounces, the ordinance of the dowry: (Msb:) or, accord. to some, the word is مُفَوَّضَةٌ, (Mgh, Msb,) meaning married by her guardian without the naming of the dowry: (Mgh:) or meaning having the affair of the dowry committed to her by the law, so that she may make it obligatory or annul it: (Msb:) or meaning married without the mention of a dowry, or on the condition of her having no dowry. (KT.) فوط 2 فوّطهُ, inf. n. تَفْوِيطٌ, He clad him, or attired him, with a فُوطَة. (TA.) فُوطَةٌ sing. of فُوَطٌ, which signifies Cloths that are brought from Es-Sind, (Lth, O, K, TA,) thick, or coarse, and short, used as waistwrappers: (Lth, O, TA:) or striped waistwrappers: (K:) Az says, I have not heard this word in aught of the language of the Arabs, and I know not whether it be an Arabic word or of the language of the foreigners, but I have seen in El-Koofeh striped waist-wrappers, which are sold, and are bought by the camel-drivers and the Arabs of the desert and the servants and the people of the lowest sort, who use them as waist-wrappers, and call them thus; sing. فُوطَةٌ: IDrd says that it is not an Arabic word: (O, TA:) it is added in the K, or it is a word of the language of Es-Sind: Sgh says, (TA,) فوطه is a word of the language of Es-Sind, arabicized, from پُوتَه, with a dammeh not fully sounded: (O, TA:) [and SM adds,] it is called with us in El-Yemen, أَزْهَرِيَّة: and by reason of frequency of usage, they have derived from it the verb above-mentioned. (TA.) The dim. of فُوطَةٌ is ↓ فُوَيْطَةٌ. (Har p. 294.) [See also De Sacy's Chrest. Arabe, see. ed., i. 195.] — — It (the pl.) is also applied to Short napkins, with striped extremities, woven at El-Mahalleh ElKubrà, in Egypt, which a man puts upon his knees to preserve himself therewith [from being soiled] at meals [and with which the hands are wiped after washing]. (TA.) فُوطِىٌّ Blue, but not of a clear blueness. (TA.) فُوَيْطَةٌ dim. of فُوطَةٌ, q. v. فَوَّاطٌ A weaver, or seller, of فُوَط, pl. of فُوطَةٌ. (TA.) مُفَوَّطٌ A man clad, or attired, with a فُوطَة. (TA.) فوظ 1 فَاظَ, aor. يَفُوظُ, inf. n. فَوْظٌ and فَوَاظٌ: see فَاظَ in art. فيظ. فوف 1 مَا فَافَ بِخَيْرٍ, (T, M, O,) or مَا فَافَ عَنِّى بِخَيْرٍ, (K.) وَلَا زَنْجَرَ, (T, O, K,) aor. يَفُوفُ, (K,) inf. n. فَوْفٌ, (T, M, O, K,) [may be rendered He did not benefit, or he did not benefit me, with what might be taken between the nail of his thumb and that of his forefinger, nor did he with what might be taken by the inside of the nail of the thumb from the extremity of the fore tooth; i. e., with a thing inconceivably small; or with anything; being] a phrase meaning one's answering (T, M, O, K) a person who has asked for a thing (T, O, K) by putting his thumb-nail upon the nail of his fore finger, (T, M, O, K,) and by taking away the inner side of the nail [of the thumb] from the extremity of the fore tooth, (T, O,) and saying " Not [even] this [will I give thee]," (T, O, K,) or " Not [even] the like of this. " (M.) فَوْفٌ: see the next paragraph, in two places. فُوفٌ The whiteness that is upon the nails of young persons; (S, M, O, K;) as also ↓ فَوْفٌ; (T, M, K;) the latter mentioned by Fr, but not known by IAar; (T;) or the former is the more common: (K:) n. un. with ↓ ة; (M, K;) meaning a portion thereof. (M.) — — And The integument [or pellicle] that is upon [what is termed] the core of the heart, and the stone of the date. (عَلَى حَبَّةِ القَلْبِ وَالنَّوَاةِ,) beneath the flesh [or pulpy substance] of the date: (M, K:) of the white grain [i. e. the embryo, which resembles a white grain,] in the interior of the date stone, from which the palm-tree grows forth [or germinates]: and it is said that ↓ فُوفَةٌ signifies the integument [or pellicle] that is upon the date stone (S, O:) [i. e.] the thin integument that is upon the date-stone; also called the قِطْمِير. (T.) — — [Hence, or from one of the significations mentioned above,] one says, مَا أَغْنَى عَنِّى فُوفًا i. e. [He (a man, S, O) did not avail me] aught. (S, O, K.) And مَا ذَاقَ فُوفًا [He tasted not] aught. (T, K.) — — And فُوفٌ signifies also Any integument; (M, K;) and so ↓ فُوفَةٌ. (K) — — And The bladder of an animal of the bovine kind; as also ↓ فَوْفٌ: (K.) mentioned by Sgh in the TS. (TA.) — — Also A sort of the [garments called] بَرُود of El-Yemen: (M, K:) thin, variegated, or figured, garments of El-Yemen: (IAar, T:) and one says also ↓ بُرْدٌ فُوفِىٌّ, and ثُوثِىٌّ, which is formed by substitution, and mentioned by Yaakoob, and بُرْدُ أَفْوَافٍ meaning a بُرْد having white stripes. (M.) and so ↓ بُرْدٌ مُفَوَّفٌ; (S, M, K;) or this last and بُرْدُ أَفْوَافٍ signify a thin بُرْد; (S, O, K, TA;) and in like manner one says حُلَّةُ أَفْوَافٍ. (TA.) أَفْوَافٌ is pl. of فُوفٌ: (S, O:) and accord. to Lth, the أَفْوَاف are of the [بُرُود called] عَصْب [q. v.] of ElYemen. (O.) — — Also Flowers or blossoms, syn. زَهْرٌ: [in the CK زَهَر;] used in this sense by Ibn-Ahmar; being likened by him to the garments called فُوف. (T, K, TA.) — — And Portions of cotton: (O, K, and so in some copies of the S:) [perhaps meaning] a white thing [resembling cotton] which is in the عُشَر [q. v.]. (Ham p. 784.) — — [And Freytag mentions its signifying The extreme portion of the penis; as on the authority of the K: but he seems to have confounded فُوفٌ with فُوقٌ.] فُوفَةٌ the subst. denoted by the verb فَافَ: (M, TA:) [as such,] it is coupled by a poet with زِنْجِير [which is similar to it is meaning: see this last word]. (S, O, TA.) — — Also n. un. of فُوفٌ. (S, M, O, K.) See this latter word, in three places. بُرْدٌ فُوفِىٌّ: see فُوفٌ, latter half. بُرْدٌ مُفَوَّفٌ: see فُوفٌ, latter half. — — غُرْفَةٌ مُفَوَّفَةٌ, the mention of which occurs in a trad. of Kaab, means [An upper chamber] whereof one brick is of gold and another of silver [i. e. constructed of gold and silver bricks alternately]. (TA.) فوفل انفوفل, (K, [there said to be بِالضَّمِّ وَالفَتْحِ, app. indicating that it is الفُوفُلُ and الفَوْفَلُ, but accord. to the CK

and TK الفُوفَلُ, and thus only, as though it were said to be بَالضَّمِّ فَالْفَتْحِ.]) or شَجَرَةٌ الفَوْفَلِ, (thus written in the (??) [in the TT, as from the M, شجر الفوفل, thus, without the affix ة to the former (??), and without any vowel sign,]) accord. to AHn, (M,) or Aboo-Ziyád, (O,). A palm-tree, (??), or betel nut palm,] like the (??), that (??) racemes (??) which are the فوفل, resembling (??), (M, O, K,) of which some are (??) and some (??), not of the growth of the land of the Arab: (O:) [in one of my copies of the S, the فوْفَل (thus the word is there written) is said to be a tree like the coco(??) not in the other copy it is not mentioned:] the فوفل is said by AHn to be the fruit of a certain palm-tree, (??) as though it were (??): (M:) in the T(??) (??) it is said to be a fruit like the Syrian جَوْز [(??)], of (??) astringent quality, found upon trees resembling the (??): (TA:) it is good for (??) and gross (??), (K, TA.) (??) (??); (TA;) and for infla(??) of the (??), (K, TA,) (??) dressing and (??) and (??) (??) digestive. (TA.) فوق 1 فَاقَهُمْ, (S, Mgh, O, Msb, K,) derived from فَوْق as signifying the contr. of تَحْت, Mgh.) aor. يَفُوقُهُمْ, (S, O.) inf. n. فَوْقٌ (O, K) and فَوَاقٌ (K) and فَوْقَانٌ, (CK.) He (a man, S, (??) Msb) was, or became, above them, or (??) to them, or (??) (??) them, or (??) them, (S, Mgh, O, Msb, K,) namely, his (??), (S, O, Msb, K,) (??) others (Mgh) (??), or signify, or nobility. (S, O, K;) and (??) them; (Msb, TA:) and (??) argument (??) فُقْتُ فُلَانًا I became (??) (??) as though above him in station. (TA.) And فَاقَتِ الجَارِيَةُ بِالجَمَالِ The young woman ex(??) (??)]. (Msb.) It is said in a trad., حُبِّبَ إِلَىَّ الجَمَالُ حَتَّى مَا أُحِبُّ أَنْ يَفُوقَنِى أَحَدٌ بِشِرَاكِ نَعْلٍ [Comeliness has been made lovely to me so that I love not that any (??) should (??) in the though of a sandal] (TA.) — فاق, (S, O, K,) aor. يَفُوقُ, (O,) inf. n. فُوَاقٌ, (S, O, K,) said of a man, (S,) means that The wind rose from his chest; (S, O, K;) [i. e. he hiccoughed, or hickuped; a signification indicated by its being said that] فُوَاقٌ means the reiterating of an overpowering [or involuntary] sobbing sound: (Msb, TA:) and ↓ فُوَاقٌ [as a subst.] signifies also the wind [itself] that rises from the chest (S, O, K) of a man. (S, O) — — And, accord. to Az, (Msb,) فاق, (Msb, TA,) aor. (??). (Msb,) inf. n. فُوَاقٌ (Msb, TA) and فُؤُوقٌ, (TA.) He was affected, or taken with a p(??)ting, or breathing [shortly, or] uninterruptedly. (Msb, TA.) — — And فاق بِنَفْسِهِ, (S, * O, K,) aor. يَفُوقٌ, (S, O,) inf. n. فُؤُوقٌ [or فُوُوقٌ (S, O, K) and فُوَاقٌ. (K,) said of a man, (S.) His spirit was about to pass forth: (S, O, K:) or he gave up his spirit. (S, * O, * K:) as also فاق [alone] aor. يفيق (IAar, O and K in art. فيق:) or he died. (K;) or ↓ فُوَاقٌ [is app. held by some to be a simple subst., and] accord. to IAar signifies death itself: (TA:) or it signifies, (S, O, Msb,) (??) signifies also, (K.) an affection [i. e. a gasping, or show catching of the breath,] incident to a man at the point of death: (S, O, Msb, K:) and one says [of the man], فاق, aor. يَفُوقُ, inf. n. فوق [app. فَوَقٌ]; the verb being of the class of طَلَبَ of which the inf. n. most commonly used is طَلَبَ; or, if the saying that the verb is of the (??) of طَلَبَ be not meant to indicate the form of its inf. n. as well as that of its aor., فوق may (??) mistranscription for فُؤُوقٌ or فُوُوقٌ] (Msb.) — فاقت, (O, K,) aor. تَفُوقُ, inf. n. فُوَاقٌ, (TA.) She (a camel) had in her udder the فِيقَة, or milk that had collected between two milkings. (O, K, TA;) and (K) so ↓ أَفَاقَتْ (S, O, K) or the latter verb signifies she (a camel) attained to the time for the being milked: and the inf. n. is إِفَاقَةٌ and (??) inf. n.] ↓ فُوَاقٌ: (IAar, TA:) or إِفَاقَةٌ (??) (??) the she-camel means her (??) back from the pasturing, and left (??) and (??) [her milk]. (ISb, TA:) and إِفَاقَةُ الدِّرَّةِ signifies the returning of the milk. (??) Ibn-Kethweh, TA.) [See also فُوَاقٌ, below.] — فَوْقٌ signifies A bending, or [thus in the TA is from the K, but in copies of the K " and " a breaking. (K, TA,) in the (??) (فِى الفَوقِ) (K,) or in one of the two (??) of the (??), (TA.) of an arrow: (K, TA:) or its verb said of an arrow, is فاق, aor. يَفَاقُ, inf. n. فَاقٌ and فَوْقٌ, in which the و is then made movent with fet-h. [so that the word becomes فَوَقٌ,] because this verb is of the class of فَعِلَ, aor. يَفْعَلُ: (K, TA.) or one says of an arrow فَوِقَ, [aor يَفْوَقُ,] inf. n. فَوَقٌ, meaning its notch broke: (Msb;) and ↓ انفاق said of an arrow signifies thus; (S, Msb;) (??) notch became much broken. (O, K, TA;) or became split, or cracked. (TA.) — — And فُقْتُ السَّهْمَ, (S, O, Msb, K,) inf. n. فَوْقٌ, (Msb,) I broke the notch of the arrow. (S, O, Msb, K.) And فاق الشَّىْءَ, aor. يَفُوقُ, He broke the thing. (TA.) — فاق in the sense of افتاق [from فَاقَةٌ] is not allowable. (S, O.) 2 فوّقهُ, inf. n. تَفْوِيقٌ, He made him, or judged him, to excel, or to have excelled. (TA.) — فوّق الفَصِيلَ, (S, O, K,) inf. n. as above, said of the pastor, (TA,) He gave to the young unweaned camel to drink the quantities of milk that had collected in the udder between two milkings time after time. (S, O, K, TA. [See فُوَاقٌ.]) — — And [hence] one says, ↓ فَوَّقَنِى الأَمَانِىَّ وَأَرْضَعَنِى أَفَاوِيقَ بِرِّهِ (tropical:) [He made me to obtain on repeated occasions the things wished for, and nourished me with the recurrent supplies of his bounty]. (TA.) And it is said in a trad. of 'Alee, إِنَّ بَنِى أُمَيَّةَ لَيُفَوِّقُونَنِى تُرَاثَ مُحَمَّدٍ, meaning (assumed tropical:) [Verily the sons of Umeiyeh] give to me by little and little of the property [constituting the heritage of Mohammad]. (TA.) — — See also 10. — فوّق السَّهْمَ, (inf. n. as above, Msb,) He made to the arrow a فُوق [i. e. notch for the bow-string]. (S, O, Msb, K.) — — And [hence,] فوّق المَرْأَةَ (assumed tropical:) He slit the vulva of the woman. (TA in art. سوس.) — — See also the next paragraph, last sentence. 4 إِفَاقَةٌ, (O, K, TA,) some say, (O, TA,) signifies A resting; (O, K, TA;) from ↓ فُوَاقٌ signifying a resting between two milkings; (O, TA;) which latter meaning, as well as the former, the K erroneously assigns to the former word. (TA.) — — And أَفَاقَتْ said of a she-camel, signifies the same as فَاقَتْ expl. above: see 1, latter half, (O, K, TA.) — — And [hence, perhaps,] افاق مِنْ مَرَضِهِ, (S, O, K, TA,) and مِنْ سُكْرِهِ, (S, O,) and مِنْ غَشْيَتِهِ, (O, TA,) inf. n. إِفَاقَةٌ; (TA;) and ↓ استفاق; both signify the same; (S, O, K;) i. e. He returned to a healthy, or sound, state [of body and of mind, from his disease, and from his intoxication, and from his swoon, or fit of insensibility]: (O, K, TA:) or one says of the diseased, افاق and ↓ استفاق meaning he became convalescent; or recovered, but not completely, his health and strength: and the subst. [or quasi-inf. n.] is ↓ فُوَاقٌ: (TA:) and one says of the insane, or possessed, افاق, inf. n. إِفَاقَةٌ, meaning he recovered his intelligence; and of the intoxicated, likewise, افاق, originally افاق مِنْ سُكْرِهِ, like as one says اِسْتَيْقَظَ مِنْ نَوْمِهِ: (Msb:) [and it is said that] ↓ الاِسْتِفَاقَةُ as syn. with الإِفَاقَةُ is derived from فَوْق meaning the contr. of تَحْت, like as تَعَلَّى مِنْ مَرَضِهِ and تَمَاثَلَ are from العُلُوُّ and المُثُولُ: (Har p. 132:) but accord. to 'Alee Ibn-'Eesà, ↓ استفاق signifies he sought, or desired, الإِفَاقَة. (Ham p. 541.) — — And [hence,] افاق الزَّمَانُ (tropical:) The time became abundant in herbage after barrenness or drought. (O, K, TA.) — أَفَقْتُ السَّهْمَ, (inf. n. إِفَاقَةٌ, Msb,) I put the فُوق [or notch] of the arrow upon the bowstring, (S, O, Msb, * K,) to shoot with it; (S, O, Msb;) as also أَوْفَقْتُهُ: but أَفْوَقْتُهُ is extr., (S, O, K,) and should not be said, (S, O,) or, accord. to Yoo, one says أَفْوَقْتُهُ also: (O:) and, accord. to the A, ↓ فوّق السَّهْمَ signifies [in like manner] he put the bow-string into the notch of the arrow on the occasion of shooting. (TA.) 5 تفوّق عَلَى قَوْمِهِ He exalted himself above his people, or party. (O, * K, * TA.) — تفوّق said of a young unweaned camel, He drank [or sucked] the quantities of milk that had collected in the udder between two milkings time after time. (S, O, K.) — — And تَفَوَّقَهَا He milked her, namely, a camel, drawing from her the quantities of milk that had collected in her udder time after time; (O, K;) as also ↓ استفاقها. (K. [But see this

latter below.]) — — Hence the trad. respecting Aboo-Moosà, that he was discoursing with Ma'ádh, of reciting the Kur-án, and said, أَمَّا أَنَا فَأَتَفَوَّقُهُ تَفَوُّقَ اللَّقُوحِ [As for me, I draw it forth in the manner of the drawing forth of the milk of the milch camel at the times when it has collected in her udder], meaning (tropical:) I do not recite my set portion at once, but piecemeal, in my night and my day. (S, O, TA.) — — One says also تفوّق شَرَابَهُ i. e. (tropical:) He drank his wine, or beverage, part after part. (TA.) Sb has mentioned that يَتَجَرَّعَهُ and يَتَفَوَّقَهُ are said of that which is not a labouring to do a thing at once, but is an act after an act, performed in a leisurely manner. (O, TA.) 7 انفاق It (a thing) broke, or became broken; quasi-pass. of فَاقَ الشَّىْءَ meaning كَسَرَهُ. (TA.) — — See also 1, near the end. — — Said of a camel, He became lean, or emaciated: — — and He perished, or died. (O, K.) 8 افتاق He was, or became, poor, or in want, or need: (S, O, Msb, K:) فَاقَ in this sense is not allowable. (S, O.) — And He died with much فُوَاق [which may here mean either hiccoughing (which often occurs at the close of a fatal fever &c.), or gasping, or short catching of the breath]. (O, K.) 10 إِسْتَفْوَقَ see 4, in four places. — استفاقها: see 5. [It signifies as there explained: or it signifies, or signifies also,] He delayed the milking her, namely, a camel, until her milk collected in her udder, or in order that it might collect; and so ↓ فوّقها, inf. n. تَفْوِيقٌ. (TA.) One says, اِسْتَفِقِ النَّاقَةَ Milk not thou the she-camel before the time. (O, * K.) — — — — And مَا يَسْتَفِيقُ مِنَ الشَّرَابِ He does not abstain [from drinking wine]: (O, K, TA:) or he does not drink it in the set time: or he does not appoint a time for drinking it, but drinks it always. (TA.) فَاقٌ A [large bowl such as is termed] جَفْنَة, filled with food. (Lth, T, O, K.) — And Cooked olive-oil. (O, K, TA.) So in the saying of Shemmákh, (O, TA, *) describing the hair of a woman, (TA,) قَامَتْ تُرِيكَ أَثِيثَ النَّبْتِ مُنْسَدِلًا مِثْلَ الأَسَاوِدِ قَدْ مُسِّحْنَ بِالفَاقِ [She stood showing to thee hair abundant and luxuriant, or abundant and long, in respect of growth, let down, like the black serpents that have been anointed with cooked olive-oil]: or, as some say, meaning الأَنْفَاق, meaning fresh olive-oil [from إِنْفَاق, a Pers. word signifying " olive-oil "]: or, as AA relates it, the poet said, قَدْ شُدِّخْنَ بِالفَاقِ [that have been crushed in the فاق]; and accord. to him the last word has the meaning here next following. (O, TA.) — And The desert; syn. صَحْرَآءُ: (O, K, TA:) so says AA: and on one occasion he says that الفاق means a certain land: (O: a meaning also mentioned in the K:) or a certain wide land. (TA.) — It is also expl. as signifying بَان [i. e. Oil of ben]: and also A comb: on the authority of Th: and it may have either of these meanings in the verse cited above. (TA.) — And accord. to the K, it signifies Tall, and incongruous in make; and so ↓ فُوقٌ and ↓ فُوقَّةٌ and ↓ فِيقٌ and ↓ فُوَاقٌ and ↓ فُيَاقٌ: but these words are all correctly, in this [or a similar] sense with two káfs. (TA.) — Also, accord. to the K, A certain aquatic bird, long in the neck: but this, likewise, is correctly with two káfs. (TA.) فَوْقَ is the contr. of تَحْتَ; (S, Mgh, O, Msb, K;) [primarily signifying The location that is above, or over;] and is an adv. n. (Mgh, Msb, K) of place; (Mgh, Msb;) and a simple noun, indecl., [with dammeh for its termination, when the noun to which it should be prefixed is suppressed, and the meaning of this is intended to be understood, but not the word itself;] but when it is prefixed to another noun [which is either expressed or itself (and not merely its meaning) meant to be understood, and when the noun to which it should be prefixed is suppressed and neither this nor its meaning is meant to be understood,] it is declinable. (K. [For the words يَكُونُ اسْمًا وَظَرْفًا مَبْنِىٌّ, the reading of the K in the TA and CK, my MS. copy of the K (which I follow in this case) has يكون ظرفا واسما مبنيّا.]) One says, زَيْدٌ فَوْقَ السَّطْحِ [Zeyd is above, or rather upon, the house-top]. (Mgh, Msb.) And العِمَامَةُ فَوْقَ الرَّأْسِ [The turban is above, or upon, the head]. (Mgh.) And طَفَا فَوْقَ المَآءِ It floated upon the water. (S &c. in art. طفو.) Ks has mentioned the saying, أَفَوْقَ تَنَامُ أَمْ أَسْفَلَ [Dost thou, or wilt thou, sleep in the part that is above of the house &c., or in the part that is below? i. e., in the upper part, or in the lower part?] with fet-h, as suppressing the noun to which فوق is [meant to be understood as] prefixed. (TA.) Lth says that he who uses it as a صِفَة [by which (like other old writers) he means an adv. n. of place] should use the accus. case, as when one says, عَبْدُ اللّٰهِ فَوْقَ زَيْدٍ ['Abd-Allah is above Zeyd]: but if you make it simply a noun, you use the nom. case, and say, فَوْقُهُ رَأْسُهُ [His superior (meaning upper) part is his head]; for in this instance it is the head itself, and you make each to be governed in the nom. case by the other. (TA.) In the saying in the Kur [xvi. 28], فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ [And the roof fell on them from above them], the utility of the phrase من فوقهم is hardly apparent, because عليهم sometimes serves in its stead: but IJ says that من فوقهم may here have a useful office; for عَلَى is sometimes used in relation to deeds [or events] that are difficult, and deemed onerous; [for instance,] you say, قَدْ سِرْنَا عَشْرًا وَبَقِيَتْ عَلَيْنَا لَيْلَتَانِ [We have journeyed ten nights and the journeys two nights have remained as though incumbent on us]; &c.; so that if it were said فخرّ عليهم السقف without the adding من فوقهم, it might be supposed to be like the saying عَلَيْهِمْ دَارُهُمْ قَدْ خَرِبَتْ [Their abode had become in a state of ruin as a punishment upon them]; but when He [referring to God] says من فوقهم, that meaning which was supposable ceases to be so; and the meaning becomes this, that it [the roof] fell when they were beneath it. (TA.) إِذْ جَاؤُوكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ [When they came to you from above you and from below you], in the Kur [xxxiii. 10], relates to Benoo- Kureydhah, who came to them from above them; and to Kureysh and Ghatafán, who came from the district of Mekkeh, from below them. (TA.) وَالَّذِينَ اتَّقُوا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ, in the Kur [ii. 208], means (assumed tropical:) [But those who have been careful of their religious duties] shall be above them in station [on the day of resurrection]. (O.) And one says, [agreeably with what has been stated in the first sentence of this paragraph, أَخَذَهُ مِنْ فَوْقُ and أَخَذَهُ مِنْ فَوْقٍ, [meaning (assumed tropical:) He overcame him, or overpowered him, and in like manner أَتَاهُ من فوق, as expl. in the Ham p. 128. i. e. قَهَرَهُ namely, his adversary; and so a hawk, his pr? or quarry. (M and K in an expl. of أَدَلَّ عَلَيْهِ, in art. دل.) And [in a similar manner] فَوْق is metaphorically used as denoting excess, (Mgh, Msb.) and excellence: (Msb:) thus one says, العَشَرَةُ فَوْقَ التِّسْعَةِ (Mgh, Msb) i. e. (tropical:) Ten is above nine; meaning ten exceeds nine: (Msb:) and هٰذَا فَوْقَ ذَاكَ (Mgh, Msb) i. e. (tropical:) [This is above, or superior to, that;] meaning this is more excellent than that; (Msb:) and hence, (Mgh, Msb,) in the Kur iii. 24], (S, O,) بَعُوضَةً فَمَا فَوْقَهَا i. e. (tropical:) [A gnat and] what exceeds it (Mgh, Msb) in smallness, or in largeness; (Mgh, Msb, K;) what is smaller than it, (AO, S, O,) or what is larger than it, by the latter being meant the fly [mentioned in the Kur xxii. 72] and the spider [mentioned in xxix. 40], (Fr, S, O,) and the phrase as expl. in the former sense being like the reply to him who says " Such a one is small " ذٰلِكَ وَفَوْقَ i. e. (assumed tropical:) And smaller than that: (AO, O:) hence also, in the Kur iii. 12], فَإِنْ كُنَّ نِسَآءً فَوْقَ اثْنَتَيْنِ (Mgh, Msb) i. e. (tropical:) [And if they are women,] exceeding two. (Msb.) فُوقٌ The part, of the arrow, which is the place of the bow-string; [i. e. the notch thereof;] (S, O, Msb, K;) as also ↓ فُوقَةٌ: (Msb, K;) the former is masc., and also, like the latter, fem. (IAmb, Msb:) and الفُوقَانِ signifies the (??) [or two cusps of the فُوق, between which is put the bow string]; (O, K;) thus these are termed by the tribe of Hudheyl; but a poet who has used the dual form is said by AO to has mead thereby a single فُوق: (O:) the pl. [of mult.] is فُوَقٌ and [of pauc.] أَفْوَاقٌ; (S, O, Msb, K;) or, accord. to ISk,

these are pls. of فُوقَةٌ; (TA;) and فُقًا also is a pl., formed by transposition; [see an ex. in a verse cited voce عُرْقُوبٌ;] (K, TA;) one says فُقْوَةٌ and فُقًا [for فُوقَةٌ and فُوَقٌ]. (TA.) سَهْمٌ ذُو فُوقٍ means An arrow rendered complete by its having a فُوق: — — and hence ذَا فُوقٍ occurring in a trad. [as meaning (assumed tropical:) A complete share; for سَهْمٌ signifies " a share " as well as " an arrow "]. (A'Obeyd, O.) And أَعْلَاهُمْ فُوقًا, meaning (tropical:) He, or they, of them, haring the largest share of religion, is a metaphorical phrase, from the فُوق of the arrow. (TA.) — — And they say, أَقْبِلْ عَلَى فُوقِ نَبْلِكَ, [or, app., فُوَقِ نَبْلِكَ,] for نَبْلٌ is a coll. n., meaning " arrows," or " Arabian arrows,"] meaning (assumed tropical:) Betake thyself to thy affair, and that which concerns thee. (TA.) — — And رَمَيْنَا فُوقًا, (O, K,) or فُوقًا وَاحِدًا, (TA,) meaning رِشْقًا [i. e. (tropical:) We shot in one direction; or we shot one bout, in one direction], (O, K, TA.) — — [Hence, app.,] one says, كان فُلَانٌ لِأَوَّلِ فُوقٍ, meaning (tropical:) Such a one (??) [for the first discharge from the bow, i. e.,] the first shot and dying. (A, TA.) — — And [hence, perhaps.] فُوقٌ signifies also (tropical:) A mode, or manner, of speech: (A, O, K:) pl. فُوَقٌ. (TA) One says to a man when he enters upon a mode, or manner, of speech, خُذْ فِى فُوقٍ أَحْسَنَ مِنْهُ (tropical:) [Enter upon a mode, or manner, of speech better than it]. (A, TA.) — — And (tropical:) The first way (AA, O K, TA.) — — Hence. app., [they say, (??) (tropical:) Return(??) (??) (??) (??) (??) meaning (assumed tropical:) [What is the case of my wife that she is choked by her spittle (??) Then, or afterward,] may it (her spittle) not return to its channel [i. e. her throat, the way whence it came (??) that she may be suffocated). (O.) — — And one says (O, K) or a man when be l(??) gone away, (O,) مَا ارْتَدَّ عَلَى فُوقِهِ, meaning (assumed tropical:) He went away and he did not return [to the place whence he departed] (O, K) — — فُوقٌ also signifies, (O, K.) accord. to Ibn-'Abbád, (O, TA.) (assumed tropical:) The (??) of a woman: (O, K. TA) (??) As says that this is with ق [in the place of the ف]: (TA:) [it is, however, also said that] فُوقُ الرَّحِمِ signifies (tropical:) the rima of the vulva, by way of comparison [to the notch of the arrow]. (TA, in the supplement to this art.) — — [And app(??) the ear see 1 (??) art حرم, when it is ment(??) in such (??) manner as seems to pre(??) its being a mistranscription for قوف] — — And (??) (مَفْرَج), O. TA, (??) the (??) مَخْرَج, TA, (??) (??) (??) say, O) the extremity of the tongue. (O, K, TA.) — — And (assumed tropical:) The uppermost part of the penis, (En-Nadr, O, K, TA,) or of the glans thereof. (TA.) — And, accord. to the K, A certain bird; mean ing a certain aquatic bird: but this is correctly [قُوقٌ] with two káfs. (TA.) — See also فَاقٌ, last sentence but one. فِيَقٌ [originally فِوْقٌ]: see فِيقَةٌ. — Also, as mentioned in this art and in art. فيق, in the K: see فَاقٌ, last sentence but one. فَيَقٌ and فِيَقٌ: see مُفِيقٌ. فَاقَةٌ Poverty, (S, O, K,) want, or need. (S, O, Msb, K.) One says, هُوَ ذُو فَاقَةٍ He is one who is in [poverty or] want or need. (Msb.) (See 8.] It has no (unaugmented] verb. (TA.) فُوقَةٌ: see فُوقٌ, first sentence. — And see also فَاقٌ, last sentence but one. فَوَقَةٌ: see فَائِقٌ [of which, as a part. n., it is a pl.]. فَيْقَةٌ: see what next follows. فِيقَةٌ, (S, O, &c.,) originally فِوْقَةٌ, (TA,) the و having become ى because of the kesreh before it, (S, O, TA,) The milk that collects (S, O, K) (??) the udder (K) between two milkings: (S, O, K:) and سراج [or this is a mistake for اِبْن السَّرَّاج] has mentioned ↓ فَيْقَةٌ النَّاقَةِ, with fet-h: but ISd says, " I know not how that is: " (TA:) pl. ↓ فِيَقٌ (S, O, K.) [or rather this is a coll. gen. n. and فَاقَةٌ is its n. un.,] and فِيَقٌ (IB. K) and فيقَاتٌ (K.) and أَفْوَاقٌ, [a pl. of pauc.,] (S, O, K.) or (??) be pl. of the pl. فِيَقٌ. (IB. TA.) and أَفَاوِيقَ, (S. O. K,) which is a pi pl. (O, K) [or pl of أَفْوَاقٌ]. [See also عُرَاكَةٌ.] — — See also above, (??)]. 2, an ex. of أَفَاوِيق in a tropical sense. — — أَفَاوِيقُ also signifies (tropical:) The water that has collected in the clouds and then falls in rain. (S, O, K, TA ? time after time. (S, K. TA.) — — Also, i. e. أَفَاوِيقُ, (tropical:) The greater part of the night: (Lh, O, K, TA) so in the saying, خَرَجنَا بَعْدَ أَفَاوِيقَ مِنَ اللَّيْلِ (?? went forth] after the greater part of the night had passed: (Lh, (??):) or, accord. to Th, after pertions (أَقْطَاع) of the night. (TA.) — — فِيقَةُ الضُّحَى means (tropical:) The period of the [early portion of the forenoon called the] ضحى when the sun has become high: (Ibn-'Abbád, O, K, TA:) or, accord. to Z, the first part of the ضحى. (TA.) فَوْقَانِيٌّ [Of, or relating to, the location that is above, or over; superior; upper;] rel. n. of فَوْق, like as تَحْتَانِيٌّ is of تَحْت: ا and ن being very often added in the rel. n. (TA. in art. تحت.) — — And [hence, but more commonly فَوْقَانِيَّةٌ,] A gar ment worn by a man over that which (??) the body; [an upper-coat; generally long, reaching to the heels, ample in width, and with long sleeves: it seems to have been formerly peculiar to men of the learned professions:] of the dia(??) Mekkeh: posts-classical. TA [See Dezy's Dict. des Noms des Vétements (??)hea les Aral(??) p. 343]. فَوَاقٌ The returning supply of milk after sucking or milking. (TA.) — — See also the next paragraph, in three places. فُوَاقٌ: see 1, former half, in two places: — and see 1 again, latter half: — — and 4, in two places. — — Also (tropical:) The time between two milkings; (S, O, Msb, K;) for the she-camel was milked, and then left a little while for her young one to suck her in order that she might yield her milk copiously, after which she was milked again; (S, O;) and likewise the time between two suckings; (Ksh in xxxviii. 14;) and ↓ فَوَاقٌ signifies the same; (S, O, Msb, K:) or, (Msb, TA,) accord. to IF, (Msb,) the فواق of the she-camel is the retuning of the milk into the udder after the milking: (Msb, TA:) or فُوَاقٌ signifies the time between the opening of one's hand and the grasping with it the udder (K, TA) of the camel: or when the milker grasps the udder and then lets it go, in milking: (TA:) the pl. is أَفْوِقَةٌ and أَفِقَةٌ; (O, K;) and Fr says that فواق has for its pl. أَفِيقَةٌ, originally أَفْوِقَةٌ, the kesreh of the و being transferred to the ف, and the و being then changed into ى because of the kesreh before it; and أَفْوِقَةٌ has for its pl. أَفْوِقَاتٌ. (TA.) One says, مَا أَقَامَ عِنْدَهُ إِلَّا فُوَاقًا (tropical:) [He did not remain at his abode save as long as the time between two milkings]. (S, O, TA.) And it is said in a trad., العِيَادَةُ قَدْرُ فُوَاقِ النَّاقَةِ (assumed tropical:) [The period of the visiting of a sick person is the space of time between the two milkings of the she-camel]. (S.) And in a trad. of 'Alee occurs the saying, قَالَ لَهُ الأَسِيرُ أَنْظِرْنِى فُوَاقَ نَاقَةٍ i. e. (assumed tropical:) [The captive said to him,] Grant thou me a delay, or respite, as long as the time between two milkings [of a she-camel]. (TA.) مَا لَهَا مِنْ ↓ فَوَاقٍ and فُوَاقٍ in the Kur [xxxviii. 14], accord. to different readings, (S,) the latter the reading of the Koofees except 'Ásim, and the former that of the rest, (O,) means (assumed tropical:) [There shall not appertain to it] any postponement, or delay, and resting: (S:) or, accord. to AO, the latter is the meaning of the former reading; and the latter reading means, any waiting, or expecting: (TA:) or [both mean] any pausing as much as the time between two milkings, (Ksh, Bd,) or two suckings: (Ksh:) or any returning, and repeating; (I'Ab, Ksh, Bd;) from أَفَاقَ " he (a sick man) returned to a healthy, or sound, state "; and the فواق of the she-camel, when the supply of milk returns to her udder; (Ksh;) or because in it [i. e. the فواق] the milk returns to the udder; (Bd;) i. e. the blast [to which the words refer] shall be one only; it shall not be repeated. (Ksh.) The saying (Mgh, O, TA) of the Prophet, (O,) related in a trad., (O, TA,) قَسَمَ الغَنَائِمَ يَوْمَ بَدْرٍ عَنْ ↓ فَوَاقٍ or قَسَمَ غَنَائِمَ خَيْبَرَ عَنْ فُوَاقٍ, (Mgh,) (O, TA) and فُوَاقٍ, (TA,) means (assumed tropical:) He divided the spoils [of Kheyber, or

on the day of Bedr,] in the space of the rest between two milkings of a she-camel: (TA:) or quickly; (Mgh, O;) عن فواق meaning عَنْ صَادِرًا سُرْعَةٍ [i. e. قَسْمًا صَادِرًا عَنْ سُرْعَةٍ with a dividing proceeding from quickness]: (Mgh, O: *) or, as some say, the meaning is, making some of them [i. e. of those who composed his army] to be more highly distinguished (↓ أَفْوَق) than others (O, TA *) in the proportion of their spoils and of the trial undergone by them. (TA.) — See also فَاقٌ, last sentence but one. فُيَاقٌ, mentioned in this art. in the K: see فَاقٌ, last sentence but one. فَائِقٌ Superior, excellent, or surpassing: (Mgh, Msb: *) anything excellent, or choice, (O, K, TA,) and pure, in its kind. (TA.) You say, هُوَ فَائِقٌ فِى العِلْمِ [He is superior, excellent, or surpassing, in knowledge], and فِى الغِنَى [in wealth, &c.]. (Mgh.) And جَارِيَةٌ فَائِقَةٌ [A young woman excelling in beauty, or comeliness]. (Msb.) And فَوَقَةٌ [an irreg. pl. of فَائِقٌ, like as خَوَنَةٌ is of خَائِنٌ, for by rule these pls. should be فَاقَةٌ and خَانَةٌ,] signifies Elegant scholars, and orators. (IAar, O, K.) — Also The place of junction of the neck with the head: (S, O, K:) therefore when this is high, the neck is long. (S, O.) أَفْوَقُ: see فُوَاقٌ, last sentence but one. — Also An arrow of which the فُوق [or notch] is broken: (S, O, Msb, K, TA:) [and] an arrow having no فُوق: (L voce أَفَذُّ:) pl. فُوَقٌ [perhaps a mistranscription for the regular form of pl., i. e. فُوْقٌ; or it may be that the و is with fet-h to distinguish it from فُوقٌ signifying " a notch " of an arrow]: but IAar explains this as signifying arrows of which the heads have fallen. (TA.) One says, رَجَعَ فُلَانٌ بِأَفْوَقَ نَاصِلٍ (assumed tropical:) Such a one returned with an arrow having a broken notch and without a head upon it; meaning, with an incomplete share of good fortune: (S, O:) or, disappointed of attaining what he desired, or sought: a proverb. (TA.) And رَدَدْتُهُ بِأَفْوَقَ نَاصِلٍ (assumed tropical:) [I turned him back, or away, with a paltry benefit; or] I made his share of good fortune to be little, or incomplete. (TA.) And مَا بَلِلْتُ مِنْ فُلَانٍ بِأَفْوَقَ نَاصِلٍ, expl. in the first paragraph of art. بل. — — مَحَالَةٌ فَوْقَاءُ [A large sheave of a pulley] of which every سِنّ [or tooth, perhaps meaning cog, though I do not remember to have met with any description of a cogged محالة,] has two cusps (فُوقَانِ), (O, K,) like the فوقان [of the notch] of the arrow. (O.) [The strangeness of this explanation induces me to think that فَوْقَآءُ is here a mistranscription for فَوْهَآءُ, (see مَحَالَةٌ فَوْهَآءُ, in art. فوه,) and that the explanation is partly conjectural.] — — And كَمَرَةٌ فَوْقَآءُ A glans of a penis whereof the extremity is tapering in form, (O, K,) like that which is termed حَوْقَآءُ. (O.) مُفِيقٌ and مُفِيقَةٌ A she-camel having in her udder the milk that had collected between two milkings: (AA, S, O, K:) pl. مَفَاوِيقُ (S, O, K) and مَفَاوِقُ, (Akh, TA,) and ↓ فُيُقٌ also is pl. of مُفِيقٌ signifying as expl. above, mentioned by AA in the third vol. of his " Nawádir," and said by IB to be, accord. to analogy, pl. of فُوُوقٌ, and to be originally فُوُقٌ; but accord. to one relation of a verse in which it occurs, it is ↓ فِيَق, which is more agreeable with analogy. (TA.) — And the former, applied to a poet, is syn. with مُفْلِقٌ [i. e. One who poetizes admirably, or wonderfully.]. (Aboo-Turáb, K. [But its verb is mentioned in the O and K in art. فيق.]) مُفَوَّقٌ (tropical:) Food, and beverage, that is taken by little and little. (IAar, O, K, TA. [See its verb.]) — Applied to an arrow, [Having a notch made for the bow-string. (See 2.) — — And] Having the bow-string put into its notch on the occasion of shooting: [see 4, last sentence:] — — whence the saying, لَا زِلْتَ الخَيْرِ مُوَفَّقًا وَسَهْمُكَ فِى الكَرَمِ مُفَوَّقًا (assumed tropical:) [Mayest thou not cease to be rightly disposed in beneficence, and thine arrow made ready with the bow-string put into its notch in generosity]. (A, TA.) مُسْتَفِيقٌ A man who sleeps much: (O, K, TA:) mentioned by IAar; but this is strange. فول فُولٌ [Beans; or the bean; faba sativa of Jussieu; vicia faba of Linnæus; i. e.] i. q. بَاقِلَّى [q. v.]: (T, IF, S, Msb:) or i. q. حِمَّص [i. e. chick-peas; or the chick-pea]: (so in one of my copies of the S: [in most of the copies of the S, this word is mentioned at the end of art. فيل; but in the older of my copies, before that art.:]) or a certain grain, or seed, (حَبّ,) like the حِمَّص: but with the people of Syria [and of Egypt], i. q. بَاقِلَّى: or (as some say, M) specially the dry [thereof]: n. un. with ة: (M, K:) mentioned by Sb. (M.) فَوَّالٌ A seller of فُول. (TA.) فولاذ فُولَاذٌ: see art. فلذ. فوم 2 فَوَّمْتُ الخُبْزَ I made bread, or the bread. (IJ, M.) [And] فَوِّمُوا لَنَا Make ye bread for us: (T, S:) a phrase said by Fr to have been heard from the Arabs as meaning thus. (T.) فُومٌ, a word occurring in the Kur ii. 58, (T, S, M, &c.,) is expl. as signifying the same as ثُومٌ [which generally means Garlic; but is said to have also the meaning here next following]; (T, S, M, Msb, K;) said to be a dial. var. of the latter word, but app. [if meaning " garlic "] formed, as IJ says, by the substitution of ف for ث; (M;) and 'Abd-Allah [Ibn-Mes'ood] read [in the Kur ubi suprà] وَثُومِهَا [instead of وَفُومِهَا]: (Fr, T, S:) it is also expl. as signifying wheat; (T, S, M, Msb, K;) which is said by Lh to be a meaning of ثوم and فوم; and if Ibn-Mes'ood read the word as ثوم, the meaning is فوم, i. e. " wheat; " (T;) accord. to Fr, it is an old word, signifying thus, (T, S, *) and also bread; (T, S, K;) Zj says that there is no difference of state- ment among the lexicologists as to its having the former of these two meanings, that it is said to have the latter also, and that it also signifies the other grains, beside wheat, whereof bread is made [which last meaning is also mentioned in the K]; (T;) and IJ holds that it is rightly expl. as having the first of these three meanings (i. e. " wheat ") and the last of them: (M:) another meaning assigned to it is حِمَّصٌ [i. e. cicer arietinum; or chick-peas]; (S, K;) which is of the dial. of Syria: (S:) and it signifies also any عُقْدَة [app. meaning head of a plant, such as that] of an onion, or of a garlic: or a great gobbet of food: (K: [for أَوْ لُقْمَةٍ عَظِيمَةٍ in the CK, I read او لُقْمَةٌ عَظِيمَةٌ as in other copies of the K:]) in the dial. of Azd-es-Saráh, it is applied to ears of corn; and ↓ فُومَةٌ is its n. un.; (M;) this latter signifying an ear of corn, (S, K, TA,) as expl. by IDrd: (TA:) فُومٌ has فُومَانٌ [of the measure فُعْلَانٌ] for a pl., this being [virtually] a pl. pl.; mentioned by IJ, who says that the dammeh in فُومٌ is different from the dammeh in فُومَانٌ. (M, TA.) فُومَةٌ: see the next preceding paragraph, near the end. — — Also A thing that one carries between his two fingers. (K.) قَطَعُوا الشَّاةَ فُوَمًا فُوَمًا (M, K, *) means [They cut the sheep, or goat,] into a number of pieces; (M;) like فُوَمًا. (K.) فَامِىٌّ, altered from فُومِىٌّ, A seller of فُوم [app. 3]. in any of its senses, but accord. to the TA as meaning wheat, or chick-peas]: (S, K:) [or] a seller of fruit: (MA:) accord. to Az, (TA,) الفَامِىُّ means السُّكَّرِىُّ, (Mgh, TA,) who is called by the vulgar البَيَّاعُ [generally signifying the seller, or vender; perhaps here meaning the seller of sugar, though I do not anywhere find السُّكَّرِىُّ thus explained]; (Mgh;) but he says, "I do not think it genuine Arabic. " (TA.) فوه 1 فَاهَ بِهِ, (S, Msb, K,) aor. يَفُوهُ (S, Msb) and يَفِيهُ also, (ISd, TA,) inf. n. فَوْهٌ, (MA,) [and inf. n. of unity فَوْهَةٌ, (see Har p. 434,)] He uttered it, or pronounced it, (S, Msb, K,) namely, a saying; (S;) as also ↓ تفوّه. (S, K.) One says, مَا فُهْتُ بِكَلِمَةٍ, and ↓ مَا تَفَوَّهْتُ, i. e. I opened not my mouth with a word, or sentence. (S.) فَاهَ لِسَانٌ, a phrase used by El-Hareeree, the Arabs did not say: they only said, فاه الرَّجُلُ بِكَذَا [The man opened his mouth with such a thing, i. e., with such a saying, &c.]. (Har p. 191.) And هٰذَا أَمْرٌ مَا فُهْتُ عَنْهُ, inf. n. فُوُوهٌ [or فُؤُوهٌ ?], is a saying mentioned by Fr, as meaning This is a thing, or an affair, which I mentioned not, or have not mentioned. (TA.) — — See also 2. — فَوِهَ, aor. يَفْوَهُ, [inf. n. فَوَهٌ,] He (a man) had what is termed ↓ فَوَهٌ, (S, TA,) which means width of the mouth, (S, K, TA,) and largeness thereof: (TA:) or protrusion and length of the upper central incisors: (S, TA:) or length of all the teeth; length of the upper central incisors being termed رَوَقٌ: (IB, TA:) or

protrusion of the teeth from the lips, with length thereof. (K, TA.) 2 فوّههُ He (i. e. God) made him to be أَفْوَه [or wide in the mouth, &c.]. (S, K.) — — شَدَّ مَا فَوَّهْتَ فِى هٰذَا الطَّعَامِ, [thus accord. to the TA, but an explanation of مُفَوَّهٌ seems to show that the right reading is فُوِّهْتَ, in the pass. form,] and ↓ تَفَوَّهْتَ, and ↓ فُهْتَ, means شَدَّ مَا أَكَلْتَ [app. Much indeed, or greatly indeed, didst thou eat, or hast thou eaten, of this food; see شَدَّ: and see also 10]. (TA.) 3 فاوههُ, (K, TA,) inf. n. مُفَاوَهَةٌ; (TA;) and فَاهَاهُ, [formed from the former by transposition,] (K, TA,) inf. n. مُفَاهَاةٌ; (TA;) He talked, or discoursed, with him: [see also 6:] and he contended with him for superiority in glory, or excellence. (K, TA.) 5 تفوّه He spoke. (KL.) See also 1, first and second sentences. — — And see 2. — تفوّه المَكَانَ (assumed tropical:) He entered the فُوَّهَة of the place; (K, TA;) i. e., the mouth thereof; likened to the فَم [properly thus called] as being the first place of ingress to the interior thereof. (TA.) 6 تفاوهوا They talked [app. one to another: see 3]. (K.) 10 استفاه, (S, K,) inf. n. اِسْتِفَاهَةٌ and اِسْتِفَاهٌ, (K,) the latter mentioned by Lh, (TA,) He (a man, S) ate, (S, K,) or drank, (K,) vehemently, after scantiness, (S, K,) or after weakness; (so in a copy of the S;) but seldom used in relation to drinking: or you say, استفاه فِى الطَّعَامِ, meaning he ate much of the food: so says IAar, not particularizing the act as being after scarcity or not. (TA.) [See also 2.] — — And He quenched his thirst by drinking. (K.) فَاهٌ: see what next follows: and see the next paragraph again, in the latter half: — and the same word, and فَاهٍ, (the latter in two places,) see voce فَاوُوهَةٌ. فُوهٌ and ↓ فَاهٌ and ↓ فِيهٌ (K, TA) and, accord. to the copies of the K, فُوهَةٌ, [or, as in the CK, فَوْهَة,] but correctly ↓ فُوَّهَةٌ, (TA,) and فَمٌ, all signify the same [i. e. The mouth]: (K, TA:) the pl. is أَفْوَاهٌ, (S, K, TA,) pl. of فُوهٌ, (S, TA,) and as such its case is plain; as pl. of فِيهٌ, it is like أَرْوَاحٌ as pl. of رِيحٌ; as pl of فَاهٌ, it is allowable as having و for its original medial radical; but as pl. of فُوَّهَةٌ, it is anomalous: (TA:) and another pl. is أَفْمَامٌ, (K, TA,) said by some to be pl. of فُمٌّ or فَمٌّ, with teshdeed, of which an ex. occurs in a verse cited in the first paragraph of art. فم; but some disallow this pl.; and accord. to some, (TA,) it has no sing. (K, TA) agreeable with rule, (TA,) for فَمٌ is originally فَوَهٌ, (K, TA,) with the و movent by fet-h, or [فَوْهٌ, as in some copies of the S,] with the و quiescent, on the authority of IJ; (TA;) the ه is elided, and the و becomes a movent final, therefore it must be changed into ا, because of the fet-hah preceding it, so the word becomes فا; but a noun may not be of two letters whereof one is [the ن of] the tenween, (K, TA,) thus the passage is expressed in the M, but MF remarks that correctly we should say whereof one is the ا, (TA,) and therefore a hard letter is substituted for it, one similar to it in kind, which is م, for they are both labials, and in the م is a sort of humming sound (هُوِىٌّ, in the CK هُوِىٌّ,) in the mouth, [or rather in the nose,] resembling [the sound of] the prolongation of the و: (K, TA:) [several similar disquisitions, added in the TA, respecting the change from فوه to فم, I omit, regarding them as needless: what is said on this subject in the S, in art. فم, I have mentioned in that art.:] in the present art., J says that the م of فم is a substitute for the ه, not for the و, of فوه; but this is a mistake: (IB, TA:) the dual of فَمٌ is فَمَانِ and فَمَوَانِ (IAar, S, Msb, K) and فَمَيَانِ, the second and third of which are anomalous: (IAar, K:) of the second, which occurs in a verse of ElFarezdak, [and respecting which see the first paragraph of art. فم,] Sb says that it is used by poetic license. (TA.) In using it as a prefixed noun, in the phrase هٰذَا فُوهُهُ, they deemed the combination of the two هs difficult in respect of utterance; therefore they suppressed the [radical] ه thereof [in this case, and then in other, similar, cases], and said, هٰذَا فُوهُ, and فُو زَيْدٍ, and رَأَيْتُ فَا زَيْدٍ, and مَرَرْتُ بِفِى زَيْدٍ: and when prefixing it to [the pronoun denoting] thyself, thou sayest, هٰذَا فِىَّ; and this thou dost alike in using it in the nom. case and in the accus. and in the gen., because the و [of فُو] is changed into ى and is then incorporated [into the pronominal ى]: (S, and the like is said in the Msb:) and sometimes, though rarely, they did the like in other cases, when not prefixing it; for instance, فَا occurs at the end of a verse of El-'Ajjáj, without an affix, in this case for فَاهَا. (S.) — — In the saying كَلَّمْتُهُ فَاهُ إِلَى فِىَّ, meaning I spoke to him, his mouth being near to my mouth, فاه is in the accus. case as a denotative of state: (S, TA: *) or by reason of the derivative [مُكَلِّمًا] meant to be understood: or, as Sb says, it is an instance of one of the nouns that are put in the place of inf. ns., and it is not to be separated from what should follow it, so that you may not say كَلَّمْتُهُ فَاهَ [alone], for you tell of your nearness to the person, and that there is not any one between you and him: and if you will, you may use the nom. case, meaning وَهٰذِهِ حَالُهُ [this being his state], (Sb, TA,) i. e. فُوهُ إِلَى فِىَّ [his mouth was near to my mouth], the clause [following كلّمته] occupying the place of a denotative of state. (TA.) — — The saying فَاهَا لِفِيكَ, (Meyd, K, TA,) which is a prov., (Meyd, TA,) means May God make the mouth of misfortune to cleave to thy mouth; (Meyd, K, * TA;) [but lit. signifies, only, her, or its, mouth to thy mouth; and is [likewise] an instance of one of the nouns that are used in the manner of inf. ns. expressive of imprecation, by reason of a verb not mentioned: Sb says, فاها is without tenween, meaning فَا الدَّاهِيَةِ, as is shown by the saying, وَدَاهِيَةٍ مِنْ دَوَاهِى المَنُو نِ يَرْهَبُهَا النَّاسُ لَا فَا لَهَا [Many a misfortune is there, of the misfortunes of time, which men fear, that has no mouth, wherewith to bite]: (Sb, TA:) A'Obeyd says that its primary meaning is, may God make the ground to be in thy mouth; that it is like the sayings بِفِيكَ الحَجَرُ and بِفِيكَ الأَثْلَبُ; (S, Meyd;) and [hence] it means disappointment [cleave] to thee: (S, * Meyd:) a man of Belhujeym, (S, Meyd,) cited by A'Obeyd, (S,) addressing a wolf that sought to get his she-camel, (Meyd,) says, فَقُلْتُ لَهُ فَاهَا لِفِيكَ فَإِنَّهَا قَلُوصُ امْرِئٍ قَارِيكَ مَا أَنْتَ حَاذِرُهُ [And I said to him, فاها لفيك, for she is the youthful she-camel of a man who will give thee as a guest's entertainment that which thou fearest]; (S, Meyd; but in the S, as IB has observed, فَإِنَّهُ is erroneously put for فَإِنَّهَا;) i. e. [who will entertain thee with] the shooting of arrows; (Meyd;) [by قَارِيكَ] he means يَقْرِيكَ, from قِرَى الضَّيْفِ: (S:) it is also said that فَاهَا is metonymically used as meaning the dust of the earth, which is termed the mouth of the earth because it drinks the water; and it is as though the saying meant the dust be in thy mouth: (Meyd:) Sh is related to have said, I heard IAar say ↓ فَاهًا لِفِيكَ, with tenween, meaning may God make thy mouth to cleave to the ground; [or rather, ground to thy mouth; lit., simply, a mouth to thy mouth;] and some say فَاهَا لِفِيكَ, without tenween, as an imprecation meaning (assumed tropical:) may God break thy فَم [i. e. thy teeth, to which فَم is often metonymically applied, as is also فُوه]. (TA.) — — One says also, سَقَى فُلَانٌ إِبِلَهُ عَلَى أَفْوَاهِهَا, meaning (tropical:) Such a one drew for his camels the water when they came to it, while they were drinking; not having stored it for them in the drinking-trough: and جَرَّ فُلَانٌ إِبِلَهُ عَلَى أَفْوَاهِهَا (tropical:) Such a one suffered his camels to pasture while going along [by his driving them gently: see art. جر]: so says As: and so accord. to the A and other lexicons; but the author of the K, by an omission, has assigned the latter explanation to the former phrase. (TA.) — — أَدْنَى طَرِيقٍ, meaning لَوْ وَجَدْتُ إِلَيْهِ فَا كَرِشٍ, (K, TA,) has [with other, similar, phrases] been explained in art. كرش [q. v.]. (TA.) — — فُو فَرَسٍ حَمِرٍ [Mouth of a horse that is suffering indigestion in consequence of his having eaten

barley and so made it to stink] is an appellation applied to him who has stinking breath. (TA. [An ex. of it occurs in a verse of Imra-el-keys cited in the TA in art. حمر as in Ahlwardt's " Divans of the Six Ancient Arabic Poets," p. 125; and differently in De Slane's " Diwan d'Amro-'kaïs," p. 36 of the Arabic text.]) — — And فُو جُرَدٍ [Mouth of a large fieldrat] and فُو دَبًا [Mouth of a sort of small wingless locust, or perhaps correctly فُو دَبَاةٍ mouth of a small wingless locust,] are nicknames applied to a little man. (TA.) — — One says also, لَا فُضَّ فُوهُ, meaning (tropical:) May his teeth, or front teeth, not be broken. (K, * TA.) And سَقَطَ فُوهُ (assumed tropical:) His teeth fell out. (TA in art. فض [q. v.]) — — And مَاتَ لِفِيهِ i. e. لِوَجْهِهِ [meaning (tropical:) He died upon his face; prone: like سَقَطَ لِوَجْهِهِ (assumed tropical:) He fell upon his face: the ل in both being used in the sense of عَلَى; as it is in the phrase خَرُّوا لِأَذْقَانِهِمْ (expl. in art. خر), &c.]. (A, K, TA. [The explanation in the TK, being somewhat ambiguous (though correct), has misled Freytag in this case.]) And [in like manner, using لِ in the sense of على,] كَبَّهُ اللّٰهُ لِفِيهِ, one of their forms of imprecation, meaning (assumed tropical:) May God cause him to die: or prostrate him [upon his face; as also كَبَّهُ لِوَجْهِهِ]. (TA.) — — [See also فُوَّهَةٌ as syn. with فُوهٌ; like which it has أَفْوَاهٌ for a pl.] — فُوهٌ also, having for its pl. أَفْوَاهٌ, and pl. pl. أَفَاوِيهُ, (S, Mgh, Msb, K,) [which last is of very frequent occurrence,] signifies Perfume, or an odoriferous substance: (Mgh, Msb:) or a thing, or substance, with which a perfume, or an odoriferous substance, is compounded or prepared (يُعَالَجُ); like as تَوَابِلُ signifies things, or substances, with which sorts of food are compounded or prepared: (S, Mgh:) or the تَوَابِل [or seeds used in cooking] with which food is compounded or prepared (يُعَالَجُ) are also called أَفْوَاهُ الطِّيبِ: (Msb:) [the pl. and pl. pl. are now generally applied to spices, or aromatics:] or الأَفْوَاهُ, the pl. mentioned above, signifies [the seeds called] التَّوَابِلُ: and also what diffuse fragrance [I read نَوَافِحُ, as in my MS. copy of the K, pl. of نَافِحٌ, q. v., instead of نَوَافِجُ (with جيم), the only reading that I find in other copies of the K, regarding the latter as indubitably a mistranscription,] of perfumes, or odoriferous substances: (K:) and the sorts, or species, of flowers; (K, TA;) thus says AHn; and in one place he says that الافواح signifies what are prepared for perfume, of sweetsmelling flowers; and sometimes they are of herbs, or leguminous plants: (TA:) and also sorts, or species, of a thing [app. of any kind]: (K:) and one says, هُوَ مِنْ أَفْوَاهِ الطيب, and أَفْوَاهِ البُقُولِ, meaning It is of the sorts, or species, and of the mixtures, or compounds, of perfume, and of herbs, or leguminous plants: (Mgh:) but فُوهٌ is not applied to anything that is termed عَقَّارٌ. (AHeyth, TA in art. عقر.) فَوَهٌ: see 1, last sentence. — — Also The quality of a مَحَالَة [or large sheave of a pulley] such as is termed فَوْهَآء, fem. of أَفْوَهُ, q. v. (TA.) فِيهِ: see its syn. فُوهٌ. فُوهَةٌ: see فُوَّهَةٌ, in five places. فُوَّهٌ Certain slender, long, red roots, with which one dyes; beneficial for the liver and the spleen and the نَسَا [app. as meaning sciatica or the sciatic nerve] and pain of the hip and of the flank, powerfully diuretic, and kneaded with vinegar and applied as a liniment it cures the [leprosy termed] بَرَص: (K, TA:) but the word was not known to Az in this sense, [which is the only meaning, except one which I think doubtful, that I find assigned to it;] and it is said to be the فُوَّة [which see in art. فو, i. e. madder]. (TA.) — See also فُوَّهَةٌ. فَيِّهٌ, originally فَيْوِهٌ: see مُفَوَّهٌ. فُوَّهَةٌ: see its syn. فُوهٌ. — — [Hence] it signifies also (tropical:) The فَم [i. e. mouth] of a place; likened to the فَم [properly so called] as being the first place of ingress, or entrance, to the interior: (TA:) [and so too as being the place of egress, or exit, from the interior:] it is of a river, or rivulet, (Lth, S, Msb, TA,) and of a valley, or water-course, or torrent-bed, (K, TA,) and of a street, and of a road; (S, Msb, K, TA;) signifying the فَم [or mouth]; as also ↓ فُوهَةٌ, (K, TA,) without teshdeed; mentioned by IAar: (TA:) or it signifies thus in relation to a river, or rivulet; (Lth, Msb, TA;) the foremost part thereof: or, as some say, the place of its pouring into the كِظَامَة [q. v.]: and accord. to Lth, in relation to a valley, or water-course, or torrent-bed, its رَأْس [or head, as though in this case having one, or each, of two contr. meanings, unless, as I believe it to be, the mouth, or outlet, of a valley or water-course or torrent-bed be sometimes called its رأس as being its foremost part]: (TA:) and of a street, it is the place of egress, or exit; (Msb;) the foremost part thereof: (TA:) and of a road, it is the فَم [or mouth], which is the upper part thereof (اعلاه): (Msb: [thus in my copy; but I think that اعلاه is a mistranscription, in my copy, for أَوَّلُهُ, and that the correct meaning is therefore the foremost part thereof, agreeably with what is said above in relation to a road and to a river or rivulet:]) but accord. to some, ↓ فُوهَةٌ, without teshdeed, is not allowable; and one should say, قَعَدَ عَلَى فُوَّهَةِ الطَّرِيقِ, and ↓ فُوَّهِ [probably, I think, a mistranscription for فوهِهِ, with the و quiescent, both meaning He sat at the mouth of the road]; not ↓ فُوهَتِهِ, without teshdeed: (TA:) and فُوَّهَةٌ signifies also (assumed tropical:) the first, or foremost, part, of a thing; (K, TA;) like that of the street and that of the river or rivulet: [whence] one says, طَلَعَ عَلَيْنَا فُوَّهَةُ إِبِلِكَ i. e. (tropical:) The first, or foremost, portion of thy camels [came to us, or came forth upon us]; like the phrase فُوَّهَةُ الطَّرِيقِ: (TA:) the pl. of فُوَّهَةٌ is أَفْوَاهٌ, (Ks, S, Msb, TA,) which is anomalous, (S, Msb, TA,) and (TA) فُوَّهَاتٌ [in the CK فُوْهاتٌ] and فَوَائِهُ. (K, TA.) [Hence] one says, دَخَلُوا فِى أَفْوَاهِ البَلَدِ وَخَرَجُوا مِنْ أَرْجُلِهِ, (A, K, * TA,) in the copies of the K أَرْجُلِهَا, which is wrong, (TA,) i. e. (tropical:) They entered into the foremost parts of the country, or town, and went forth from the hindermost parts thereof: (A, K, TA:) the sing. of أَفْوَاه as here used is فُوَّهَةٌ. (TA.) — It signifies also A say, or saying, or speech; (S, K, TA;) from 1 in the first of the senses assigned to it above: hence one says, إِنَّ رَدَّ الفُوَّهَةِ لَشَدِيدٌ (S, TA) Verily the retracting of that which has been said is difficult: (Har p. 434:) and [hence] one says also, هُوَ يَخَافُ فُوَّهَةَ النَّاسِ [He fears the say, or speech, of men]. (TA.) — — And The Muslims' rending one another's reputation by evil speech, or by backbiting; (K, TA;) as also ↓ فُوهَةٌ. (TA.) — — إِنَّهُ لَذُو فُوَّهَةٍ means Verily he is strong in speech, and free, or unconstrained, in tongue. (TA.) — — And one says, مَا أَشَدَّ فُوَّهَةَ بَعِيرِكَ فِى هٰذَا الكَلَإِ, meaning [How vehement is] thy camel's eating [of this herbage]! and in like manner, فُوَّهَةَ فَرَسِكَ [the vehement eating of thy horse]: whence their saying أَفْوَاهُهَا مَجَاسُّهَا [which may be well rendered as it has been in art. جس, q. v.], meaning Their good eating shows thee their fatness, causing thee to be in no need of feeling them to test their condition. (TA.) — And Milk, as long as there remains in it the taste of sweetness; (K, * TA;) as also ↓ فُوهَةٌ; and sometimes correctly said with ق, i. e. [قُوهَةٌ,] without teshdeed. (TA.) فَاوُوهَةٌ A man who reveals, or discloses, everything that is in his mind; as also ↓ فَاهٍ, (Fr, S, TA, [but omitted in one of my copies of the S,]) and ↓ فَاهٌ: (Fr, TA:) and ↓ فَاهٍ بِجُوعِهِ one who reveals his hunger; originally فَائِهٌ, like as they said هَارٍ and هَائِرٌ. (TA.) أَفْوَهُ Having what is termed فَوَهٌ, meaning as expl. in the last sentence of the first paragraph [i. e. width of the mouth, &c.]; fem. فَوْهَآءُ; (S, K, TA;) the former applied to a man, and the latter to a woman; (S, TA;) and in like manner to horses. (TA.) فَوْهَآءُ شَوْهَآءُ, applied to a woman, means Wide-mouthed, ugly: and, applied to a mare, wide-mouthed, long-headed: or sharp in spirit. (TA.) — — [Hence,] بِئْرٌ فَوْهَآءُ A widemouthed well. (K.) — — And طَعْنَةٌ فَوْهَآءُ A wide wound made by piercing. (K.) — — And مَحَالَةٌ فَوْهَآءُ [A large sheave of a pulley] (S, K, TA) that is wide (K, TA) and (TA) whereof the teeth between which runs the well-rope are long.

(S, TA.) [See also مَحَالَةٌ فَوْقَاءُ, in art. فوق.] مُفَوَّهٌ and ↓ فَيِّهٌ, (S, K,) the latter originally فَيْوِهٌ, (S,) Eloquent; (S, K, TA;) and so فَيِّهَةٌ applied to a woman; (S, TA;) able in speech; an able speaker: or فَيِّهٌ signifies good in speech; a good speaker: (TA:) or both signify good and eloquent in speech; as though taken from الفَوَهُ meaning " width of the mouth: " (IAar, TA:) or having an inordinate desire, or appetite, for food; a vehement eater; (K, TA;) applied to a man and to other than man: (TA:) and the latter (فَيِّهٌ), having an inordinate and insatiable desire, or appetite, for food: (TA:) and this also signifies a man who eats much; syn. أَكُولٌ; (S, K;) and so does ↓ مُسْتَفِيهٌ: (K [in some copies of which, كوفى is strangely put in the place of اكول in the explanation here given]:) or ↓ مُسْتَفِيهٌ signifies a man eating vehemently after scantiness, (S,) or after weakness: (thus in a copy of the S:) and مُفَوَّهٌ is also expl. as meaning a man who eats vehemently. (TA.) And one says مِنْطِيقٌ مُفَوَّهٌ (K, TA) meaning [Very] eloquent in speech: (TA:) and مَنْطِقٌ مُفَوَّهٌ (K, TA) Good, or excel-lent, speech, or diction. (TA.) — شَرَابٌ مُفَوَّهٌ means [Beverage, or wine,] perfumed (K, TA.) with [the odoriferous substances called] أَفَاوِيهُ [pl. pl. of فُوهٌ, q. v.]. (TA.) — And ثَوْبٌ مُفَوَّهٌ (Lth, K) and مُفَوًّى (K) A garment, or piece of cloth, dyed with فُوَّه [or فُوَّةٌ, i. e. madder]. (Lth, K.) مُسْتَفِيهٌ: see the next preceding paragraph, in two places. فى فِى is a particle governing the gen. case [and used in the manners and senses expl in what here follows]. (T, S, M, Mughnee, K.) — — It relates to a receptacle; (Sb, S, M;) and, when used in a wider sense, to that which has some near resemblance thereto; (Sb, M;) [i. e.,] and also to what is considered as a receptacle: (S:) [in other words,] it denotes inclusion, or inbeing, (Msb, Mughnee, K, TA,) either in relation to place or in relation to time: (Mughnee, K, TA;) properly and tropically. (Msb, Mughnee, TA.) غُلِبَتِ الرُّومُ فِى أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ فِى بِضْعِ سِنِينَ [The Greeks have been overcome in the nearer, or nearest, part of the land, and they, after the overcoming of them, shall overcome in some few years], in the Kur [xxx. 1 — 3], is an ex. of its relation to place and to time. (Mughnee.) And وَلَكُمْ فِى الْقِصَاصِ حَيٰوةٌ (tropical:) [And there is, to you, in retaliation, life, or an advantage, (respecting the meaning of which see art. حى,) in the Kur ii. 175,] is an ex. of its being used tropically, (Mughnee.) أَدْخَلْتُ الخَاتَمَ فِى أُصْبَعِى is an ex. of its relation to place, but the proposition is inverted [i. e. the meaning is I inserted my finger into the signet-ring]. (Mughnee.) [Using it properly,] you say, المَآءُ فِى الإِنَآءِ [The water is in the vessel]: (S:) and هُوَ فِى الجِرَابِ [It is in the wallet,] and فِى الكِيسِ [in the purse]: and هُوَ فِى بَطْنِ أُمِّهِ [He is in the belly of his mother]: and هُوَ فِى الغُلِّ [He is in the shackle for the neck]: (M:) and زَيْدٌ فِى الدَّارِ [Zeyd is in the house], (S, M, * Msb,) or within the house, and in the midst of it, for فِى الدَّارِ, means دَاخِلِهَا, and وَسْطَهَا: (T:) and [using it tropically, you say,] الشَّكُّ فِى الخَبَرِ (assumed tropical:) [Doubt, or uncertainty, is in the information]. (S.) The saying فِيهِ عَيْبٌ [In him is a fault, or blemish], if relating to a real عَيْب, is proper; and if relating to an ideal عَيْب, tropical: the former is such as the amputation of the hand of the thief, and the redundance of a hand; and the latter, such as the runningaway of a slave. (Msb.) [When relating to time, it may in some cases be rendered In, or during; as in the phrase فِى أَيَّامٍ مَعْدُودَاتٍ, in the Kur ii. 139, i. e. In, or during, certain numbered days. إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِى شُغُلٍ فَاكِهُونَ, in the Kur xxxvi. 55, may be rendered (assumed tropical:) Verily the inmates of Paradise this day shall be in the midst of diverting occupation, cheerful, or happy. The phrase أَمَّا قَوْلُهُ كَذَا فِيهِ مَا فِيهِ, lit. (assumed tropical:) As to his saying thus, in it is what is in it, is used as a polite expression of objection, or contradiction; like فِيهِ تَأَمُّلٌ, q. v. In many instances, فِى may be rendered Of, or concerning, or in respect of; as in قَالَ فِيهِ كَذَا (assumed tropical:) He said of, or concerning, him, or it, thus; for قَالَ فِى ذِكْرِهِ كَذَا (assumed tropical:) He said in mentioning him, or it, thus, or فِى وَصْفِهِ in describing him, or it; or the like hence, for ex., one says كَتَبَ كِتَابًا فِى عِلْمِ اللُّغَةِ (assumed tropical:) He wrote a book of, or concerning the science of lexicology: and hence, in the Kur ii. 133, أَتُحَاجُّونَنَا فِى اللّٰهِ (assumed tropical:) Do ye argue with us concerning, or in respect of, God?] — — It also denotes concomitance, (Mughnee, K,) and (K) in this ease (Mughnee) it is syn. with مَعَ. (Msb, Mughnee, K.) Thus in the phrase, قَالَ ادْخُلُوا فِى أُمَمٍ [He shall say, Enter ye with peoples]. (Msb, Mughnee, TA,) in the Kur [vii. 36]: (Msb, TA:) or, as some say, the meaning is, فِى جَمَاعَةِ أُمَمٍ [in the company of peoples]. (Mughnee.) Thus. too, in the phrase, in the Kur [xlvi. 15], فِى أَصْحَابِ الجَنَّةِ [With the inmates of Paradise]. (Msb, TA.) [Or in these and similar instances, فِى may be rendered, more agreeably with the primary signification, as meaning Among.] In the K, the meaning as denoting concomitance and that which is identical with مَعَ are made distinct: and it has been said that بِ denotes the continuance of concomitance and مَعَ denotes its commencement; though this is not invariably the case. (MF, TA.) [Hence it is used to denote a combination of two qualities: as in the phrase طُولٌ فِى اسْتِرْخَآءٍ (assumed tropical:) Length together with laxness: (occurring in the K voce طَنَبٌ:) and سَوَادٌ فِى حُمْرَةٍ (assumed tropical:) Blackness blending with redness: and the like. And in like manner it is used to denote the combination of the length and breadth of a thing: as in the phrase طُولُهُ عِشْرُونَ ذِرَاعًا فِى ثَلَاثِ أَذْرُعٍ عَرْضًا Its length is twenty cubits with (or as we say by) three cubits in breadth: in which case the number of square cubits is expressed by the phrase عِشْرُونَ فِى ثَلَاثٍ as though meaning Twenty as a multiplicand with three as its multiplier; i. e. twenty multiplied by three: see ضَرَبَ as signifying " he multiplied. "]. — — It also denotes the assigning of a cause. (Msb, Mughnee, K.) Thus in the phrase فِى أَرْبَعِينَ شَاةٌ i. e. On account, or because, of completing [the possession of] forty sheep or goats, [the giving of] a sheep or goat [for the poor-rate] is incumbent [on the possessor: or this may be rendered, in the case of the possession of forty, a sheep or goat is to be given]. (Msb.) And thus in the saying, [in the Kur xii. 32,] فَذٰلِكُنَّ الَّذِى لُمْتُنَّنِى فِيهِ [And that is he because of whom ye blamed me]. (Mughnee.) Thus also in the saying, in a trad., إِنَّ امْرَأَةً دَخَلَتِ النَّارَ فِى هِرَّةٍ حَبَسَتْهَا [Verily a woman entered the fire of Hell because of a she-cat which she confined without food]. (Mughnee.) [And thus in the phrase أَسْلَفَ فِى كَذَا He paid in advance, or beforehand, for, or on account of, such a thing.] — — It also denotes superiority; (Mughnee, K, TA;) i. e. (TA) it is used in the sense of عَلَى. (T, S, M, Msb, TA.) Thus in the saying, in the Kur [xx. 74], وَلَأُصَلِّبَنَّكُمْ فِى جُذُوعِ النَّخْلِ [And I will assuredly crucify you upon the trunks of palm-trees]. (T, S, Msb, Mughnee, TA.) And so in the verse of 'Antarah cited voce سَرْحٌ. (T, M, Mughnee, TA.) And Yoo asserts that the Arabs say, نَزَلْتُ فِى أَبِيكَ, meaning عَلَيْهِ [i. e. I alighted, or descended and stopped, &c., at the abode of thy father]. (S.) — — It is also syn. with بِ, (T, S, M, Mughnee, K,) sometimes. (S.) Thus in the saying of Zeyd-el-Kheyl, وَتَرْكَبُ يَوْمَ الرَّوْعِ فِيهَا فَوَارِسُ بَصِيرُونَ فِى طَعْنِ الأَبَاهِرِ والكُلَى (S, Mughnee, TA,) meaning, بِطَعْنِ الاباهر والكلى [i. e. And horsemen skilful in piercing the aortas and the kidneys ride in the day of fear therein]. (S, TA.) And thus in a verse cited by Fr, أَرْغَبُ is made trans. by فِى and عَنْ instead of بِ and عَنْ. (T, TA.) [Thus, also, لَيْسَ فِى شَىْءٍ is sometimes used for لَيْسَ بِشَىْءٍ, meaning It is

nought; or not of any account or weight; &c.: see more in art. شيأ.] — — It is also syn. with إِلَى. (Mughnee, K.) Thus in the Kur [xiv. 10], فَرَدُّوا أَيْدِيَهُمْ فِى أَفْوَاهِهِم [And they put their hands to their mouths]. (Mughnee, TA.) — — It is also syn. with مِنْ. (M, Mughnee, K, TA.) Thus in the Kur [xxvii. 12], فِى تِسْعِ آيَاتٍ [Of, or among, nine signs]. (M, TA.) And in the saying, خُذْ لِى عَشْرًا مِنَ الإِبِلِ فِيهَا فَحْلَانِ [Take thou for me ten of the camels; of, or among, them let there be two stallions. (M, TA.) [Thus too in the saying هُوَ فِى أَصْلِ قَوْمِهِ He is of, or among, the purest in race, &c., of his people: and the like thereof.] — — It also denotes comparison; and this is when it occurs between a preceding [mention of a] thing excelled and a following [mention of a] thing excelling: as in the saying, [in the Kur ix. 38,] فَمَا مَتَاعُ الْحَيٰوةِ الدُّنْيَا فِى الْآخِرَةِ إِلَّا قَلِيلٌ [But the enjoyment of the present life, in comparison with that which is to come, is no other than little]. (Mughnee, K.) — — It is also used for compensation; and this is when it is redundant as a compensation for another [فى] which is suppressed: as in the saying, ضَرَبْتُ فِيمَنْ رَغِبْتَ for ضَرَبْتُ مَنْ رَغِبْتَ فِيهِ [I beat, or struck, him whom thou desiredst]: (Mughnee, K:) but this is allowed by Ibn-Málik alone. (Mughnee.)— — And it is used for corroboration: (Mughnee, K:) this is when it is redundant without its being for compensation: and this El-Fárisee allows in a case of necessity in verse; citing as an ex., أَنَا أَبُوا سَعْدٍ إِذَا اللَّيْلُ دَجَا تَخَالُ فِى سَوَادِهِ يَرَنْدَجَا [I am Aboo-Saad; when the night becomes dark, thou imagining its blackness to be black leather]. (Mughnee.) And it is thus used in the saying, in the Kur [xi. 43], وَقَالَ ارْكَبُوا فِيهَا [for ارْكَبُوهَا, i. e. And he said, Embark ye therein, the like of which occurs also in xviii. 70 and xxix. 65], (Mughnee, K,) accord. to some. (Mughnee.) — فِى as a prefixed noun in the gen. case, syn. with فَم, and فِىَّ as syn. with فَمِى, see voce فُوهٌ, in art. فوه. فَىَّ is a word expressive of wonder: they say, يَا فَىَّ مَا لِى أَفْعَلُ كَذَا [O my wonder! What has happened to me that I do thus?]: or it is expressive of regret on account of a thing that is passing away [so that this exclamation may be rendered Oh! What has happened to me &c.]: Ks says that it is not to be written with ء [though it is so written in several of the lexicons in art. فيأ, i. e. فَىْءَ]; and that it means يَا عَجَبِى [as first expl. above]: and in like manner one says, يَا فَىَّ مَا أَصْحَابُكَ [O my wonder! What are thy companions? i. e. what manner of men are thy companions? ما here denoting interrogation respecting qualities, or attributes; as in the Kur xxvi. 22]: and he says that ما in this case occupies the place of a noun in the nom. case. (M, TA.) Ks is also related to have said that some of the Arabs express wonder by فَىَّ and هَىَّ and شَىْءَ; and some add مَا, saying يَا فَيَّمَا and يَا هَيَّمَا and يَا شَيْئَمَا, meaning How good, or beautiful, is this! the K is faulty here; mentioning only يَا فَيَّمَا, and explaining it as denoting wonder. (TA.) تَفَيَّةٌ: see تَفِيْئَةٌ, in art. فيأ.

فيأ 1 فَآءَ, aor. يَفِىْءُ, inf. n. فَىْءٌ (S, O, Msb) and فُيُوْءٌ, (O,) He (a man, Msb) returned; (S, O, Msb;) and so ↓ افآء, and ↓ استفآء: (M, TA:) فَىْءٌ, as also ↓ فَيْئَةٌ and ↓ فِيئَةٌ, [or the former of these, accord. to analogy, is an inf. n. of unity, and the latter an inf. n. of modality,] and إِفَآءَةٌ and اِسْتِفَآءَةٌ al' signify رُجُوعٌ: (K:) or, accord. to some, فَآءَ signifies particularly he returned to a good state or condition. (MF, TA.) One says, فَآءَ مِنْ غَضَبِهِ He returned [to a good state, or recovered, from his anger]: (M, TA:) and فُلَانٌ سَرِيعُ الفَىْءِ مِنْ غَضَبِهِ [Such a one is quick in respect of the returning &c. from his anger]: (S, M, * O:) and ↓ إِنَّهُ لَسَرِيعُ الفِيْئَةِ, (M,) or ↓ لَحَسَنُ الفِيْئَةِ, (S, O,) i. e. [Verily he is quick, or good, in respect of] the returning [to a good state, or from his anger, or in respect of the manner of returning &c.]: (S, M, O:) and ↓ هُوَ سَرِيعُ الغَضَبِ سَرِيعُ الفِيْئَةِ [He is quick in respect of anger, quick in respect of returning, or recovering, therefrom]. (A, TA.) And فَآءَ إِلَى الأَمْرِ, and فَآءَهُ [i. e. فَآءَ الأَمْرَ], inf. n. فَىْءٌ and فُيُوْءٌ, He returned [to the affair, or to the command, i. e. to that which was commanded]. (M, TA.) حَتَّى تَفِىْءَ إِلَى أَمْرِ اللّٰهِ, in the Kur xlix. 9, means Until it [referring to a party (طَائِفَة) before mentioned] return to the ordinance of God, or to that which God has commanded: (Bd:) or until it return (T, Msb) to obedience, (T,) or to that which is right. (Msb.) And فَآءَ إِلَى الأَمْرِ, inf. n. فَىْءٌ, signifies also He reconsidered the affair, or case. (TA.) — — فَآءَ المُؤْلِى (M, Msb, K) مِنِ امْرَأَتِهِ, (M, K,) inf. n. فَىْءٌ, (TA,) or ↓ فَيْئَةٌ, (Msb,) means The man who had sworn to abstain from conjugal intercourse with his wife expiated his oath and returned to her. (M, Msb, * K. [See Kur ii. 226.]) But MF observes that this usage of فَآءَ to signify He expiated an oath belongs to the conventional language of the law. (TA.) In the case of a man who has sworn that he will abstain from conjugal intercourse with his wife, a period of four months is appointed to him in the Kur-án; and if he have such intercourse with her in the four months, it is said of him, قَدْ فَآءَ, meaning He has returned [or reverted] from his oath, to the doing that which he swore that he would not do, and is bound to expiate his oath: if he have not had such intercourse with her until the end of the four months from the day of his swearing, then, Ibn-'Abbás and a number of the Companions pass upon her a single sentence of divorce, making the [said sentence of] divorce to have effect at the end of the months; but many of the Companions and others say that in this case he must return, and expiate his oath, or he must divorce. (T, TA.) And [hence] one says ↓ لَهُ عَلَى امْرَأَتِهِ فَيْئَةٌ He has the right of returning to his wife: (Msb, TA:) and هُوَ ↓ يَمْلِكُ فَيْئَتَهَا He possesses the right of returning to her; namely, a wife whom he has divorced. (A, TA.) — — الفَىْءُ عَلَى ذِى الرَّحِمِ occurs in a trad. as meaning The being favourably inclined, or affectionate, to the relation; and returning to kind treatment of him. (TA.) — — فَآءَ said of the shade, (M, Msb,) aor. يَفِىْءُ, (Msb,) inf. n. فَىْءٌ, (M, Msb, K, *) It shifted, or removed; (M, K; *) or [rather] it returned from the side of the west to the side of the east: (Msb:) and ↓ تَفَيَّأَتِ الظِّلَالُ The shades became changed in their manner of being; (S, O;) or [rather] they returned [towards the east] after midday. (T, TA. [See the Kur-án xvi. 50.]) — — And فَآءَتِ الشَّجَرَةُ; and ↓ تفيّأت; (M;) and ↓ فيّأت, inf. n. تَفْيِئَةٌ; (S, O, TA;) The tree had much shade. (M, TA.) فَآءَتِ الحَدِيدَةُ The iron implement became blunt after its being sharp. (T, TA.) — فِئْتُ الغَنِيمَةَ, (mentioned, but not expl., in the K,) inf. n. فَىْءٌ, (TA,) means I took the spoil. (TK.) [See also 10.] 2 فيّأ الظِّلَّ, and ↓ افآءهُ He (God) made the shade to return [in the afternoon]. (El-Khafájee, MF, TA.) — فَيَّأَت said of a tree: see 1, near the end. — — Said of the wind, It put in motion the seed-produce, or standing corn, and the trees. (M, TA.) And, said of a woman, She put in motion her hair, from self-conceit, or vanity. (M, TA.) 4 أَفَأْتُهُ I made it to return. (O.) See also 2. — — [Hence,] one says, أَفَآءَ اللّٰهُ عَلَى المُسْلِمِينَ مَالَ الكُفَّارِ [God restored to the Muslims, as though it were theirs by right, or gave to them as spoil, the property, or wealth, of the unbelievers]; (S, O;) inf. n. إِفَآءَةٌ. (S.) And أَفَآءَ اللّٰهُ عَلَيْهِمُ الغَنَائِمَ [God restored, or gave, to them the spoils]. And أَفَآءَ عَلَى قَوْمٍ فَيْئًا He took for a party the spoil of another party and brought it to them: and he took for a party spoil that had been taken from them. (T, TA.) — — And أَفَأْتُ كَذَا I made such a thing to be a فَىْء [or spoil]. (TA.) — — And أَفَأْتُ فُلَانًا عَلَى الأَمْرِ I turned him to the thing, or affair, when he had desired another thing, or affair. (AZ, T.) — See also 1, first sentence. 5 تَفَيَّأَتِ الظِّلَالُ: — — and تفيّأت الشَّجَرَةُ: see 1, near the end. — — تفيّأ فِيهِ means He shaded himself in it; i. e., in the shade termed فَىْء. (M.) One says, تَفَيَّأْتُ فِى فَىْءِ الشَّجَرَةِ [I shaded myself in the afternoon-shade of the tree]. (S, O.) And تفيّأ بِالشَّجَرَةِ [He shaded himself by means of the tree; or] he entered into the أَفْيَآء [or afternoon-shades] of the tree: (MA:) and [it is said that] تَفَيَّأْتُ الشَّجَرَةَ signifies I entered into the أَفْيَآء of the tree, and shaded myself thereby:

(Har p. 500:) and Aboo-Temmám has made it trans. by itself [i. e. without a prep.] in his saying, فَتَفَيَّأْتُ ظِلَّهُ مَمْدُودًا [as though meaning And I protected myself from the sun by its shade, when it was extended]: but [perhaps he has thus used the verb in the last of the senses here following, for] it is said that this is irregular. (TA.) — — [Hence] one says, تَفَيَّأْتُ بِفَيْئِكَ meaning (tropical:) I have had recourse to thee for protection. (A, TA.) — — تفيّأ is said of a branch or twig [as meaning It bent, in a languid manner]. (T, M, L, K, voce تَرَأْدَ; &c.) And one says, تفيّأت لِزَوْجِهَا, meaning She bent herself over her husband, and affected languor, or languidness, to him, feigning coyness, or opposition, and threw herself upon him: (T, * TA:) from الفَىْءُ signifying " the act of returning: " and some say تقيّأت, with ق; but Az says that this is a mistake, and that it is correctly with ف (TA.) — تفيّأ signifies also تَتَبَّعَ [He sought a thing time after time, or repeatedly, &c.]. (Har p. 500.) And one says, فُلَانٌ يَتَفَيَّأُ الأَخْبَارَ and ↓ يَسْتَفِيؤُهَا [app. meaning Such a one seeks after news, or tidings, time after time, or repeatedly, &c.]. (A, TA.) 10 استفآء He took as spoil. (S, M, * O, K.) One says, اِسْتَفَأْتُ هٰذَا المَالَ I took this property as spoil. (S, O.) — — See also 5. — As intrans., see 1, first sentence. فَىْءٌ Afternoon-shade; shade after the declining of the sun from the meridian; (T, * S, O;) [i. e.] the فَىْء is what was sun, and has been annulled, or superseded, by shade; (M, K;) or that from which the sun has departed: so called because of its " returning " from side to side: (S, O: [see 1, first sentence:]) ISk says, (S, O,) the ظِلّ is what sun has annulled, or superseded; [correctly, what sun annuls, or supersedes; (see ظِلٌّ;)] and the فَىْء is what has annulled, or superseded, sun: (S, Mgh, O:) but AO says, on the authority of Ru-beh, that on which the sun has been and from which it has departed is فَىْء and ظِلّ; and that on which the sun has not been is ظِلّ: (S, O:) [see more under this latter word:] pl. [of pauc.] أَفْيَآءٌ and [of mult,] فُيُوْءٌ. (S, M, Mgh, O, Msb, K.) — — And Spoil, booty, or plunder; syn. غَنِيمَةٌ [q. v.]; (S, M, Mgh, O, Msb, K;) thus called, by the inf. n., because it returns from one party to another; (Msb;) and فَيٌّ in this sense is not allowable; (Mgh, Msb;) nor is it in the preceding sense: (Mgh:) or such as is obtained without difficulty: and therefore likened to shade. (MF.) And The [tax, or tribute, termed] خَرَاج [q. v.]: (S, O, K:) frequently occurring in trads. as meaning such, of the possessions of the unbelievers, as accrues to the Muslims without war: (TA:) or such as is obtained from the believers in a plurality of gods after the laying-down of arms: (A 'Obeyd, Mgh and Msb voce غَنِيمَةٌ:) or such as God has restored [as though it were theirs of right] to the people of his religion, of the possessions of those who have opposed them, without fighting, either by the latter's quitting their homes and leaving them vacant to the Muslims, or by their making peace on the condition of paying a poll-tax or other money or property to save themselves from slaughter: such is termed فَىْء in the Kur-án. (T. [See more under غَنِيمَةٌ.]) — Also A flock of birds: (O, K:) [or a number of birds disposed in a row:] also termed عَرَقَةٌ and صَفٌّ. (O, TA.) — يَا فَىْءَ, (M, O, K, in the CK [erroneously] يا فَىْءُ,) or, accord. to Ks, correctly يا فَىَّ [q. v.]. (M,) [Oh! or O my wonder?] an expression of regret, (M, O, K,) accord. to most, (TA,) or of wonder, (Ks, M, K, TA,) meaning يَا عَجَبِى. (Ks, M.) [See شَىْءٌ, last three sentences.] فِئَةٌ A [party, portion, division, or distinct body, of men, such as is termed] طَائِفَة: (S, O, K, TA:) or a company (Msb, TA) of soldiers who fight in the rear of an army, and to whom the latter has recourse in the case of fear or defeat: (TA:) or a company of men who [in war] have recourse, for aid, one to another: (Er-Rághib, TA:) a word having no proper sing.: (Msb, TA:) originally فِىْءٌ; (S, O, K;) the ة being substituted for the medial ى, which is dropped: (S, O:) or its original form is فِئْوٌ [or فِئْىٌ or فِئْوَةٌ or فِئْيَةٌ (see art. فأو and فأى)]; the final [radical] letter being that which is elided; for it is from فَأَوْتُ [or فَأَيْتُ] " I divided; " and فِئَةٌ is syn. with فِرْقَةٌ: (IB, L, TA:) pl. فِئَاتٌ and فِئُونَ, (S, O, Msb, K,) in which latter the و and ن are for the making good what is deficient [in the sing.]. (Msb.) فَيْئَةٌ: see 1, in four places. — — [Hence] ذُو فَيْئَةٍ a term applied to Date-stones (نَوَى التَّمْرِ) when they are hard: [because,] being given as fodder to cattle, and eaten by them, they pass forth as they were at first. (T, TA.) — Also A time; syn. حِينٌ. (K.) One says, جَآءَهُ بَعْدَ فَيْئَةٍ He came to him after a time. (TA.) — — And The حِدَأَة [or kite], that seizes as its prey the chickens from the dwellings: (O:) or a certain bird resembling the eagle, (L, K,) which, when it fears the cold, migrates to El-Yemen. (L.) فِيْئَةٌ: see 1, first quarter, in four places. تَفِيْئَةٌ, (M and K in art. تفأ,) as also تَفِئَّةٌ, both mentioned by Lh, and the latter reckoned as a dial. var. of the former, (M in that art.,) and تَئِفَّةٌ and إِفُّ and إِفَّةٌ and أَفَّةٌ and إِفَّانٌ and أَفَانٌ, (see art. اف,)] The time of a thing: (M and K in art. تفأ:) one says, أَتَيْتُهُ عَلَى تَفِيئَةِ ذٰلِكَ I came to him at the time of that: (M in that art.:) and [by extension of the signification] one says, دَخَلَ عَلَى تَفِئَةِ فُلَانٍ meaning أَثَرِهِ [i. e. He entered near after such a one; as though treading in his footsteps]: (K in the present art.:) the ت in تَفِيْئَةٌ is an augmentative letter; the word being [originally] of the measure تَفْعِلَةٌ, but formed by transposition: Z says that the ت would not be augmentative if the composition of the word were as it is here, without transposition: that it is not of the measure تَفْعِلَةٌ from الفَىْءُ; for, if it were, it would be of the same measure as تَهْيِئَةٌ [i. e. it would be تَفْيِئَةٌ]; therefore, if not formed by transposition, it would be of the measure فَعِيلَةٌ [i. e. it would be from تفأ, as some hold it to be], because of the إِعْلَال [or alteration for the sake of alleviating the sound, such as takes place in يَسِيرُ for يَسْيِرُ, which cannot be in a noun of the measure تَفْعِلَةٌ from a triliteral root like فيأ, whose medial radical is infirm], the last radical being hemzeh: but its formation by transposition from تَئِفَّةٌ [originally تَأْفِفَةٌ] to تَفِئَةٌ, which is then changed to تَفِيْئَةٌ, as Z says in the " Fáïk," is what determines the ت to be augmentative, and the [original] measure to be تَفْعِلَةٌ. (L and TA * in arts. تفأ and فيأ.) مُفَآءٌ A thing that has been made a فَىْء [or spoil, &c.]. (TA.) And A person whose country, or province, or town, has been conquered, and become a فَىْء to the Muslims. (IKt, O, TA.) It is in a trad. of some of those who have gone before, لَا يُؤَمَّرُ مُفَآءٌ عَلَى مُفِىْءٍ ↓, meaning An emancipated slave shall not be made governor over an Arabian; (K, TA;) or, as in the Nh [and O] and L, لا يَلِيَنَّ [shall by no means rule]; (TA;) as though it were said, none of the people of the Sawád (which was conquered by force and became a فَىْء to the Muslims) shall rule over the Companions (O, TA) and their next successors. (TA.) مُفِىْءٌ A person who makes a thing [or a country or the like] to be a فَىْء. (TA.) See also مُفَآءٌ. مَفِيْئَةٌ: see the paragraph here following. مَفْيَأَةٌ: see the paragraph here following. مَفْيُوْءَةٌ A place of فَىْء, i. e. of the shade thus termed; [a place of afternoon-shade;] (M, K;) as also ↓ مَفْيَأَةٌ; (K;) and, as AAF says, on the authority of Th, ↓ مَفِيْئَةٌ; (M, L, TA;) and so ↓ مَفْيُوْءَةٌ, like مَسْمُوعَةٌ [in measure]: (L, TA:) accord. to Lth, (TA,) مَفْيُوْءَةٌ is syn. with مَقْنُوَةٌ, (S, TA,) which signifies a place on which the sun does not come: so says Az; and he adds that it is probably correct, but that he had not heard it on any other authority than of Lth. (TA.) مَفْيُوْءٌ i. q. مَعْتُوهٌ [Idiotic, or an idiot, i. e. deficient, or wanting, in intellect; &c.]: so called from his keeping long [or much] in the shade. (M, TA.) مَفْيُوْءَةٌ: see مَفْيُوْءَةٌ. فيج 1 فَاجَتْ بِرِجْلِهَا, aor. تَفِيجُ, She (a camel) kicked with her hind legs, backwards. (TA.) 4 افاج, mentioned in the O and L and Msb in this

art.: see art. فوج. فَيْجٌ A foot-messenger; a courier who journeys on foot: (S:) or a Sultán's foot-messenger: (L, Msb:) or one who journeys with letters: (L:) or a quick courier who carries tidings, or communications, from one town, or country, to another: (Nh, TA:) originally Pers., (S, O,) arabicized, (S, O, K,) from پَيْك: (O, K:) pl. فُيُوجٌ. (S, TA.) It is also expl. as meaning One going, or journeying, alone: thus in a verse of 'Adee Ibn-Zeyd, in which it is opposed to زَرَافَةٌ meaning " a company [of men]. " (TA.) And [the pl.] فُيُوجٌ, (O, K,) as used in a verse of 'Adee Ibn-Zeyd, (O,) means Men who enter the prison and go forth from it, keeping guard. (O, L, K: in some copies of the K, and keep guard.) — — And A company [of men]; (Msb;) syn. with فَوْجٌ: (O and K in art. فوج:) and sometimes applied to a single person: pl. [of pauc.] أَفْيَاجٌ and [of mult.] فُيُوجٌ. (Msb.) — Also A low, or depressed, place, such as is termed وَهْد, of the earth, or ground. (AA, O, K.) — And A state of dispersion; as also ↓ فِيجٌ. (TA. [See 4 in art. فوج.]) فِيجٌ: see what next precedes. فَيَّاجَةٌ A she-camel that kicks with her hind legs [much or often], backwards. (TA. [See 1.]) فَائِجٌ A wide [expanded and even tract such as is termed] بَسَاط, of land. (AA, O in art. فوج.) فَائِجَةٌ A wide tract between two elevated portions, (S, O, K, all in art. فوج,) of rugged ground, or of sand: (S, O:) or what has the form of a valley between two mountains, or between two rugged tracts containing stones and sand and earth, like a خَلِيف [q. v.], but wider: thus expl. by ISh: pl. فَوَائِجُ. (TA in art. فوج.) فيح 1 فَاحَ, aor. يَفِيحُ, inf. n. فَيْحٌ and فَيَحَانٌ: see art. فوح. — — فاح الدَّمُ, inf. n. فَيْحٌ (L, Msb) and فَيَحَانٌ, (L,) It poured out, or forth: (L:) or it flowed; as also ↓ افاح, inf. n. إِفَاحَةٌ: or, accord. to AZ, the latter is trans., and signifies as expl. below in relation to blood. (Msb.) — — And فَاحَتِ الشَّجَّةُ, (S, A, Msb, K,) aor. تَفِيحُ, inf. n. فَيْحٌ, (TA,) (tropical:) The wound upon the head spirted forth blood; (S, Msb, K;) or poured forth much blood. (A.) — — And فاح الحُرُّ, aor. يَفِيحُ, inf. n. فَيْحٌ; and aor. يَفوحُ, inf. n. فَوْحٌ; (assumed tropical:) The heat rose, or diffused itself, and raged vehemently. (L.) It is said in a trad., شِدَّةُ القَيْظِ مِنْ فَيْحِ جَهَنَّمَ (tropical:) [The intenseness of the heat of summer is from the vehement raging of the heat of Hell]. (TA.) And one says, الحُمَّى مِنْ فَيْحِ جَهَنَّمَ (tropical:) The fever is from the vehemence of the heat of Hell. (A.) — — And فَاحَتِ القِدْرُ, (S, K,) aor. تَفِيحُ (S, TA) and تَفُوحُ, (TA,) (assumed tropical:) The cooking-pot boiled; (S, K, TA;) as though it were the fire of Hell, in its heat. (TA.) — — And فَاحَتِ النَّارُ (assumed tropical:) The fire spread. (Msb.) And [hence, app.,] فَاحَتِ الغَارَةُ, aor. تَفِيحُ, i. e. (tropical:) [The troop of horsemen making an attack, or incursion, upon a people] spread themselves. (S, TA.) See فَيَاحِ. — — And فاح, (L, Msb, TA,) aor. يَفَاحُ, (L, TA,) [inf. n., app. فَيَحٌ, which signifies " width " accord. to the S and K, and is agreeable with general analogy in this case, as the aor. of the verb is originally يَفْيَحُ, though it seems to be implied in the Msb that the aor. is not يَفَاحُ, but يَفِيحُ,] It (a sea, S, * L, K, * TA, and a place, L, or a valley, Msb) was, or became, wide. (S, * L, Msb, K, * TA.) 2 لَوْ مَدَكْتَ الدُّنْيَا لَفَيَّحْتَهَا فِى يَوْمٍ وَاحِدٍ means (tropical:) [If thou possessedst all that the world contains,] thou wouldst dissipate it, or squander it away, in one day. (A, TA. *) 4 افاح He poured forth, spilled, or shed, blood. (S, Msb, K.) See also 1, first sentence. — — افاح القِدْرَ (assumed tropical:) He made the cooking-pot to boil. (S, K.) — — أَفِحْ عَنْكَ مِنَ الظَّهِيرَةِ i. q. أَبْرِدْ, (K,) i. e. (assumed tropical:) Stay thou until the mid-day heat shall have become assuaged, and the air be cool: (M, L, TA:) [as also افِخْ:] the medial radical letter is both و and ى. (M.) فَيْحٌ and ↓ فُيُوحٌ Abundance of herbage of the [rain, or season, called] رَبِيع, with ample extent of land: (K:) [accord. to the TK, both are inf. ns., of which the verb is فَاحَ, and the agent is الرَّبِيعُ: but this, I think, is rendered doubtful by what here follows:] فيوح occurs in a verse [as some relate it]; but accord. to the relation of IAar, it is فَتُوح, with ت, [and with fet-h to the ف,] and this, which signifies " rain," is said by Az to be the right reading: the pl. [of فَيْحٌ] is فُيُوحٌ. (TA.) فَيَاحُ: see فَيَاحِ. أَفْيَحُ, like قَطَامِ, [indecl.,] (T, S, L, K,) of the fem. gender, (L,) a name for The غَارَة, (T, S, L, K,) meaning troop of horsemen making a hostile attack, or incursion, upon a people. (T, L.) ↓ فَيَاحِ فِيحِى, (S, A, K, &c., [in the CK, erroneously, فَيْحِى,]) said by the people of the Time of Ignorance, (S,) when they impelled horses making a hostile attack, or incursion, and they spread out, (L,) means Spread out, O attacking troop of horsemen: (S, A, K:) or spread out upon them, or against them, and disperse yourselves, &c. (Sh, L.) فُيُوحٌ: see فَيْحٌ. فَيَّاحٌ: see أَفْيَحُ, in two places. — — Also (tropical:) Profuse in bounty: (S, A:) so in the saying, إِنَّهُ لَجَوَادٌ فَيَّاحٌ (tropical:) [Verily he is liberal, munificent, or generous; profuse in bounty]. (S.) — — And نَاقَةٌ فَيَّاحَةٌ (tropical:) A she-camel that yields much milk, (A, K,) and has a large udder. (K.) أَفْيَحُ A sea, (S, L, K,) and a valley, (Msb,) and any place, (L,) wide, or extensive; (S, L, Msb, K;) as also ↓ فَيَّاحٌ: (S, L, K:) ↓ فَيَّاحٌ occurs in the story of Umm-Zara, accord. to A 'Obeyd, applied to a بَيْت [i. e. house, or tent]; but accord. to others, it is ↓ فَيَاحٌ, without teshdeed: (L:) [the fem. of أَفْيَحُ: and pl. فِيحٌ:] one says دَارٌ فَيْحَآءُ A wide, or an ample, house or abode: (S, K:) and in like manner رَوْضَةٌ [a meadow, &c.]. (L, Msb.) — — And فَيْحَآءُ signifies also A sort of thin cooked food, such as is supped, or sipped, (حَسَآء,) seasoned with seeds such as are used in cookery. (S, K.) فيخ 1 فَاخَتِ الرِّيحُ, aor. تَفِيخُ, inf. n. فَيْخٌ and فَيَخَانٌ: see 1 in art. فوخ. Accord. to Kr and the K, فَيْخٌ signifies A spreading, or becoming diffused; like فَيْحٌ: (TA:) but ISd expresses doubt of the correctness of this: (L, TA:) it is [said to be] an inf. n. in this sense. (TK.) — — See also 4. 2 فيّخ العَجِينَ He made the dough like the سُكُرُّجَة [or فَيْخَة (q. v.) in form]. (TA.) 4 افاخ, (L,) inf. n. إِفَاخَةٌ, (L, K,) He (a man, L) emitted wind from the anus, with a sound; (L, K;) as also ↓ فَاخَ: (L:) or he voided excrement with an emission of wind. (L, K.) [See also art. فوخ.] — — افاخ, said of a man, signifies also سُقِطَ فِى يَدِهِ [i. e. He repented of what he had done; &c.]. (K.) — — And افاخ مِنْ فُلَانٍ He (a man, TA) turned away from, avoided, shunned, and left, such a one; syn. صَدّ عَنْهُ. (K.) فِيْخَةٌ A state of dilatation of the place of exit of the urine. (IAar, K.) — — And A tangled, luxuriant, or dense, and abundant, state of herbage. (K.) — — And Vehemence, or intenseness, of heat. (K, TA.) — And A [kind of small saucer, or cup, such as is called] سُكُرُّجَة [q. v.]: (K:) pl. فَيْخَاتٌ. (O and K voce شُفَارِجٌ.) فيد 1 فَادَتْ لَهُ فَائِدَةٌ, (T, S, A, O, L, Msb, K,) aor. تَفِيدُ, (S, A, O, &c.,) inf. n. فَيْدٌ, (Msb,) [Profit, or advantage, or the like, (see فَائِدَةٌ,)] accrued to him; (T, * S, * A, O, * L, * Msb, K;) or came to him. (IKtt, TA.) — — And فاد, aor. يَفِيدُ, (T, S, M, O, L, K,) inf. n. فَيْدٌ, (M, O, L,) said of property, It continued, or belonged or appertained, syn. ثَبَتَ, (T, S, M, O, L, K,) لَهُ to him; (T, S, M, O, L;) as also فاد, aor. يَفُودُ, (M in art. فود,) inf. n. فَوْدٌ: (K in that art.:) or went away, passed away, or departed. (K. [But this last meaning, which I find only in the K, in relation to فاد, in this art. and in art. فود, may be taken from what next follows, and relate to property as applied to cattle.]) — — And فاد, aor. as above, (T, M, L, K, and S &c. in art. فود,) and so the inf. n., (IAar, T, L, and K in art. فود,) He (a man, M, TA) died; (T, M, L, K, and S &c. in art. فود;) as also فاد, aor. يَفُودُ, (S and K &c. in art. فود,) inf. n. فَوْدٌ; (K &c. in that art.;) and so فَازَ and فَاظَ; (TA;) i. q. فَاتَ. (A.) One says, مَا فَادَ حَتَّى بَلَغَ رِزْقُهُ النَّفَادَ, meaning مَا فَاتَ [i. e. He did not die until his means of subsistence became exhausted]. (A.) — — And فاد, aor. as above, (S, M, O, L, K,) and so the inf. n., (S, O, L,) He walked with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side; (S, M, O, L, K;) as also ↓ تفيّد. (T, S, M, L, K.) — — And, (M, L, K,) accord. to some, (M, L,) He was cautious of a thing, and

turned aside from it. (M, L, K.) [See also 2.] — فاد said of saffron, and of the plant called وَرْس, It became pulverized, or reduced to powder by its being bruised or brayed. (IKtt, TA.) — فادهُ, aor. يَفِيدُهُ, (S, L, K,) inf. n. فَيْدٌ, (L,) He mixed it, (namely, saffron, K,) or moistened it with water &c.; syn. دَافَهُ; (S, L, K;) from which it is formed by transposition [accord. to the lexicologists; but not accord. to the grammarians, because it has an inf. n.]; (TA;) as also فادهُ, aor. يَفُودُهُ, (T, M, L, &c., in art. فود,) inf. n. فَوْدٌ: (K in that art.:) and he bruised, or brayed, it, (namely, saffron, and the plant called وَرْس,) and then wetted it with water: (L in art. فود:) and فَادَتْهُ she (a woman) rubbed it (namely perfume) in water, in order that it might dissolve. (M, L.) — عَن فاد المَلَّةَ الخُبْزَةِ, inf. n. فَيْدٌ; and ↓ افادها; He removed the hot ashes from the cake of bread; syn. أَزَالَهَا (TK. [In the O and K, this meaning of these two verbs is vaguely intimated, only by the words, الفَيْدُ أَنْ تُفِيدُ بِيَدِكَ المَلَّةَ عَنِ الخُبْزَةِ.]) 2 فيّد مِنْ قِرْنِهِ (Th, M, L) He turned away from, or avoided, his adversary: (Th, L:) or he fled from him. (M.) [See a similar meaning of فاد, above.] — And فيّد, (T, O, K,) inf. n. تَفْيِيدٌ, (L, K,) He augured evil from the cry of the [bird called] فَيَّاد. (T, O, L, K.) 4 افادهُ He gave it, namely, property, (AZ, Ks, T, S, M, O, L, K,) to another: (AZ, Ks, T, S, M, L:) and افادهُ مَالًا, inf. n. إِفَادَةٌ, He gave him property. (Mgh, Msb.) It belongs to this art. and to art. فود. (L in art. فود.) — — [And He, or it, profited, advantaged, or benefited, him; فَائِدَةً being understood. Hence,] one says, إِنْ أَفَدْتَنِى حَرْفًا فَقَدْ أَصْفَدْتَنِى أَلْفًا [If thou teach me a word, thou givest me what is worth a thousand dirhems]. (A in art. صفد.) — — [Hence, also, افاد said of a word, and a phrase, It had, or performed, a useful office, as expressive of a meaning, or as contributing to the expression thereof, or as adding to a meaning previously expressed. And hence, It imported, or conveyed, a meaning; and particularly, when said of a phrase, a complete meaning, so that a pause might be well made after uttering it; فَائِدَةً being understood.] — See also 10. — — And see 1, last signification. — — Also, افادهُ, inf. n. as above, He killed him; destroyed him; slaughtered him; namely, a man, and a beast. (T, * L, and K * in art. فود.) 5 تفيّد, as intrans.: see 1, latter half. — تفيّدهُ: see 10. 6 هُمَا يَتَفَايَدَانِ بِالمَالِ بَيْنَهُمَا They two give, of the property, each to the other; or profit, or benefit, each other therewith: (ISh, T, O, K:) you should not say يَتَفَاوَدَانِ: (K:) and هما يتفايدان العِلْمَ They two impart knowledge, each to the other: (K in art. فود [q. v.]:) or, in the opinion of MF, both of these verbs are allowable. (TA.) 10 استفادهُ (T, S, M, &c.) He gained it, acquired it, or got it, for himself, namely, property [&c.]; (T, * M, * Mgh, Msb, and L and K in art. فود;) and ↓ افادهُ is syn. therewith, (S, M, A, Mgh, O, L, Msb, K,) as used by some, (Msb,) having two contr. significations, (K,) though disallowed by others, (Msb,) or it is more chaste than the former; (Mgh;) and ↓ تفيّدهُ signifies the same. (M, and K in art. فود.) — — [And He derived it, learned it, or inferred it. — — And استفاد مِنْهُ He gained, or derived, profit, advantage, or benefit, from him, or it; فَائِدَةً being understood.] فَيْدٌ Saffron: (IAar, TA voce مَلَابٌ:) or the leaves of saffron: (L:) or saffron mixed, or moistened with water &c. (S, O, L, K.) — — And The hair upon a horse's lip. (T, S, O, K.) [فَيِيدٌ expl. by Golius as signifying (on the authority of Meyd) Vir pusillanimus pavidusque, is app. a mistake for فَئِيدٌ.] فَيَّادٌ (T, S, M, A, O, L, K) and ↓ فَيَّادَةٌ, (T, S, O, L, K,) in which latter the ة is added to render the epithet intensive, (T, L,) A man who walks with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side. (T, S, M, A, O, L, K.) One says, فُلَانٌ يَمْشِى عَلَى الأَرْضِ فَيَّادًا مَيَّادًا [Such a one walks upon the ground] with an elegant and a proud and self-conceited gait, &c. (A.) — — Hence, الفَيَّادُ is said to signify The lion. (O.) — — And The male of the بُوم [or owl]: (T, S, M, O, K:) or i. q. الصَّدَى [which is also said to signify the male of the بُوم: for other explanations see صَدًى] (S, O.) — — And ↓ فَيَّادَةٌ, (M,) or this and فَيَّادٌ, (T, S, O, K,) One who collects together what he can, and eats it. (Lth, T, S, M, O, K.) فَيَّادَةٌ: see the next preceding paragraph, in two places. فَائِدَةٌ a subst. from فَادَ المَالُ, (M, L, and K in art. فود,) in the sense of ثَبَتَ; (M, L;) or an act. part. n. from فَادَتْ لَهُ فَائِدَةٌ; (Msb;) Profit, advantage, benefit, or good, which God bestows upon a man, and which he [the latter, consequently] gains, or acquires, and which he produces: (T, L:) an accession which accrues to a man: (Msb:) what one gains, or acquires, of knowledge, (S, A, O, L, Msb, K,) and polite accomplishments, (Msb,) and property: (S, A, O, L, K:) what one has recently acquired, of property, of gold or silver, or a slave, or the like: (AZ, Msb:) and [simply] profit, advantage, benefit, or utility: and good: and knowledge: and wealth, or property: (KL:) pl. فَوَائِدُ: (T, O, L, Msb, K:) it belongs to this art. and to art فود: (TA:) some improperly derive it from الفُؤَادُ. (MF.) — — [Hence, Utility as expressive of a meaning, or as contributing to the expression thereof, or as adding to a meaning previously expressed, or a word or phrase. And hence, A meaning, or an import, of a word or phrase; and particularly a complete meaning of a phrase, such that a pause may be well made after the uttering thereof.] مَفِيدٌ [Perfume, &c.] mixed, or moistened with water &c.; (S, O, L;) as also مَفُودٌ. (As, T in art. فود.) رَجُلٌ مِتْلَافٌ مِفْيَادٌ A destructive man; as also مِفْوَادٌ. (Ibn-'Abbád and O and K in art. فود.) فيروزج فِيرُوزَجٌ [an arabicized word from the Pers. فِيرُوزَهْ or پيرُوزَهْ The turquoise;] a well-known kind of stone. (TA.) — — And A certain sort of dye [probably of the colour of the stone so called]. (TA.) فيش 1 فَاشَ, (O, K,) aor. يَفِيشُ, inf. n. فَيْشٌ, (O, TA,) He gloried, or boasted, (O, K,) and magnified himself, imagining [in himself] what he did not possess; (K;) as also فَشَّ; like as you say دَامَ, aor. يَدِيمُ; and دَمَّ, aor. يَدُمُّ; (TA;) he was boastful, or proud, pretending to possess a thing and not being as he pretended; (TA;) and ↓ فايش [signifies the same; or] he gloried, or boasted, vainly, and praised himself for that which was not in him. (AHeyth, in L, art. طرمذ.) [See also 5.] — فاش الأَتَانَ, aor. as above, (IDrd, O, K,) and so the inf. n. (IDrd, O,) He (the ass) mounted the she-ass: (IDrd:) said by Yoo to be from الفَيْشَةُ. (O, K. *) 3 فايشهُ, (TA,) inf. n. فِيَاشٌ (S, O, K) and مُفَايَشَةٌ, (O, K,) He vied, or contended, with him in glorying, or boasting, or in glory, or excellence. (S, * O, * K, * TA.) — — Also, (TK,) inf. n. مُفَايَشَةٌ, (Ibn-'Abbád, O, K,) He threatened him much in fight, and then was pronounced a liar. (Ibn- 'Abbád, O, K, TK.) — — See also 1. 5 تفيّش الشَّىْءَ He arrogated the thing falsely; (Ibn-'Abbád, * O, * K, * TA;) without merit. (Ibn-'Abbád, O, TA.) — — تفيّش عَنِ الشَّىْءِ He turned back from the thing (Ibn-'Abbád, O, K) through weakness and impotence; (TA;) like انفشّ. (TA.) فَيْشٌ and ↓ فَيْشَةٌ The head [or glans] of the penis: (S, O, K:) or a swollen penis: (TA:) or ↓ the latter word has the former meaning; and فَيْشٌ is its pl., [or rather coll. gen. n.,] like as تَمْرٌ is of تَمْرَةٌ: (O:) and ↓ فَيْشَلَةٌ signifies the same as فَيْشَةٌ; and some say that its ل is augmentative: (TA:) or فَيْشٌ signifies a weak فَيْشَلَة. (Lth, TA.) فَيْشَةٌ: see فَيْشٌ, in two places. — — Also The uppermost part of the head. (TA.) فِيَاشٌ: see فَيْشُوشَةٌ. — [See also 3.] فَيُوشٌ: see the next paragraph, in two places. فَيَّاشٌ A man who glories, or boasts, and magnifies himself, imagining [in himself] what he does not possess; (K;) vainly boastful, without merit; (TA;) who contends for superiority in that which he does not possess; (K;) and [in like manner] ↓ فَيُوشٌ one who pretends to possess a thing, not being as he pretends; (TA;) both signify one who glories, or boasts, vainly, and praises himself for that which is not in him: (AHeyth, in L, art. طرمذ:) and ↓ the latter is said

to signify a cowardly and weak man. (TA.) — — Also, A chief, or lord, abounding in excellence, or generosity, or bounty, (Ibn-'Abbád, O, K,) who vies with others in glory. (TA.) فَاشُوشٌ A weak and lax man. (TA.) فَيْشُوشَةٌ Weakness and laxness; (O, K;) and so ↓ فِيَاشٌ. (TA.) فَيْشَلَةٌ: see فَيْشٌ. فيص 1 فَاصَ فِى الأَرْضِ, aor. يَفِيصُ, (S, O, K,) inf. n. فَيْصٌ, (TA,) He went away into the country, or in the land. (S, O, K.) In the following verse of Imra-el-Keys, مَنَابِتُهُ مِثْلُ السُّدُوسِ وَلَوْنُهُ كَشَوْكِ السَّيَالِ فَهْوَ عَذْبٌ يَفِيصُ respecting which As said, I know not what is [the meaning of] يَفِيصُ, this word is said to be from فاص signifying as expl. above: (S, O:) [but I do not see what meaning that would be apposite in this case could be thence derived without straining:] but فاص signifies also it shone, or glistened; syn. بَرَقَ; (TA;) and some say that يفيص in this verse means يَبْرُقُ; (O, TA;) and the pronoun in مَنَابِتُهُ relates to the front teeth; (O, * TA;) by عَذْبٌ يَفِيصُ being meant the lustre (مَآء) thereof: (O:) [accordingly, the verse may be rendered, The places of growth thereof, i. e. their gums, were like the (garment called) سُدُوس, and their colour was like the thorns of the سَيَال (q. v.), so that they were sweet and glistening: (see the context in " the Divans of the six ancient Arabic poets," edited by Prof. Ahlwardt:) or, as some relate the verse, the last word is ↓ يُفِيصُ, (IB, O, TA,) from مَا أَفَاصَ بِكَلِمَةٍ [q. v.], (O,) so that it is a denotative of state, the meaning being عَذْبٌ فِي حَالِ كَلَامِهِ [i. e. sweet when [displayed in] speaking; or rather, clearly uttering; but it will be seen below that يَفِيصُ, as well as يُفِيصُ, may, accord. to the M and K, be used in this sense:] (IB, TA:) see 4. — — مَا اسْتَطَعْتُ أَنْ أَفِيصَ مِنْهُ, meaning I was not able to turn aside, or away, from, or to avoid, him, or it. (S, O.) [See also مَفِيصٌ: and see 4.] — — And واللّٰه ما فِصْتُ, like as one says وَاللّٰه مَا بَرِحْتُ [perhaps meaning By God I did not quit my place; as well as I did not cease:] (S, O, K: *) mentioned on the authority of AHeyth: (TA:) [that it has the latter meaning is clear; for] one says, مَا فِصْتُ أَفْعَلُ I did not cease (مَا بَرِحْتُ) doing [such a thing]: (M:) and ↓ استفاص, likewise, signifies بَرِحَ. (IB, TA.) 3 فَايَصَ see 3 in art. فوص. 4 افاص الضَّبُّ عَنْ يَدِهِ [The lizard called ضبّ escaped, or slipped, from his hand, is expl. as meaning] his fingers became unclosed (اِنْفَرَجَت) from [the grasp of] the ضبّ, so that it escaped from him. (M, TA.) And one says, قَبَضْتُ عَلَيْهِ فَلَمْ يُفِصْ I grasped him and he did not escape, or get loose. (AHeyth, TA.) And قَبَضْتُ عَلَى ذَنَبِ الضَّبِّ فَأَفَاصَ مِنْ يَدِى حَتَّى خَلَّصَ ذَنَبَهُ [I grasped the tail of the ضبّ and it slipped from my hand so that it freed its tail]: (Lth, S, O, TA:) [but in the O, مِنْ is omitted before يَدِى; not intentionally, for the verb before من is there masc., as above:]) this is when thy fingers become unclosed (تَتَفَرَّجُ) from the grasp of its tail: (Lth, O:) and this [state of the fingers] is termed ↓ التَّفَاوُصُ. (TA.) [It is also said that] أَفَاصَتِ اليَدُ signifies The fingers of the hand became unclosed (تَفَرَّجَتْ) from the grasp of the thing. (K, TA. [But I doubt the correctness of this.]) — — And الإِفَاصَةُ signifies The being clear, or perspicuous; syn. البَيَانُ; (O, K;) like المُفَاوَصَةُ, expl. in art. فوص;] and the being fluent. (O.) [And also The making speech clear, or perspicuous.] One says, فُلَانٌ ذُو إِفَاصَةٍ إِذَا تَكَلَّمَ Such a one is a person endowed with clearness, or perspicuity, and fluency, when he speaks. (O.) And افاص لِسَانُهُ بِالكَلَامِ His tongue made speech, or the speech, clear, or perspicuous; and so ↓ فَاصَ, aor. يَفِيصُ; (M;) and مَا يَفِيصُ بِهِ لِسَانُهُ, (K, TA,) inf. n. فَيْصٌ, (TA,) his tongue does not make it clear, or perspicuous (K, TA.) And مَا أَفَاصَ بِكَلِمَةٍ He did not make clear, or distinct, or perspicuous, a word, or a sentence. (Yaakoob, S, O, TA.) See also 4 in art. فوص: and see 1 in the present art. [And it is said that مَا أَفَاضَ بِكَلِمَةٍ signifies the same. Or, accord. to Mtr, if he be correctly cited in Har p. 447, the verb in this sense, and app. as thus used in all the phrases mentioned above, is correctly with ض, and not so with ص: but this I greatly doubt.] — — One says also, افاص بِبَوْلِهِ He ejected his urine: (O, K:) or افاض به. (ElGhooree, in Har ubi suprà.) 6 التَّفَايُصُ is said to be the original and regular form of التَّفَاوُصُ, which signifies The speaking, talking, or discoursing, each to another, or each with another: the ى being changed into و because of the dammeh. (M in this art. and in art. فوص, and TA.) — — See also another explanation in art. فوص: and see 4 in the present art. 10 إِسْتَفْيَصَ see 1, last sentence. مَا عَنْهُ مَفِيصٌ There is not any place to which to turn aside, or away, from it: or there is not any turning aside, or away, from it: syn. مَحِيدٌ [which may be meant either as a n. of place or as an inf. n.]: (As, S, O, K:) or مَعْدِلٌ. (IAar, M.) فيض 1 فَاضَ, (S, M, Mgh, &c.,) aor. يَفِيضُ, inf. n. فَيْضٌ (S, M, O, Msb, K) and فَيْضُوضَةٌ (S, O, K) and فُيُوضٌ (M, O, K) and فِيُوضٌ and فُيُوضَةٌ (M, K) and فَيَضَانٌ, (M, O, K,) It (water) overflowed: poured out, or forth, from fulness: (Mgh:) it (water, S, O, K, or a torrent, Msb) became abundant, (S, O, Msb, K and flowed from [over] the brink of the valley, (Msb,) or so as to flow over the side of the valley, (S, O,) or so as to flow like a valley; (K;) and ↓ افاض signifies the same: (Msb, TA:) it (water) became abundant: (TA:) [contr. of غَاضَ, aor. يَغِيضُ:] it (water, and that of the eyes, and the like, M, or anything fluid, Msb) ran, or flowed: (M, Msb:) or it poured out, or forth; or poured out, or forth, vehemently; gushed out, or forth: (M:) and it (water, and blood,) fell in drops. (Msb.) — — It (a vessel) became full: (Msb:) [or it overflowed: for you say,] فَاضَ النَّهْرُ بِمَائِهِ The river overflowed with its water: and فَاضَ الإِنَآءُ بِمَا فِيهِ The vessel overflowed with what was in it: (Msb:) and a poet says, شَكَوْتُ وَمَا الشَّكْوَى لِمِثْلِىَ عَادَةٌ وَلٰكِنْ تَفِيضُ الكَأْسُ عِنْدَ امْتِلَائِهَا [I complained; and complaint is not a custom of the like of me; but the cup overflows on the occasion of its being full]. (A) You say also فَاضَتْ عَيْنُهُ, aor. as above, inf. n. فَيْضٌ, The eye flowed [with tears]. (TA.) And فَاضَ عَرَقًا, said of a man, [He sweated;] sweat appeared upon his body, on an occasion of grief. (IKtt) — — (assumed tropical:) It (a thing) was, or became, much, abundant, many, or unmerous. (O, K.) You say, فَاضَ اللِّئَامُ (assumed tropical:) The mean became many: (S, O:) opposed to غَاضَ, q. v. (S and A in art. غيض.) And فَاضَ الخَيْرُ (tropical:) Good, or wealth, &c., became abundant, (A, Msb,) فِيهِمْ among them. (A.) — — Aor. as above, (S,) inf. n. فَيْضٌ, (TA,) (tropical:) It (a piece of news, or a story,) spread abroad; (S, M, K;) as also ↓ استفاض; (S, M, A, Msb, K, TA;) it spread abroad among the people. (Msb and TA in explanation of the latter verb,) like water. (TA.) ↓ The latter is also said of a place, meaning (tropical:) It became wide, or ample. (A.) And you say, فَاضَ عَلَيْهِ الدِّرْعُ (tropical:) [The coat of mail spread over him; or covered him]. (A.) — — Aor. as above, inf. n. فَيْضٌ and فُيُوضٌ, (tropical:) He (a man, S, O, K) died: (S, M, O, K:) and, (S, M, O, K,) in like manner, (S, O,) فَاضَتْ نَفْسُهُ, (S, M, A, Mgh, O, Msb, K,) aor. as above, (M,) inf. n. فَيْضٌ, (M, Msb,) (tropical:) his soul departed, or went forth; (S, M, A, * Mgh, * O, Msb, K;) of the dial. of Temeem; (S, M, O;) on the authority of AO and Fr; and AZ says the like; but As says that one should not say, فاض الرَّجُلُ, nor فاضت نفسه, for فاض is only said of tears and of water: (S, O:) to which is added in the O, but one says, فَاظَ, with ظ, [as is also said in the Mgh,] as meaning " he died," and not فاض, with ض, decidedly: (TA:) [see, however, the remarks of IB below:] or the more chaste expression is فاظ, with ظ, without the mention of the نفس; and some do not allow any other: (Msb:) but in the L we find as follows: IAar says. فاض الرجل and فاظ, meaning " the man died: " and Abu-l-Hasan says, فاظت نفسه, the verb relating to the نفس; and فاض الرجل and فاظ: but As says, I heard AA say that one should not say, فاظت نفسه, but فاظ, meaning " he died; " and not فاض, with ض, decidedly: IB, however, says that what IDrd has cited from As is different from that which J has ascribed to him; for IDrd cites the words of As thus: the Arabs says, فاظ

الرجل, meaning " the man died; " but when they speak of the نفس, they say فاضت نفسه, with ض; and he quotes the ex. فَفُقِئَتْ عَيْنٌ وَفَاضَتْ نَفْسُ [And an eye was put out, and a soul departed]: and he [IB] adds that this is what is commonly known to be the opinion of As: but J has committed and error; for As quotes from AA that one should not say, فاظت نفسه, but فاظ, meaning " he died; " not فاض, decidedly and he also says, nor does it necessarily follow from what he relates that he firmly believed it: AO says that فاظت نفسه is of the dial. of Keys; and فاضت, of the dial of Temeem and AHát says, I heard AZ say that Benoo-Dabbeh alone say, فاضت نفسه: in like manner also El-Mázinee says. on the authority of AZ. that all the Arabs say, فاظت نفسه. except Benoo-Dabbeh, who say, فاضت نفسه with ض. (TA.) [See also art. فيظ. It is further said, that] الفَيْضُ signifies Death: (A, K;) as occurring in a trad respecting Ed-Dejjál, where it is said, ثُمَّ يَكُونُ عَلَى أَثَرِ ذٰلِكَ الفَيْضُ [Then shall be, after that, death] (A, TA:) Sh says, I asked El-Bekráwee respecting this, and he asserted الفيض, in this case, to signify " death; " but I have not heard it from any other; unless it be from فَاضَتْ نَفْسَهُ signifying His slaver collecting upon his lips at the departure of his soul [flowed]. (TA.) — — You say also فَاضَ صدْرُهُ مِنَ الغَيْظِ (tropical:) [His bosom overflowed with wrath, or rage], (A, TA.) And فَاضَ صَدْرُهُ بِالسِّرِّ His bosom disclosed, or concealed, the secret; (S, O, K;) his bosom could not conceal the secret; (M;) his bosom was full with the secret, and disclosed it, not being able to conceal it. (TA.) — — And فَيْضٌ is used as meaning (assumed tropical:) God's suggesting (إِلْقَآء) [of a thing]: what the Devil suggests (يُلْقِيهِ) is termed الوَسْوَسَةُ. (Kull p. 277.) — — فَاضَ البَعِيرُ بِجِرَّتِهِ: see 4, latter half. 4 افاض: see 1, first sentence. — He filled a vessel so that it overflowed: (S, M, O, K:) or [simply] he filled a vessel, (M, Msb,) accord. to Lh; but the former. [says ISd,] in my opinion, is the correct signification. (M.) — — He made water, and tears, and the like, to run, or flow; or to pour out, or forth; or to pour out, or forth, vehemently; to gush out, or forth: (M:) he poured [water &c.] out, or forth: (A, TA:) or he poured water out, or forth, copiously. (Mgh.) You say, افاض المَآءَ عَلَى نَفْسِهِ, (S, O, K,) or على جَسَدِهِ, (Msb,) He poured the water (S, O, Msb, K) upon himself, (S, O, K,) or upon his body. (Msb.) And افاض دُمُوعَهُ, (S,) or دَمْعَهُ, (Msb,) He poured forth his tears. (Msb.) And افاضت العَيْنُ الدَّمْعَ [The eye poured forth tears]. (TA.) — — افاض اللّٰهُ الخَيْرَ (tropical:) God made good, or wealth, &c., to abound. (Msb.) — — افاض عَلَيْهِ الدِّرْعَ (tropical:) He put on him the coat of mail: like as you say صَبَّهَا [lit he poured it]. (A, TA.) — — أَفَاضُوا مِنْ عَرَفَاتٍ (tropical:) They pushed on, pressed on, or went quickly, syn. دَفَعُوا, (S, Mgh, O, Msb, K,) or اِنْدَفَعُوا, (M, A,) with multitude, (M, Mgh, O,) from 'Arafát, (S, M, A, Mgh, O, Msb, K,) to Minè, (S, M, O,) exclaiming لَبَّيْكَ: (M:) or they returned, and dispersed themselves from 'Arafát: (O, K:) or they hastened from 'Arafát to another place: (K:) the last rendering is taken from Ibn-'Arafeh; and agreeably with all of these renderings, the phrase in the Kur [ii. 194], فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ, has been explained: (TA:) and [in like manner,] you say افاضوا مِنْ مِنَى إِلَى مَكَّةَ (tropical:) They returned from Mine to Mekkeh; on the day of the sacrifice: (Msb:) إِفَاضَةٌ signifies (tropical:) the advancing, and pushing on, or pressing on, in journeying, or pace, (A, * TA,) and the like, (A,) with multitude, and is only after a state of separation and congregation: (TA:) it is from the same word as signifying the " pouring out, or forth; " (A, O, TA,) or from افاض المَآءَ signifying " he poured the water out, or forth, copiously " (Mgh:) and the original expression is افاض نَفْسَهُ. or رَاحِلَتَهُ; but they omit the objective complement, and hence the verb resembles one that is intrans.: (O, TA:) or افاضة signifies the quickly impelling or urging [a beast] to run, with one's foot or leg, or feet or legs: and افاض, he (a (??)) made his camel to exert himself beyond measure, (??) quick run, between the utmost (??) and what is (??) than that; افاضة denoting the half [of the fall (??) of the run of camels having riders upon these; and being only applied when they have riders upon them: (Khálid Ibn-Jembeh:) and every دَفْعَة [or act of pushing on, or pressing (??),] is termed إِفَاضَةٌ. (S, Msb, K.) Hence, طَوَافُ الإِفَاضَةِ, signifying The (??) [around the K(??) the return from Mine to Mekkeh; (Msb, TA) on the day of the sacrifice: (TA:) or the circuiting of visitation. (Mgh.) — — افاضوا فِى الحَدِيثِ (tropical:) They pushed on, or pressed on, in discourse; syn. اِنْدَفَعُوا: (Lh, S, M, A, O,) they entered thereinto; launched forth, or cut, thereinto: (Lh, M, O;) they were large, or copious, or profuse, therein; (O, TA:) or they dilated therein (M:) or they began, commenced, or entered upon, discourse: (Msb;) as also ↓ استفاضوهُ, (M, Msb,) accord. to some; (Msb;) but this latter is disallowed by most; (M;) or by the skilful, (Msb.) You say also, افاض فِى عَمَلٍ (assumed tropical:) He entered into an action, or employment; and pushed on, or pressed on, therein: (Bd in x. 62:) or he began it, commenced it, or entered upon it. (Jel, ibid.) — — افاض بَالشَّيْءِ He impelled, or thrust, with the thing: (M:) he cast, or threw, the thing. (M, TA.) — — افاض البَعِيرُ بِجِرَّتِهِ, (Lh, S, M, A, O,) and (S, O) افاض alone, (S, O, K,) and فَاضَ ↓ بِجِرَّتِهِ, (TA,) (tropical:) The camel propelled his cud (Lh, S, M, A, K) from his inside, (Lh, M, A,) or from his stomach, (S, K,) and expelled it, or ejected it: (S:) or cast it forth in a scattered and copious state: or it means [he made to be heard] the sound of his cud, and of his chewing. (M.) — — مَا افاض بِكَلِمَةٍ (assumed tropical:) He did not make clear, or distinct, or perspicuous, a word, or sentence. (Msb, TA.) [And ما افاض بكلمة signifies the same.] — — افاض بِالقِدَاحِ, (S, M, A, O, K,) and عَلَى القِدَاحِ, meaning بِالقِدَاحِ, for prepositions stand in the places of other prepositions, (S, O,) and افاض القِدَاحَ, (O, K,) (tropical:) i. q. ضَرَبَ بِالقِدَاحِ [which has two significations: He turned about, or shuffled, the gaming-arrows: and he played with the gaming-arrows]: (S, M, A, O, K:) and أَجَالَهَا [which has the former of the above significations]: or he dealt them forth. (TA.) Aboo-Dhu-eyb says, describing a [wild] he-ass and his she-asses, فَكَأَنَّهُنَّ رِبَابَةٌ وَكَأَنَّهُ يَسَرٌ يُفِيضُ عَلَى القِدَاحِ وَيَصْدَعُ (S, TA) (tropical:) [And it was as though they were a bundle of gaming-arrows, and as though he were a shuffler thereof, shuffling or] dealing out the arrows, and deciding, and making known what he produced: (TA:) or, accord. to Kh, and speaking with his loudest voice, saying " The arrow of such a one has won," or " This is the arrow of such a one: " or, accord. to some, distributing, or dispensing, by means of the arrows: (TA in art. صدع:) by عَلَى القِدَاحِ is meant بِالقِدَاحِ. (S voce عَلَى.) One relation of this verse substitutes يَخُوضُ for يُفِيضُ. (TA.) Az says that إِفَاض [a mistranscription for إِفَاضَةٌ] is always a consequence of a state of separation, or dispersion, and abundance, or copiousness. (TA.) — — Hence the saying in a trad. respecting a thing picked up from the ground, ثُمَّ أَفِضْهَا مِنْ مَالِكَ, [app. a mistake for فِى مَالِكَ,] i. e. (assumed tropical:) Then put thou, or throw thou, it, and mix it, among thy property. (TA.) — — أُفِيضَتْ She (a woman) became wide in the belly: [as though spread out:] or she became large in the belly, and flabby in flesh. (M.) — افاض المَرْأَةَ He made the مَسْلَكَانِ [i. e. vagina and rectum] of the woman to become one, on the occasion of devirgination; (M;) i. q. أَفْضَاهَا [from which it is app. formed by transposition, as is indicated in the M.]. (O, TA.) 5 تفيّض It flowed. (Har p. 610. [But this I do not find elsewhere.]) 10 استفاض He asked for the pouring out (إِفَاضَة) of water, (K, TA,) &c. (TA.) — Said of a piece of

news: and of a place: see 1, in the first half of the paragraph. You say also, استفاض الوَادِى شَجَرًا (tropical:) The valley became wide, and abundant in trees. (S, O, K, TA.) — استفاضوا الحَدِيثَ: see افاضوا فِى الحَدِيثِ. [It seems to be indicated in the S and O that it signifies They spread abroad the story among the people; as used by some: see مُسْتَفِيضٌ.] فَيْضٌ A river, (M, TA,) in general: (TA:) pl. [of pauc.] أَفْيَاضٌ and [of mult.] فُيُوضٌ: the pluralization thereof shows that it is not an inf. n. used as a subst.: (M, TA:) [and a river, or water, that overflows.] الفَيْضُ is [hence] applied to The Nile of Egypt: (S, O, K:) or, accord. to the Tekmileh, to a place in the Nile of Egypt: (TA:) and to the river of El-Basrah: (As, S, K:) or this last is called فَيْضُ البَصْرَةِ, because of its greatness. (M.) You say also أَرْضٌ ذَاتُ فُيُوضٍ Land in which is water: (Lh, M:) or in which are waters that overflow. (S, K, TA.) — — A horse (tropical:) that runs much; (S, M, O, K;) that is fleet, or swift; (M;) that runs vehemently; likened to water pouring forth; as also سَكْبٌ. (Eth-Thaalebee, in TA, art. سكب.) — — A man (tropical:) bountiful, or munificent; as also ↓ فَائِضٌ, (A,) and ↓ فَيَّاضٌ: (S, O:) or, as also ↓ the last, a man abounding [or profuse] in beneficence or bounty. (M.) — — Much, or abundant, water. (M.) — — (tropical:) Much, or abundance: as in the saying, أَعْطَاهُ غَيْضًا مِنْ فَيْضٍ (tropical:) He gave him little from much. (S, M, O.) Anything much in quantity. (KL.) — — (assumed tropical:) A large gift: [and simply a gift, favour, or grace:] pl. فُيُوضٌ. (KL.) — — [See also 1, last sentence but one. Hence بِطَرِيقِ الفَيْضِ meaning (assumed tropical:) By way, or means, of instinct; instinctively.] — — (tropical:) Death: [as being the outpouring of the soul:] see 1. (Sh, on the authority of El-Bekráwee; and K.)— — ذَهَبْنَا فِى فَيْضِ فُلَانٍ (assumed tropical:) We went with the corpse and bier of such a one. (M.) فَاضَةٌ: see مُفَاضٌ. أَمْرُهُمْ فَيْضَى بَيْنَهُمْ: i. q. فَوضَى, q. v. (TA in art. فوض.) أَمْرُهُمْ فَيْضُوضَى بَيْنَهُمْ, and فَيْضِيضَى, and فَيْضِيضَآءُ, and فَيْضُوضَآءُ, and ↓ فَيُوضَى, i. q. فَوْضَى, q. v. in art. فوض. (AZ, K.) فَيُوضٌ: see أَمْرُهُمْ فَيُوضَى بَيْنَهُمْ. فَيضُوضَى: see مُفَاضٌ. فَيَّاضٌ A river containing much water: (S:) or that flows much. (Ham p. 375.) — — Applied to a man: see فَيْضٌ, in two places. فَائِضٌ A watering-trough full: a sea, or great river, [overflowing: see 1: or] pouring, or pouring vehemently. (TA.) — — Applied to a man: see فَيْضٌ. مُفَاضٌ pass. part. n. of 4 [q. v.]. — — حَدِيثٌ مُفَاضٌ فِيهِ (tropical:) Discourse in which people have pushed on, or pressed on: (K:) [or into which they have entered: or in which they have been large, or copious: or in which they have dilated: or begun: see 4; and see also مُسْتَفِيضٌ.] — — دِرْعٌ مُفَاضَةٌ (tropical:) A wide, or an ample, coat of mail; (S, M, A, O, K;) as also ↓ فَاضَةٌ (IJ, M) and فَيُوضٌ. (M.) [In the CK, this word is erroneously written مُفاوَضَة, as applied to a coat of mail and to a woman.] مُفَاضٌ applied to a man, (tropical:) Wide in the belly: fem. with ة: (M:) or the latter, a woman large in the belly, (S, M, A, O, K,) and flabby in flesh, (M, A,) and, as some add, inordinately tall: (TA:) : or, as some say, the latter signifies a woman having her مَسْلَكَانِ [i. e. vagina and rectum] united; as though formed by transposition from مُفْضَاةٌ: (M:) and, accord. to some, مُفَاضٌ signifies having a fulness. (TA.) It is said of the Prophet, كَانَ مُفَاضَ البَطْنِ, meaning (tropical:) He had the belly even with the breast: (O, K:) or he had a fulness in the lower part of the belly. (TA.) مُسْتَفَاضٌ: see the next paragraph مُسْتَفِيضٌ One who asks for the pouring out (إِفَاضَة) of water &c. (S, O.) — A story, or a piece of news, (tropical:) spread abroad (S, M, A, * O, Msb, K) among the people, (S, O, Msb,) like water; (TA;) as also مُسْتَفَاضٌ فِيهِ; (S, O, K;) but you should not say مُسْتَفَاضٌ [alone], (As, Fr, ISk, and the lexicologists in general, and Az, S, O, Msb, and K,) for this is a mistake of the inhabitants of the towns and villages: (As, Fr, ISk, &c., and Msb:) or this last is a word of weak authority: (K:) it is, however, used by some; (S, O;) for instance, by Aboo-Temmám; (TA;) as meaning begun, commenced, or entered upon; but most disallow it unless followed by فِيهِ. (M.) فيظ 1 فَاظَ, aor. يَفِيظُ, inf. n. فَيْظٌ (ISk, T, S, M, K) and فُيُوظٌ and فَيَظَانٌ (S, M, K) and فَيْظَانٌ (Lh, TA) and فَيْظُوظَةٌ, (Lth, M, K,) He (a man, S) died; (ISk, T, S, M, K;) as also, (sometimes, S) ↓ فَاظَ, aor. يَفُوظُ, inf. n. فَوْظٌ (ISk, T, S, M, K) and فَوَاظٌ; (S, K, TA; but in the CK, فُوَاظٌ, and there said to be with damm;) or, accord. to IJ, only the inf. n., فَوْظٌ, of the latter verb is used, though the verb itself is allowable on the ground of analogy. (M.) You say also, حَانَ فَيْظُهُ and ↓ فَوْظُهُ, [in the CK فُوْظُهُ,] The time came for his dying. (M, K.) In like manner, (S,) you say also, فَاظَتْ نَفْسُهُ His soul departed, or went forth; Lth, T, S, M;) on the authority of AO and Ks; and the like is related on the authority of AZ; (S;) aor. تَفِيظُ, (M,) inf. n. فَيْظٌ (Lth, T, M) and فَيْظُوظَةٌ; (Lth, T;) and [accord. to some,] فَاظَتْ نَفْسُهُ, inf. n. فَوْظٌ: (M:) or, when the نفس is mentioned, you say, فَاضَتْ, with ض: (K:) As says, I heard Aboo-'Amr Ibn-El-'Alà say that one should not say فَاظَتْ نَفْسُهُ, (T, * S, M, *) but فاظ, (S, M,) meaning " he died; " and not فَاضَ, with ض, decidedly; (S;) or not فَاضَتْ: (T:) [but what was said by As respecting these two verbs has been stated more fully, and variously, in art. فيض, q. v.:] AO says that فاظت نَفْسُهُ is of the dial. of Keys; and فاضت, of the dial. of Temeem: Fr says that the people of El-Hijáz and Teiyi say the former; and Kudá'ah and Temeem and Keys say the latter: AHát says, I heard AZ say that Benoo-Dabbeh alone say the latter; and ElMázinee relates the like on the authority of AZ. (TA.) — — You say also, فَاظَ نَفْسَهُ, (Ks, S, M, K,) aor. يَفِيظُ, (Ks, T,) He vomited forth his soul: (Ks, S, M, K:) the verb being trans. as well as intrans. (Ks, S.) 4 افاظهُ He (God) caused him to die. (K, TA.) And you say also, ضَرَبْتُهُ حَتَّى أَفَظْتُ نَفْسَهُ [I beat him, or smote him, until I made his soul to depart, or go forth]. (S.) And لَأُفِيظَنَّ نَفْسَكَ [I will assuredly cause thy soul to depart, or go forth] (M.) And افاظهُ اللّٰهُ نَفْسَهُ [God caused him to vomit forth his soul]. (Ks, T, S, M.) تفيّظوا أَنْفُسَهُمْ They constrained themselves to vomit forth their souls. (S, TA.) [But in one copy of the S, I find يُفِيظُوا أَنْفُسَهُمْ, expl. as meaning They cause to vomit forth their souls; which suggests that the right reading may perhaps be يُفِيِّظُوا: or it may be يَفِيظُوا, from فَاظَ نَفْسَهُ.] فيف فَيْفٌ A place that is even, level, or flat: (S, O, K:) or, (K,) accord. to Lth, (T, O,) a waterless desert, (T, M, O, K,) such as is even, level, or flat, and wide, or spacious; (T, O;) and ↓ فَيْفَاةٌ and ↓ فَيفَآءُ (M, K) and ↓ فَيْفَى (K) also signify [thus, or] a waterless desert: (M. K:) and, (K,) accord. to El-Mu-arrij, (T, O,) فَيْفٌ signifies a portion of the earth that is a place whereof the winds are variable; (T, O, K;) and this is the explanation that is preferred by Sh: (T:) and accord. to AA, it signifies [also] any road between two mountains: (T, TA:) its pl. is أَفْيَافٌ [a pl. of pauc.] and فُيُوفٌ [a pl. of mult.]. (T, S, M, O, K.) فَيْفَى: see the preceding paragraph. فَيْفَاةٌ: see فَيْفٌ: and see also مُفَازَةٌ, in art. فوز. فَيْفَآءُ is syn. with فَيْفٌ, q. v.: therefore its ا is augmentative, (S, M,) accord. to Sb (M) and Mbr: (S:) and it signifies (S, M, O,) also (M) a smooth [desert such as is termed] صَحْرَآء: (S, M, O:) its pl. is فَيَافٍ. (S, M, O, K. [In the CK, this pl. is written فِيافٌ, as though it were a pl. of فَيْفٌ.]) فيق 1 فَاقَ, aor. يَفِيقُ: see فاق بِنَفْسِهِ, in art. فوق. 4 أَفِيقَ, said of a poet, i. q. أَفْلَقَ: (K:) or an imitative sequent thereto. (Aboo-Turáb, O.) فُيُقٌ: see art. فوق. فيقٌ: see art. فوق. فَيْقَةٌ and فِيقَةٌ: see art. فوق. فُيَاقٌ and فَيَقٌ: see art. فوق. مُفِيقٌ: see art. فوق. فيل 1 فَالَ رَأْيُهُ, aor. يَفِيلُ, (S, M, O, K,) inf. n. فُيُولَةٌ, (S,) thus in some copies of the K and in the A, (TA,) or فَيْلُولَةٌ, (M, O,) thus in other copies of the K, (TA,) and فَيَالَةٌ, thus in the O, but in the copies of the K فَيْلَةٌ, (TA,) His judgment, or opinion, was weak, (S, M, O, K,) and erroneous; (M, K;) as also ↓ تفيّل; (M, Z, K, TA;) and [in like manner] فِى رَأْيِهِ ↓ فَيَّلَ [not فُيِّلَ] he was incorrect in his judgment, or opinion; and ↓ فَيَّلُوا occurs in a trad. as meaning فال رَأْيُهُمْ: (TA:) [and فَالَ alone, said of a

man, signifies the same as فال رَأْيُهُ, as is shown by a verse of El-Kumeyt cited in the T and M and O and TA: but it seems from what here follows (taken from a passage unconnected with the foregoing) that the first and third of what are mentioned above as inf. ns. are regarded by some as simple substs.:] and one says, فِى رَأْيِهِ فَيَالَةٌ ↓, (T, M, K, TA,) the last word like سَحَابَةٌ, (TA, [in the CK, erroneously, فِى رِوَايَةٍ فِيَالَةٌ,]) and ↓ فُيُولَةٌ, (M, K, TA,) meaning [In his judgment, or opinion, is] a weakness. (TA.) — And فال signifies also He (a man) magnified himself, and became like the elephant (الفِيل); or he showed a morose aspect: (TA:) [or it may so signify: IAar cites the following verse: مِنَ النَّاسِ أَقْوَامٌ إِذَا صَادَفُوا الغِنَى تَوَلَّوْا وَفَالُوا لِلصَّدِيقِ وَفَخَّمُوا which may mean [Of mankind are folks who, when they find riches, turn the back, and] magnify themselves and become like the elephant [to the friend, and aggrandize themselves] or show a morose aspect to the friend [&c.]; for the elephant is morose in aspect. (M.) 2 فيّل رَأْيَهُ, (S, M, K,) inf. n. تَفْيِيلٌ, He declared [or esteemed] his judgment, or opinion, to be weak, (S.) or bad, and erroneous. (M, K.) Umeiyeh Ibn Abee-'Áïdh says, فَلَوْ غَيْرَهَا مِنْ وُلْدِ كَعْبِ بْنِ كَاهِلٍ مَدَحْتَ بِقَوْلٍ صَادِقٍ لَمْ تُفَيَّلِ لَمْ يُفَيَّلْ رَأْيُكَ meaning (SKr, M) i. e. [But hadst thou praised other than her, of the children of Kaab Ibn-Káhil, with a true saying,] thy judgment, or opinion, would not have been declared weak. (SKr.) — — See also 1, in two places. 3 فَايَلَ, [inf. n. مُفَايَلَةٌ and فِيَالٌ, (see الفَيَالُ below,)] He played [at the game called الفَيَال: see its part. n. below]. (O.) 5 تَفيّل: see 1. — Also He (a man, K, [or a camel, as is indicated in the O,]) became fat, (O, K,) as though he were a فِيل [or an elephant]. (O.) [See also 10.] — — And, said of youth, or young manhood, (الشَّبَاب,) It increased, (Lth, T, M, O, K,) and became in its prime and fulness. (Lth, T, O.) — — And, said of herbage, It became tall, and full-grown; or became of its full height, and blossomed. (Th, M, K.) 10 اِسْتَفْيَلَ He (a camel) became like the فِيل [or elephant] (M, K, TA) in bigness: (TA:) mentioned by IJ among the class of اسْتَحْوَذَ and the like: part. n. مُسْتَفْيِلٌ. (M.) [See also 5.] فَالٌ: see فِيلٌ, latter half: — and the paragraph commencing with فَائِلُ الرَّأْىِ, near its end: — and see also فَأْلٌ, in art. فال. فَيْلٌ: see the paragraph here following. فِيلٌ [The elephant; Pers. پيل;] a certain animal, (TA,) well known: pl. [of pauc.] أَفْيَالٌ and [of mult.] فُيُولٌ and فِيَلَةٌ; (S, M, O, Msb, K;) not أَفْيِلَةٌ: (ISk, S, O, Msb:) accord. to Sb. فِيلٌ may be originally of the measure فُعْلٌ, (S, M, O,) pronounced with kesr because of the ى, like as they said أَبْيَضُ and بِيضٌ; but Akh says, this is not the case in the sing, but only in the pl.: (S, O:) fem. with ة. (M, K) — — Hence, لَيْلَةٌ مِثْلُ لَوْنِ الفِيلِ [lit. A night like the colour of the elephant;] meaning a night that is black. (M, TA,) and dust-coloured; (M;) in which one knows not the right course to pursue: the colours of the فيل being of this kind. (M, TA.) — — [Hence, also, دَآءُ الفِيلِ The disease called by us the tumid Barbadoes leg; because the leg of the patient resembles that of the elephant by reason of its enormously-swollen state: not (as some have supposed it to be) elephantiasis; this latter being termed جُذَام (q. v.) [— — And hence, likewise, used as an epithet,] فِيلٌ signifies also (tropical:) Heavy [or dull]; and low, ignoble, or mean. (K, TA.) — — And one says رَجُلٌ فِيلُ الرَّأْىِ, meaning A man weak in respect of judgment, or opinion; (T, S, M, O, K;) and so ↓ فِيْلُهُ; (M, K;) and ↓ فَائِلُهُ: (T, M, O, K;) and ↓ فَيِّلُهُ, (ISk, T, S, M, O, K,) of the measure فَيْعِل; (O:) and ↓ فَالُهُ, (T, M, O, K,) and فَالٌ alone. (S, K.) meaning weak in respect of judgment, or opinion; (T, S, M, O, K;) erring in insight: (S:) pl. of the first] أَفْيَالٌ: (S, M, O, K:) but AO says, the ↓ فائِل is one who, inspecting, forms an opinion and errs; if he err after examining a horse in all its states or conditions and forming an opinion respecting it from his inspection, [not while doing so,] he is not reckoned to be فائل. (TA.) الفَيَالُ and الفِيَالُ, (Lth, T, M, O, K) the former a subst, and the latter an inf. n. [of 3], (Lth, T, O,) and ↓ المُفَايَلَةُ [which is likewise an inf. n. of 3], (M, K,) A certain game, (Lth, T, M, O, K,) well known, (O,) of the children, (T,) or of the youths, or young men, of the Arabs (M, K) of the desert, (M,) with earth, or dust: (Lth, T, M, O:) a thing is hidden in earth, or dust, which is then divided (T, M) into two portions; then the hider says to his companion, In which of them twain is it? (T;) and if he [who is thus questioned] mistake, the hider says to him فَالَ رَأْيُكَ: (T, M, * K; *) ISk termed it الفِئَالُ, with ء; (O;) and it has been mentioned before in art. فأل: (T, O, K:) accord. to some, (TA,) this game is called الطَّبَنُ and السُّدَّرُ. (T, TA. [But see the former of these two words.]) فَيَالَةٌ: see the first paragraph. فُيُولَةٌ: see the first paragraph. فَيِّلُ اللَّحْمِ A man having much flesh: (T, O, * K:) some pronounce it with ء, (T, O,) saying فَيأَل, (T,) or فَئِل; (O;) both mentioned before [in art. فأل]. (TA.) — — فَيِّلُ الرَّأْىِ: see فِيلٌ, latter half. فَيَّالٌ The attendant, or master, (S, M, O, Msb, K,) or the keeper, or driver, (MA, KL,) of the فِيل [or elephant], (S, MA, O, Msb, KL,) or of the فِيلَة. (So in the M and K.) فَائِلُ الرَّأْىِ: see فِيلٌ, latter half, in two places. — الفَائِلُ [as a subst.] signifies The flesh that is upon the خُرْبَة, (S, O,) or خُرْب, (K, [in the M, accord. to the TT, حرف, app. a mistranscription,]) of the وَرِك; (S, M, O, K;) [which, I think, will be plainly seen from what follows to mean the flesh that is upon the sacro-ischiatic foramen; though خُرْبَةُ الوَرِكِ and خُرْبُ الوَرِكِ are said in the TA, in art. خرب, to mean " the hole where the head of the thigh-bone is inserted; "] so says A 'Obeyd: (S, O:) or, (S, M, O, K,) as some say, so adds A 'Obeyd, (S, O,) a certain vein (T, S, M, O, K) in the خُرْبَة of the وَرِك, descending into the leg, (T,) or in the thigh: (S, O:) As says, in " the Book of the Horse," in the وَرِك is the خُرْبَة, which is a نُقْرَة wherein is flesh, no bone being in it; and in that نُقْرَة is the فَائِل, and there is no bone between the said نقرة and the belly, but only skin and flesh; (T, * S, O;) and he cites the saying of El-Aashà, قَدْ نَخْضِبُ العَيْرَ فِى مَكْنُونِ فَائِلِهِ وَقَدْ يَشِيطُ عَلَى أَرْمَاحِنَا البَطَلُ [Oft we stain the ridge of the spear-head in what is concealed in the interior of his فائل, and oft the man of valour dies by means of our spears]; مَكْنُونُ الفَائِلِ means his blood: he says [by implication], we are skilful in respect of the place of piercing: (S, O:) but As said مِنْ in the place of فِى; and AA, قَدْ نَطْعُنُ; which has been pronounced to be wrong: (O:) or the فَائِلَانِ, (T, M,) or the ↓ فَائِلَتَانِ, (so in the K, [app. a mistranscription,]) are two veins entering into the interior parts of the thighs (T, M, K,) in the hinder parts thereof; (M, K;) and they adduce as an evidence thereof the verse of El-Aashà cited above, saying that the epithet مكنون would not have been used if the فائل were not a vein; but others say that [the poet meant that] he made the spear-head to become concealed in the furthest part of the flesh; and if the فائل were a vein, it would not have been mentioned as it has been in a phrase of Imra-el-Keys which will be cited in what follows: (M:) [hence it is said,] or they are two portions of flesh [between which is the lower part of the os sacrum, i. e.] the lower parts of which are upon the صَلَوَان [dual of صَلًا], from the region of the lower portions of the حَجَبَتَانِ to the عَجْب, bordering upon the عُصْعُص on either side, descending in the two sides of the two thighs; [so in a human being,] and thus in the horse: (M, K: [for the meanings of the words that I have here left untranslated, I must refer to their several proper arts.; as they are variously explained:]) ↓ الفَالُ is a dial. var. of الفَائِلُ; (M, K, TA;) which is expl. by Sgh [in the O] as meaning a certain vein issuing from the فَوَّارَة of the وَرِك [i. e. from the sacro-ischiatic foramen]: (TA:) [but the assertion that الفال is a dial. var. of الفائل seems to be founded only upon what here follows:]

Imra-el-Keys says, [describing a horse,] لَهُ حَجَبَاتٌ مُشْرِفَاتٌ عَلَى الفَالِ (S, M; or على الفَالِى, as in the O and TA;) [i. e. He has edges of the haunch-bones projecting above, or beyond, the فائل; for] he means على فَائِلِ, having altered the latter word by transposition. (T, S, O, TA.) فَائِلَةٌ: see its dual in the next preceding paragraph, near the middle. أَفْيَلُ [More, and most, weak, or erroneous; relating to a judgment, or an opinion]. أَفْيَلُ مِنَ الرَّأْيِ الدَّبَرِىِّ is a prov., meaning [More weak] than an opinion that is given after the affair [to which it relates] has passed. (Meyd.) مُفَايِلٌ [in the S and O in art. فأل, with ء, i. e. مُفَائِلٌ,] Playing at the game called الفَيَالُ. (M, O.) المُفَايَلَةُ expl. as a subst.: see الفَيَالُ. مَفْيُولَآء [a quasi-pl. n. (like مَشْيُوخَآءُ &c.), but one of which the sing. (if it have one) is not mentioned,] The young ones of the فِيل [or elephant]. (O, K.) مُسْتَفْيِلٌ part. n. of 10, q. v. (M.) فين 1 فَانَ, aor. يَفِينُ, (K,) inf. n. فَيْنٌ, (TA,) He, or it, came. (K.) فَيْنَةٌ A time; syn. وَقْتٌ, or وَقْتٌ مِنَ الزَّمَانِ; (T;) or حِينٌ; (T, S, M, K;) and سَاعَةٌ. (S, K.) You say, لَقِيتُهُ الفَيْنَةَ بَعْدَ الفَيْنَةِ [I met him time after time]: (AZ, S, M, K; but some copies of the K omit the words بعد الفينة:) and لَقِيتُهُ فَيْنَةً [I met him at a certain time]: (AZ, S, M, K; but in some copies of the S and K, فَيْنَةً:) thus فينة is made determinate in two different ways; by its having the article ال prefixed to it [in the former case], and as a proper name [in the latter case; with which compare what is said of بُكْرَةَ &c.]: (AZ, M:) and you say, إِنِّى لَآتِى فُلَانًا الفَيْنَةَ بَعْدَ الفَيْنَةِ i. e. [Verily I come to such a one] time after time; not continually repairing to him: (AZ, T:) and, accord. to ISk, مَا أَلْقَاهُ إِلَّا الفَيْنَةَ i. e. [I do not meet him save occasionally, or] time after time. (TA.) [See also فَنَّةٌ.] فَيْنَان Having beautiful and long hair: (K:) or so فَيْنَانُ الشَّعَرِ; applied to a man: (S:) فَيْنَان [is also applied as an epithet to hair; and] has been mentioned in art. فن q. v.: (K:) if it be from فَنَنٌ, meaning " a branch," it is [of the measure فَيْعَالٌ, and therefore] perfectly decl. when indeterminate, and likewise when determinate [as a proper name]; but if from فَيْنَةٌ, meaning " a time," [which seems to be hardly reasonable,] it is [of the measure فَعْلَان, and therefore] perfectly decl. in the former case and imperfectly decl. in the latter case. (Lh, T.) — — One says also ظِلٌّ فَيْنَانٌ, meaning Wide, extensive, shade. (TA.) أَفْيُونٌ, also written أُفْيُونٌ and إِفْيَوْنٌ, held by some to belong to this art. and by others to belong to art. افن, has been mentioned in page 70. فيه 1 فَاهَ, aor. يَفِيهُ: see فَاهَ, aor. يَفُوهُ, in art. فوه. فيهج فَيْهَجٌ A wine-measure: (S, O, K:) a Pers. word arabicized [and therefore all its letters are regarded as radical]. (S.) — — And A strainer (O, K, TA) for wine. (TA.) — — And (sometimes, S, O) a name for Wine: (S, K:) or clear wine: (O, TA:) or an epithet applied to wine [app. signifying clear]: (TA:) or wine such as is مختلق [app. a mistranscription for مُخَلَّق, a word now used as signifying aromatized]; like قِنْدِيدٌ [q. v.] and أُمُّ زَنْبَقٍ. (IAmb, TA.)

END OF THE SIXTH PART OF BOOK I.